WESTON JESUIT SCHOOL OF THEOLOGY
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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

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The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 45-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA,* but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annali di storia dell'esegesi (Bologna)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (Ashbourne, Derbyshire, UK)
Apocrypha (Turnhout)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Baptist Review of Theology/La Revue Baptiste de Théologie (Cambridge, Ont.)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Boston)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholica (Münster)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Ashland, VA)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Perth)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Research: Biblical Studies (Sheffield, UK)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)

Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Paris)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Rothenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Freiburg)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Bible Quarterly (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Aramaic Bible (Sheffield, UK)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta)
Journal of Hellenic Studies (London)
Journal of Higher Criticism (Madison, NJ)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (Sheffield, UK)
Journal of Religion (Chicago)
Journal of Religious History (Sydney)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the American Academy of Religion (Atlanta)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Grace Evangelical Society (Irving, TX)
Journal of the Interdenominational Theological Center (Atlanta)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kairos (Salzburg)

Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Missiology (Scottdale, PA)
Modern Believing (London)
Modern Theology (Oxford/Malden, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Near Eastern Archaeology (Boston)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Pretoria)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Brussels)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Parkville, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Valparaiso, IN)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie et Philosophie médiévales (Leuven)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theology (Leiden)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, Saskatchewan)
Religious Studies Review (Valparaiso, IN)
Renovatio (Aachen)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Review of Biblical Literature (Atlanta)
Reviews in Religion and Theology (Oxford)
Revista Catalana de Teología (Barcelona)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)

Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Copenhagen)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
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Studia Patavina (Padua)
Studia Philonica Annual (Atlanta)
Studia Theologica (Åbo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theoforum (Ottawa)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Die Zeichen der Zeit • Lutherische Monatshefte (Hannover)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Mainz)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Neues Testament (Tübingen)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1. J. T. LIENHARD, "Origen and the Crisis of the Old Testament in the Early Church," *Pro Ecclesia* [Delhi, NY] 9 (3, '00) 355-366.

The earliest Christians took one of three approaches to the Jewish Scriptures: They were law, prophecy, or irrelevant. In the mid-2nd century Marcion interpreted the OT only literally and threw it out of the church, while the author of *Epistle of Barnabas* interpreted the OT only figuratively and took it away from the synagogue. Origen assured the OT a permanent place in the Christian church not by an abstract theory but by working his way through the entire OT. The place and interpretation of the OT in the Christian church remain lively topics today.—D.J.H.

2. J. SAILHAMER, "Creation, Genesis 1–11, and the Canon," *BullBibRes* 10 (1, '00) 89-106.

This essay presents preliminary observations on the theology of Genesis 1–11 within the context of the Pentateuch and the Hebrew canon. It focuses on the way that the stories in these chapters have been integrated into the whole of the Pentateuch and, especially, the very last stages of this process, the formation of the OT canon. It closes with comments on the biblical-theological implications of the exegetical conclusions advanced in the paper, particularly the idea that the theme of the (eschatological) kingdom of God may be at work in Genesis 1–11.—C.R.M.

Interpretation

3. Y. J. AHN, "Various Debates in the Contemporary Pentecostal Hermeneutics," *The Spirit & Church* [Taejeon City, South Korea] 2 (1, '00) 19-52.

The article first considers three important issues in contemporary Pentecostal hermeneutical debates: the function of historical precedent in relation to genre, Pentecostal identity and a distinctive Pentecostal hermeneutics, and the nature of the text and the interpreter and the appropriateness of using a postmodern philosophical paradigm. Then it examines critically the works of some Pentecostal scholars (G. D. Fee, W. and R. Menzies, and R. Stronstad) who use historical-critical methodology and those of other interpreters who represent a postmodern approach. Finally it seeks to articulate concepts of "meaning," "text," and "reader" that are appropriate for Pentecostal hermeneutics.—D.J.H.

4. D. L. ALLEN, "A Tale of Two Roads: Homiletics and Biblical Authority," *Journ EvangTheolSoc* 43 (3, '00) 489-515.

This critical analysis of various approaches to the Bible's authority in theology and preaching uses the "road" metaphor to express major trends: on the road with K. Barth (the sinister dichotomy between the Bible and revelation), on (or off) the road with J. Derrida (the Derridean carnival), back to the road with P. Ricoeur (reality through metaphor and narrative), on the road with H. Frei (sense and reference confusion), on the road with the New Homiletic

("Let's create an experience"), and homiletics on the postbiblicist road (a dead end?).—D.J.H.

5. B. W. ANDERSON, "The Bible in a Postmodern Age," *HorBibTheol* 22 (1, '00) 1-16.

After reflecting on the nature of modernism and on the philosophy of language underlying postmodernism, the article notes some challenges to biblical theology from postmodernism (the relativity of truth, pluralism, awareness of the limitations of human reason) and some incompatible elements in postmodernism (loss of transcendence, ignoring or dismissing history).—D.J.H.

6. K. BARTHOLOMEW, "Biblical and Constitutional Interpretation and the Role of Originalism in Sixteenth- and Twentieth-Century Societies," *AnglTheolRev* 82 (3, '00) 537-545.

"Originalism" accords binding authority to the strict text of the source document or to the intentions of its authors or adopters. The article compares the debates about originalism regarding the interpretation of the US Constitution in the 20th century (between E. Meese and W. Brennan) and of the Bible in the 16th century (between R. Hooker and the Puritans). It concludes that these debates were really about outlook: consistent vision and stability versus continuing insight and new understanding.—D.J.H.

7. O. BAYER, "Theology in the Conflict of Interpretations—Before the Text," *ModTheol* 16 (4, '00) 495-502.

Whoever speaks of the "Scripture principle" can only do so in radical critique of an epistemology that is preoccupied with the timeless, pure a priori. In place of that, the theologian should assert an impure, historical a priori, and be indebted to a truth which is a priori contingent yet a posteriori necessary. P. Ricoeur's hermeneutical philosophy, with its obvious closeness to as well as distance from Hegel, can help theology not to evade the conflict of interpretations, and to remain at its task—before the text.—D.J.H.

8. P. BEAUCHAMP, "Lecture christique de l'Ancien Testament," *Biblica* 81 (1, '00) 105-115.

According to the NT, the events of Jesus' life and death fulfilled the OT Scriptures. The article first considers how the Gospels and Acts present Jesus as fulfilling the OT. Then it discusses the exegetical principles and the obstacles associated with the "christic" reading of the OT, and concludes with a reflection on the aesthetic and ethical dimensions of the Christ-oriented reading of the OT.—D.J.H.

9. J. BELMONTE, "*Lectio Divina:* Bridging the Gap between God's Heart and Ours," *ChicStud* 39 (2, '00) 211-219.

Lectio divina is an attentive and in-depth reading of Scripture intended not simply to satisfy one's curiosity but to nourish one's faith. After considering some prerequisites, the article discusses its practice with reference to four steps: *lectio, meditatio, oratio,* and *actio.*—D.J.H.

10. L. S. BOND, "The Rhetoric of Gender and the Rhetoric of Folly: The Incompatibility of Two Feminist Approaches," *Encounter* 61 (3, '00) 297-319.

The essay compares and contrasts two feminist interpretative approaches (the rhetoric of gender—E. Cheney; the rhetoric of folly—S. Purvis, M. Solbergand) and finds that they produce mutually exclusive theological and ethical postures. Differences emerge at the hermeneutical level in arguing over what texts mean, at the epistemological level in arguing over appropriate postures toward knowledge and knowers, and at the level of ethical practice in arguing for actions based on meaning and knowledge. The narrative of the woman who anoints Jesus (Mt 26:6-13 parr.) serves as a test case for the application of the two approaches. The rhetoric of gender, while the more popular of the two approaches, is fundamentally at odds with the rhetoric of folly that undergirds Pauline theology and much of the rest of the NT.—C.R.M.

11. J. E. BOTHA, "The (ir)relevancy of the academic study of the Bible," *Scriptura* 73 ('00) 121-140.

Has the academic study of the Bible become so irrelevant that of itself it can no longer generate enough interest to keep itself going at universities among the other disciplines? The paper explores the reasons for this irrelevancy and examines the relevance of maintaining the academic study of the Bible at universities in a new South Africa.—C.R.M.

12. J. H. BOYD, "Biblical Psychology: A Creative Way to Apply the Whole Bible to Understanding Human Psychology," *TrinJourn* 21 (1, '00) 3-16.

After defining "psychology" (the cognitive, behavioral, and emotional aspects of the God-human relationship), the article discusses the relevance of the God-human relationship to psychology, the covenantal nature of this relationship, the role of biblical wisdom in psychology, and psychological diagnoses from a biblical perspective. It concludes that reading the Bible as a textbook of psychology does not contradict but rather builds upon biblical scholarship.—D.J.H.

13. D. BRAKKE, "Cultural Studies. Ein neues Paradigma us-amerikanischer Exegese," *ZeitNT* 1 (2, '98) 69-77.

After describing cultural studies as an interdisciplinary field of research, the article discusses the abandonment of premodern concepts of culture by biblical scholars, cultural studies of the NT based on modern concepts of culture, cultural studies of the NT based on postmodern concepts of culture, and cultural studies and the political responsibility of NT scholarship for the contemporary use of the Bible.—C.R.M.

14. C. BUZZETTI, "Fare meditazione con la Bibbia? Note previe di ermeneutica," *Salesianum* 62 (2, '00) 353-362.

After noting some generally accepted hermeneutical principles as well as some open questions, the article describes various schemas of *lectio divina* and reflects on the relationship of biblical exegesis to meditation and catechesis.—D.J.H.

15. M. CAHILL, "The History of Exegesis and Our Theological Future," *TheolStud* 61 (2, '00) 332-347.

The extension of the range of the historical-critical method to include the history of exegesis will ensure that the discipline remains both critical and historical. The essay treats the phenomenon of the history of exegesis, reasons for new interest in the subject, the role of the history of exegesis in biblical scholarship today (a protean discipline), and a programmatic sketch providing a hermeneutical rationale for the recovery of the history of exegesis as an integral part of theological and biblical scholarship.—C.R.M.

16. P. W. CHEUNG, "The Multiple Streams of Skeptical Influence on the Incipient Biblical Criticism in Late 17th Century," *Jian Dao* [Hong Kong] 14 ('00) 1-23.

To claim that the Reformation scriptural principles (*sola scriptura,* the clarity of Scripture) inevitably led to the skeptical development of higher criticism is a non sequitur. One must take account of the failure of the humanist program, the new Pyrrhonian skepticism, Cartesianism, and Jewish anti-Christian arguments.—D.J.H.

17. M. S. CLARK, "Pentecostal Hermeneutics: The Challenge of Relating to (Post)-modern Literary Theory," *The Spirit & Church* [Taejeon City, South Korea] 2 (1, '00) 67-93.

After noting that Pentecostal scholars are taking greater interest in the world of hermeneutical theory, the article first discusses descriptions of postmodernism with particular attention to the issue of the referential function of literature. Next it reviews recent debate among Pentecostals with regard to postmodern categories in hermeneutics. Then it reflects on considerations of vital importance to Pentecostal ministry.—C.R.M.

18. S. CORSI, "Tipologia e anagogia nella teologia biblica," *DivThom* 26 (2, '00) 42-61.

After reflecting on reading Scripture with the eyes of Christ, the article discusses the conditions for an anagogical (spiritual or mystical) understanding of Scripture, the Christology of Hebrews as an example of anagogical reading, the necessity of the anagogical way, and the use of this approach to the OT by Melito of Sardis.—D.J.H.

19. K. L. CUKROWSKI, "What Does New Haven Have to Do with Lubbock? Texts, Techniques, and Sociology," *Teaching Theology & Religion* [Oxford—Malden, MA] 3 (2, '00) 96-102.

To meet the challenge posed by beginning students who approach the biblical text in a "flat" way, the article discusses texts that have been used to enable students to see the nature of the biblical text and to transform their understanding of it, describes techniques and exercises that work toward the same goal, and reflects on applying sociological research on group change in the transformation of individuals.—D.J.H.

20. P. B. DECOCK, "Some issues in apocalyptic in the exegetical literature of the last ten years," *Neotestamentica* 33 (1, '99) 1-33.

This survey of the main issues discussed in connection with apocalyptic literature in the last ten years treats apocalyptic—literary genre or theological concept; the apocalyptic genre; content—eschatological or cosmological; apocalyptic movements; social context and function; apocalypses as accounts of mystical experiences; sources of Jewish apocalyptic; Jesus, Q, and apocalyptic traditions; the relation of apocalyptic to wisdom; apocalyptic traditions and Revelation; apocalyptic writing and other NT works; biblical interpretation in apocalyptic literature; and the Christian appropriation of Jewish apocalyptic material.—C.R.M.

21. D. DICKINSON, "'In Honesty of Preaching.' 4. The Insights Offered By Literary Theory," *ExpTimes* 111 (10, '00) 328-332.

The article employs some aspects of literary theory to explore what is going on when a sermon is being preached. The concept of ideation enables us to recognize that there are hearer-response mechanisms within the text of a sermon that trigger mental images funded by the hearer's existing stock of experience. Intertextuality introduces the idea that there are many voices within a text. Our awareness that congregations are composed of several interpretive communities-in-the-making reinforces the idea that sermons should seek inclusivity.—C.R.M.

22. R. DILLMANN, "Plädoyer für eine pragmalinguistische Exegese," *BibNotiz* 102 ('00) 5-8.

After explaining the premises for "pragmalinguistic" biblical interpretation, the article shows how this approach focuses on the communicative competence of the author, presupposes syntactical and semantic analysis, and gives particular attention to the implicit reader and to biblical texts as fictional texts (illustrated with reference to Jn 14:6).—D.J.H.

23. J. DRAKE, "Beyond Bleak Biblicism: Restating Luther's Doctrine of the Word," *CurrTheolMiss* 27 (4, '00) 276-284.

Luther's doctrine of the word of God offers a bold, innovative, and fresh understanding of the Bible. According to Luther, the word of God is powerfully alive, the fulfillment of God's promise, and the pinnacle of freedom. It is God's acting, and not human will, that supplies the content for evangelical proclamation.—D.J.H.

24. J.-P. DUPLANTIER, "La description du texte. L'objet," *SémiotBib* 94 ('99) 21-38.

Intended to explain the theoretical horizon of semiotic reading of the Bible, the article reflects on the text as an object. It considers the discovery of a beautiful object (in this case, Scripture), what is to be done with this object, and the text as the object of description.—D.J.H.

25. D. FREY, "Paul Ricoeur, lecteur du *Grand Code,*" *RevHistPhilRel* 80 (2, '00) 263-282.

Ricoeur's biblical hermeneutics has long been characterized by a model of comprehension in which (structural) explication was a strong exigency. This model was due to the fact that his general hermeneutics of texts had as its leitmotif "to explain in order to understand." But through his reading of N. Frye's *The Great Code* (1982; French, 1984), Ricoeur moved to a more flexible model of comprehension in which understanding is now a joint act of the text and the reader. The effect of this movement has been to bring Ricoeur's biblical hermeneutics into line with his philosophical hermeneutics.—D.J.H.

26. D. FRICKENSCHMIDT, "Empfänger unbekannt verzogen? – Ergebnisse empirischer Glaubensforschung als Herausforderung für die neutestamentliche Hermeneutik," *ZeitNT* 2 (4, '99) 52-64.

Taking as its starting point K.-P. Jörns's survey of what people in Germany today really believe (about God, heaven, Jesus and the Bible, and salvation and redemption), the article reflects on the challenge that the data poses to NT scholars under the following headings: understanding as more than a technical process, the "dead end" of redogmatizing, the end of reduction into closed systems, postmodern polyvalence as a problem and an opportunity, and exemplary hermeneutics instead of the hermeneutics of preunderstanding.—D.J.H.

27. J. L. GARRETT, "The Authority of the Bible for Baptists," *SWJournTheol* 41 (2, '99) 4-40.

The article considers the authority of the Bible according to Baptist confessions of faith, according to representative Baptist theologians (from the 17th to the 20th centuries), and in Baptist piety and practice. For Baptists the Bible is the final arbiter relative to Christian doctrine and ethics, and is of major importance in virtually every aspect of piety and practice.—D.J.H.

28. P. GIBERT, "La Bible comme production littéraire," *Chronique* [Toulouse] (4, '99) 71-76.

After raising the question what it means to call the Bible a literary production, the article considers its creation account and historical narratives (including the Gospels) and its consciously poetic genres (including the Epistles and Revelation). Then it reflects on what is at stake religiously and aesthetically in describing the Bible as a literary work.—D.J.H.

29. R. C. GLEASON, "'Letter' and 'Spirit' in Luther's Hermeneutics," *BiblSac* 157 (628, '00) 468-485.

Luther's use of Paul's letter/spirit distinction anticipated the modern search for a proper biblical hermeneutic in the following ways: the rejection of the letter/spirit antithesis for support of an allegorical hermeneutic, the distinction between mere external examination of Scripture and personal application of its meaning, the function of law and gospel as showing the need for allowing the Scriptures to speak deeply to humanity's need for salvation, and the word as Spirit that must be preached in order for it to speak authoritatively to each generation.—D.J.H.

30. M. GORMAN, "The Myth of Hiberno-Latin Exegesis," *RevBén* 110 (1-2, '00) 42-85.

The theories about Irish learning in the early Middle Ages that B. Bischoff elaborated in the 1950s were effectively challenged by E. Coccia in 1967. In fact, no work that can be accurately defined as an original commentary on an entire biblical book seems to have been produced in Ireland in Latin either before or after A.D. 800. Thus the evidence for exegetical activity in medieval Ireland is practically nonexistent. An appendix (pp. 59-85) provides an updated bibliography on the items listed in Bischoff's 1954 essay on turning points in the history of medieval Latin exegesis.—D.J.H.

31. J. A. HARRILL, "The Use of the New Testament in the American Slave Controversy: A Case History in the Hermeneutical Tension between Biblical Criticism and Christian Moral Debate," *Religion and American Culture* [Berkeley, CA] 10 (2, '00) 149-186.

Antislavery exegesis constituted an early form of biblical criticism. Because of its moral imperative against the pure evil of human chattel bondage, antislavery and abolitionist Christianity was forced away from biblicism into a less literal reading of Scripture. Some African American abolitionists such as F. Douglass worked with white clergy to save a biblical understanding of Christianity out of the conviction that the Bible advanced a gospel of freedom. The political imperative of proslavery, however, fostered a move toward literalism emboldened by the findings of biblical criticism that the NT writers did not condemn slavery (as abolitionists would wish) but instead expressed views similar to those in the wider Greco-Roman slave culture.—D.J.H.

32. P. L. HECK, "A Note on Teaching the Bible in Arabic," *Islamochristiana* [Rome] 25 ('99) 105-113.

One challenge in teaching the Bible in Arabic is the creation of a means by which a Christian understanding of Scripture can be rooted in the Arabic context without ignoring its essentially Islamic orientation. With reference to several OT texts, the article shows how the Islamic distinction between *lafẓ* ("expression," "signifier") and *maʿnâ* ("meaning," "signified") can become a central piece in an Arab approach to the Christian interpretation of the OT.—D.J.H.

33. R. HEILIGENTHAL, M. JACOBS, AND M. HAUKE, "Begeht die feministische Exegese einen 'Methodenmord'?" *ZeitNT* 2 (4, '99) 41-51.

After Heiligenthal's introduction (p. 41), Jacobs, "Feministische Theologie – zwischen Integration und Ignoriertwerden" (pp. 42-47), describes contributions made by feminist theologians in the past three decades with regard to biblical hermeneutics and to understanding specific biblical texts. Then Hauke, "Begeht die Feministische Theologie einen Methodenmord?" (pp. 48-51), presents a critique of E. Schüssler Fiorenza's approach to hermeneutics, treatment of the anointing of Jesus (Mk 14:3-9 parr.), and ideological presuppositions.—D.J.H.

34. W. J. HOLLENWEGER, "The Contribution of Critical Exegesis to Pentecostal Hermeneutics," *The Spirit & Church* [Taejeon City, South Korea] 2 (1, '00) 7-18.

Historical-critical exegesis views biblical texts in their historical context. It takes the Bible more seriously than any so-called Bible-believing interpretation that applies the biblical text without reflection to our present-day situation. Pentecostal theology has a decisive center (the decisiveness of Christ), but its borders are open.—D.J.H.

35. D. G. HORRELL, "Models and Methods in Social-Scientific Interpretation: A Response to Philip Esler," *JournStudNT* 78 ('00) 83-105.

The article responds to Esler's arguments (in a review of Horrell's book published in *Journal of Theological Studies* 49 [1998] 253-260) concerning the use of models, the validity of P. L. Berger and T. Luckmann's theory of the social construction of reality, and the major argument of Horrell's *The Social Ethos of the Corinthian Correspondence* (1996). [In the same issue (pp. 107-113) Esler offers further observations on models.]—C.R.M.

36. J. L. HOULDEN, "Enlightenment, Establishment and the Word," *JournStudNT* 78 ('00) 67-82.

With particular attention to developments in the UK, the article first considers various aspects of the complex and problematic relationships of NT studies to Christian theology and to the Christian churches. Then it notes the need to work for new styles of relationship that accept honestly the achievements and valid perspectives of the academic discipline of NT studies.—D.J.H.

37. L. T. JOHNSON, "Why we must *practise* our faith," *Priests & People* 14 (6, '00) 213-217.

After reflecting on the importance of practicing Christian faith, the article suggests three ways in which the reading of Scripture might become an even more central element in

Catholic life: as an ecclesial practice, as a criterion for traditional practices, and as the basis for new practices.—D.J.H.

38. L. Jonker, "The influence of social transformation on the interpretation of the Bible: A methodological reflection," *Scriptura* 72 ('00) 1-14.

After emphasizing that methods of interpretation should reflect the multidimensional character of the interpretation process, the article provides a short overview of sociological approaches to biblical interpretation. Next it identifies six elements of the interpretation process, and discusses how social structures and processes impact each of these elements. Finally it treats social transformation and biblical interpretation, and describes the latest developments in sociological studies of social change and how social processes prompt the selection of heuristic keys that play a dominant role in biblical interpretation.—C.R.M.

39. W. C. Kaiser, "Biblical Integrity in an Age of Theological Diversity," *EvangJourn* 18 (1, '00) 19-28.

The modern abandonment of the author as the determiner of the meaning of a biblical text has given to us the crisis in biblical integrity. This crisis has had ramifications in exegesis, preaching, and the seminary and the church.—D.J.H.

40. R. Knight, "'In Honesty of Preaching.' 7. A Response to the Editor's Article," *ExpTimes* 112 (1, '00) 6-8.

In response to C. S. Rodd [see § 45-56], this article reflects on some problems posed to preachers by various aspects of biblical studies today: textual criticism, the authority of nondominical or nonapostolic material, and questions about historicity and credibility. It concludes that western theological movements of the last two hundred years seem inevitably to result in deism, atheism, or subjectivism.—D.J.H.

41. P. K. Kurz, "Die Bibel in der Literatur," *StimmZeit* 218 (10, '00) 711-714.

H. Schmiedinger (ed.), *Die Bibel in der deutschsprachigen Literatur des 20. Jahrhunderts* (2 vols., 1999), is a milestone in the literary-theological dialogue of the present. After placing the work in its cultural-historical context, the article describes its content and reflects on some problems that it raises.—D.J.H.

42. P. W. Lewis, "Towards a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics," *The Spirit & Church* [Taejeon City, South Korea] 2 (1, '00) 95-125.

This essay aims to articulate the role of experience within the hermeneutical process. It argues that the nature of Pentecostal experience within biblical hermeneutics is tied up with certain elements that inform Pentecostal experience, and that ultimately these beliefs, experiences, and hermeneutics demonstrate a Pentecostal epistemology. This Pentecostal epistemology is a non-Enlightenment enterprise and places Pentecostal thought in a very different framework from conservative Evangelicalism and other theological positions.—C.R.M.

43. J. T. K. Lim, "Towards a Final Form Approach to Biblical Interpretation," *Stulos TheolJourn* 7 (1-2, '99) 1-11.

A paradigmatic shift has taken place with the synchronic approach surpassing (or replacing) the diachronic approach to biblical interpretation. Two of the popular final form approaches are canonical criticism and new literary criticism. A final form approach is not only legitimate and viable but also essential for studying biblical texts.—D.J.H.

44. D. L. LITTLE, "Inductive Hermeneutics and the Early Restoration Movement," *Stone-Campbell Journal* [Joplin, MO] 3 (1, '00) 5-18.

In 19th-century America inductive reasoning was championed by some in the Stone-Campbell Restoration Movement as the perfect and final method in biblical interpretation. In a search for definitive meaning, inductive hermeneutics sought to take specific examples and make a common once-for-all principle from the sum total of those examples, applying the principle in a never-to-be-altered fashion. In this way the Bible became no more than a fixed rule book that transcended time, geography, and culture.—D.J.H.

45. F. D. MACCHIA, "The Spirit and the Text: Recent Trends in Pentecostal Hermeneutics," *The Spirit & Church* [Taejeon City, South Korea] 2 (1, '00) 53-65.

The article discusses some recent trends in Pentecostal hermeneutics under the following headings: Pentecostals, biblical authority, and postmodern hermeneutics; the community of faith as hermeneutical context; Acts and historical precedent; and contextualization and the biblical message. It concludes that perhaps instead of referring to Pentecostal hermeneutics we should refer to the contributions of Pentecostals to a Christian hermeneutic that glorifies the Father through the Son in the power of the Spirit.—D.J.H.

46. A. MARCHADOUR, "La fécondité d'un texte," *Chronique* [Toulouse] (4, '99) 121-127.

As a way of illustrating the richness of biblical texts and the variety of ways of reading them, the article considers the figures of Lazarus and Mary Magdalene. After discussing Lazarus in the strategy of John's Gospel, it describes some traditional readings (christological, type of the general resurrection, paraenesis) and focuses on "the man Lazarus" in modern literature. Then it treats the depictions of Mary Magdalene in the NT Gospels, in the interpretive tradition (penitential, mystical), and the Nag Hammadi gnostic texts.—D.J.H.

47. L. H. MARTIN, "History, historiography and Christian origins," *StudRel/SciRel* 29 (1, '00) 69-89.

The study of Christian origins should in no way differ from the study of any ancient religion, and the study of ancient religions should in no way differ from the study of anything past. Based on the realization that our earliest historical evidence for "Christian" groups is textual and that these surviving data represent the already redacted and thus collective views of various groups who preserved them, these texts may tell us more about cognitive and social processes of production, selection, and transmission than about the events they purportedly recount. Historians of Christianity must recognize that their continuing concerns with origins have proved to be less than clarifying.—C.R.M.

48. J. E. MCKINLAY, "Match or Mismatch? Attempting a Feminist Pedagogy for a Course on Biblical Criticisms," *Teaching Theology & Religion* [Oxford—Malden, MA] 3 (2, '00) 88-95.

The paper reflects on issues (especially the role of the teacher and the matter of boundaries) raised in teaching a course on contemporary biblical criticisms (an area where questions of power and ideology are frequently asked of texts) in the context of a wider group exploration of feminist pedagogy.—D.J.H.

49. E. MÜHLENBERG, "Scriptura non est autentica sine authoritate ecclesiae (Johannes Eck). Vorstellungen von der Entstehung des Kanons in der Kontroverse um das reformatorische Schriftprinzip," *ZeitTheolKirch* 97 (2, '00) 183-209.

The thesis that the church's authority is above the Scriptures explicitly assumes that the canon is a product of the church. The Reformers disagreed with this position. Taking Eck's comment as its starting point, the article first offers general reflections on the question. Then it traces the debate with reference to the Catholic position and to the Reformers' answers from the Disputation of Leipzig to the eve of the Council of Trent.—D.J.H.

50. R. C. NEWMAN, "Mooreeffoc in Narnia . . . and the Bible: The Value of Fresh Perspective in Gaining a Hearing for the Gospel," *ConcJourn* 26 (3, '00) 232-237.

C. S. Lewis often used a literary device sometimes known as *Mooreeffoc* ("coffee-room viewed from the inside") to cause readers to look at an old subject from a fresh and unusual perspective. The parables of Scripture often use a form of *Mooreeffoc* to help the audience see the truth by presenting it in a fresh light or from a different angle.—C.R.M.

51. J. NIEUVIARTS, "La Bible comme construction littéraire, ouvert aux lectures," *Chronique* [Toulouse] (4, '99) 77-86.

After sketching various approaches to reading the Bible from the Church Fathers to the 20th century, the article considers the 20th century as a time of opening up new readings and methods, with particular attention to semiotics and the emergence of the subject, and to the new literary criticism or narratology and the rediscovery of narrative.—D.J.H.

52. T. OKURE, "'I will open my mouth in parables' (Matt 13.35): A Case for a Gospel-Based Biblical Hermeneutics," *NTStud* 46 (3, '00) 445-463.

After assessing the primary understanding of hermeneutics as applicable mainly in interpreting texts, the article asks whether what has hitherto been understood as exegesis is not really hermeneutics. Then it proposes the parable as capable of modeling a methodology that would marry the best results of the hermeneutical and exegetical strands in biblical scholarship, and place them at the service of God's gospel for all humanity and creation.—D.J.H.

53. A. PÉNICAUD, "La lecture biblique en groupe," *SémiotBib* 94 ('99) 3-20.

The article discusses various topics that arise in reading biblical texts in groups from the perspective of semiotic analysis. It considers interactions, the nature of the biblical texts, semiotic reading, the question of the "body," and translation.—D.J.H.

54. R. PENNA, "Appunti sul come e perché il Nuovo Testamento si rapporta all'Antico," *Biblica* 81 (1, '00) 95-104.

The syntagm "Old Testament" (see 2 Cor 3:14) was of Christian coinage and was used in different ways. The early Christians had recourse to the OT because Jesus and the first Christians were Jews and because of their belief that the OT was *praeparatio evangelica.* The Scriptures of Israel were the chief source of their messianic expectation, and the fundamental hermeneutical criterion was (and is) the christological faith.—D.J.H.

55. J. C. POIRIER, "Some Detracting Considerations for Reader-Response Theory," *CathBibQuart* 62 (2, '00) 250-263.

The article examines the principal arguments that reader-response critics put forward in behalf of the notion of semantic indeterminacy and shows significant problems with the reasoning behind them. It discusses the battle over the word "meaning," the argument from nonfinal objectivity, and the arguments used as mutual supports. Of the two main arguments of reader-response theory, that (1) because an intentionalist understanding of "meaning" is inadequate for a description of the reading process, meaning must lie elsewhere, and (2) the ultimate impossibility of an objective viewpoint privileges the reader, neither follows from the premises.—C.R.M.

56. C. S. RODD, "In Honesty of Preaching. 1. How Honest Can the Preacher Be?" *Exp Times* 111 (7, '00) 221-224.

Since both the academic and the Christian ways of reading Scripture are paths toward truth, the attempt to relate biblical scholarship to church teaching must be made. But there are good reasons why preachers are not totally honest, and there are cases (e.g. at Christmas and Easter) in which honesty of preaching is especially agonizing.—D.J.H.

57. A. RUNESSON, "Particularistic Judaism and Universalistic Christianity? Some Critical Remarks on Terminology and Theology," *StudTheol* 54 (1, '00) 55-75.

The use of the terms "particularistic" and "universalistic" with respect to 1st-century Judaism and Christianity is misleading and should be rejected. What is needed for a more detailed analysis and description of ancient Judaism and Christianity is a terminology that takes account of the following three aspects: ethnic (closed ethnic, open ethnic, non-ethnic), salvation (inclusive, exclusive), and mission (proselytizing, ethical, inward).—D.J.H.

58. K. SCHUBERT, "Tradition + Aktualisierung = Glaube. Ende der Ablösungstheorie," *BibLiturg* 73 (3, '00) 147-152.

After noting some developments in Christian theology in the light of Christian-Jewish dialogue, the article considers the relation between tradition and actualization with reference to examples within the Bible itself and in the Middle Ages. It concludes with reflections on the responsibility of Christians regarding the question of salvation.—D.J.H.

59. E. SCHÜSSLER FIORENZA, "Liberation: a critical feminist perspective," *Theology Digest* [St. Louis, MO] 46 (4, '99) 327-336.

In reclaiming the authority of wo/men as religious-theological subjects for interpreting biblical texts, for shaping religious communities, and for defining biblical religions, it is necessary to reconceptualize the act of biblical interpretation as a moment in the global practice of liberation. Biblical interpretation becomes a site of struggle, and emancipatory struggles are the site of feminist biblical interpretation. The body of the article reflects on Scripture and theological authority, the Bible and religious meaning, wo/men's struggles and interpretation, and reclaiming democratic feminism.—D.J.H.

60. R. F. SHEDINGER, "Kuhnian Paradigms and Biblical Scholarship: Is Biblical Studies a Science?" *JournBibLit* 119 (3, '00) 453-471.

After summarizing T. S. Kuhn's notion of the structure and function of paradigms, the article considers the way in which three scholars from the discipline of biblical studies (B. J. Brooten, W. Brueggemann, N. Golb) cite the work of Kuhn to lend authority to their own calls for a change in paradigm. It argues that the Kuhnian notion of the structure of the scientific discipline and of "paradigm change" (in which only one paradigm can command a discipline at any given time) bears little resemblance to the way that biblical studies is done. Biblical studies as a discipline situated squarely within the humanities must embrace diversity, a multiplicity of paradigms, and the living conversation between scholars that this diversity makes possible.—C.R.M.

61. R. J. SHERMAN, "The Authority of Scripture: Do We Still Affirm It?" *Prism* 15 (1, '00) 46-58.

In the church's use of the Bible, the historical-critical method makes a good servant but a poor master. We must reclaim the church's prerogative to let Scripture speak in its own terms as the early church did (see 2 Tim 3:14–4:5 and Lk 24:44-53) and as some interpreters today (e.g. B. S. Childs and S. Hauerwas) do.—D.J.H.

62. Z. TALSHIR, "Textual and Literary Criticism of the Bible in Post-Modern Times. The Untimely Demise of Classical Biblical Philology," *Henoch* 21 (3, '99) 235-252.

While modern classical scholarship was well aware of its limitations in its endeavor to reconstruct "historical reality," postmodernism has reduced the knowledge of the past to naught. The article focuses on and critiques the views of a group of scholars it terms the "destructionists" (T. L. Thompson, N. P. Lemche, P. R. Davies, et al.), who claim that all OT literature is the product of the 6th-3rd centuries B.C. and that ancient Israel is merely the invention of Persian/Hellenistic Jewish society. The very notion that we should treat texts as the product of the age of their earliest surviving manuscripts is outrageous. It demolishes major achievements of philology in many varied fields, not only OT research.—C.R.M.

63. J. S. UKPONG, "Developments in biblical interpretation in modern Africa," *Missionalia* [Menlo Park, South Africa] 27 (3, '99) 313-329. [See § 44-798.]

Whereas African biblical interpretation from the 1930s to the 1970s focused on legitimizing African religion and culture and was dominated by the comparative method, in the 1970s-90s it gave rise to Africa-in-the-Bible and evaluative studies as well as to liberation hermeneutics, black theology, and feminist hermeneutics. In the 1990s contextual Bible study and inculturation hermeneutics have been especially prominent.—D.J.H.

64. A. VAN DER KOOIJ, "The use of the Bible in Dutch church documents on homosexuality: Its background and setting," *Scriptura* 72 ('00) 105-110.

After tracing developments in biblical interpretation among Dutch Protestants since the 18th century, the article considers how the pertinent biblical texts regarding homosexuality (Lev 18:22; 20:13; Rom 1:24-27; etc.) were treated in documents produced by Reformed churches in the Netherlands in the early 1980s. It notes that both documents were meant to stimulate open discussion about the use of the Bible regarding the matter of homosexuality.—D.J.H.

65. M. I. WALLACE, "From Phenomenology to Scripture? Paul Ricoeur's Hermeneutical Philosophy of Religion," *ModTheol* 16 (3, '00) 301-313.

In spite of important differences that separate Ricoeur and E. Levinas from one another on the questions of selfhood, ethics, and hermeneutics, both thinkers share a deep affinity for preserving the integrity and probity of biblical thought within the context of their respective intellectual projects. [In the same issue G. Whitehouse (pp. 315-323) responds to Wallace regarding whether Ricoeur's thought runs from phenomenology to Scripture or vice versa; R. Gibbs (pp. 325-334) treats Levinas and the question of what makes an enigma authoritative; W. Young (pp. 335-339) responds to Gibbs with reference to Levinas's talmudic work; and P. Ochs (pp. 341-345) offers a general response on the move from phenomenology to Scripture.]—C.R.M.

66. J. M. WEBB, "A Revolution in Christian Preaching: From the 'Old Testament' to the 'Hebrew Bible,'" *QuartRev* 20 (3, '00) 248-264.

The shift in terminology among Christians from "Old Testament" to "Hebrew Bible" implies that the theology of supersessionism is wrong, that the Hebrew Bible is not a christological document, and that Judaism and Christianity are both legitimate forms of religious expression. This revolution requires that Christians preach in new ways from the Hebrew Bible, respect differences, and remove anti-Judaism from the pulpit. [The same issue (pp. 297-300) contains A.-J. Levine's response to Webb.]—D.J.H.

67. F. WEST, "Scripture, Bible, and Lectionary: A Quest for Common Ground," *Worship* 74 (4, '00) 290-307.

An examination of the relationship of Scripture to narrative, conducted in the light of linguistic culture, can provide a common ground for sorting out the various understandings of the relationship of the Bible and the lectionary circulating about three-year lectionaries. We have two stories that use Scripture in distinctly different ways. The canonical narrative draws books out of Scripture to tell a tale from creation to consummation; the calendrical narrative excerpts pericopes out of Scripture to tell the story of Christ's coming from his birth to his return.—D.J.H.

68. G. WEST, "White men, Bibles, and land: ingredients in Biblical interpretation in South African Black Theology," *Scriptura* 73 ('00) 141-152.

Taking as its starting point the familiar African anecdote about white men, the Bible, and land, the article explores three interpretations of this story as a guide to the Bible and biblical interpretation in South African Black theology: a hermeneutic of trust (D. Tutu, A. Boesak), a hermeneutic of suspicion (T. Mofokeng, I. Mosala), and a hermeneutic from below (T. Maluleke).—D.J.H.

69. C. J. H. WRIGHT, "Interpreting the Bible Among the World Religions," *Themelios* 25 (3, '00) 35-54.

The article first provides an overview of basic biblical hermeneutical principles with respect to author-centered, text-centered, and reader-centered approaches, respectively. In each case it sketches the hermeneutical issues that are relevant for the particular approach under consideration, evaluates its benefits and potential dangers, and suggests how issues of religious and cultural plurality are present in each case. Then it asks how the multiple cultural and religious contexts of people reading the Bible today affect how they understand its meaning with attention to the Islamic world, the Hindu world, and Africa. Finally it highlights three hermeneutical challenges raised by the various approaches to the Bible.—C.R.M.

70. R. ZIMMERMANN, "Metapherntheorie und biblische Bildersprache. Ein methodologischer Versuch," *TheolZeit* 56 (2, '00) 108-133.

After a survey of the current discussions about the theory of metaphor (substitution versus interaction, innovation versus tradition, undefinability versus blurriness), the article discusses (with examples taken from the NT) metaphors as textual phenomena with reference to syntax and formal structure, semantics, and pragmatics and effective aesthetics. Then it considers various questions to be posed and answered in the analysis of biblical metaphors from the syntactic, semantic, and pragmatic perspectives.—D.J.H.

Interpretation, §§ 45-101, 261, 618.

Textual Criticism

71. N. ADKIN, "*Biblia Pagana*: Classical Echoes in the Vulgate," *Augustinianum* 40 (1, '00) 77-87.

The article draws attention to phrases in the Vulgate that evince the influence of classic authors such as Cicero, Virgil, Horace, and Sallust.—D.J.H.

72. P.-M. BOGAERT, "Bulletin de la Bible Latin. VII. Quatrième série," *RevBén* 110 (1-2, '00) 135-155.

This fourth installment of Tome VII in the ongoing survey of research on the Latin Bible [see §§ 40-63; 41-1462; 43-825] provides bibliographic information and summaries for sixty-two recent books and articles. [To be continued]—D.J.H.

73. J. K. ELLIOTT, "The Biblical Manuscripts of the John Rylands University Library of Manchester," *BullJohnRylUnivLibMan* 81 (2, '99) 3-50.

After describing the origin of the John Rylands Library and noting its holding of important and significant biblical manuscripts, the article discusses its collection: the fragment of John (P.Ryl. 457—the oldest portion of the Greek NT ever found), the Rylands Deuteronomy (P.Ryl. 458 [Rahlfs 957]—the oldest copy of the Scriptures in Greek), the NT in Greek (papyri, parchment/vellum, lectionaries), the OT in Greek, the Hebrew Bible, and versions of the Bible (Latin, Coptic, Syriac, Ethiopic, Arabic, Armenian, English). It concludes with reflections on the importance of biblical manuscripts. Twelve black and white and eight color plates are included as well as suggestions for further reading and a bibliography.—C.R.M.

74. J. K. ELLIOTT, "Seven Recently Published New Testament Fragments from Oxyrhynchus," *NovTest* 42 (3, '00) 209-213.

N. Gonis et al., *The Oxyrhynchus Papyri*, vol. 64 (1999), contains texts (nos. 4494-4500) from Matthew, Luke, Acts, Romans, Hebrews, and Revelation. Although most are small fragments, one of the manuscripts of Revelation contains a significant amount of text. The article [see §§ 43-1669; 44-57] calls attention to readings that could appear unambiguously as witnesses in a critical apparatus.—D.J.H.

75. P. M. HEAD, "Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment," *TynBull* 51 (1, '00) 1-16.

The article offers an overview of the content of seventeen previously unknown papyrus manuscripts of portions of the NT (including seven of Matthew and four of John) published in volumes 64-66 of *The Oxyrhynchus Papyri* (1997-99), discusses three examples where this material affects debated text-critical issues (Mt 23:38; Jn 1:34; Rev 13:18), and reflects on what light these fragments might shed on the early history of the NT text and the texts of Matthew and John in particular. In general terms these manuscripts confirm the text of the great uncials, but they also regularly provide evidence for variant readings previously known only in later manuscripts and the versions.—C.R.M.

76. S. F. MATHEWS, "The Greek New Testament," *BibToday* 38 (5, '00) 306-309.

The problem of establishing the best text of the Greek NT is simultaneously the problem of reconstructing the authentic text. Thanks to the abundance of manuscripts and the advancement of biblical scholarship, we can be confident that the Greek NT we do have is a reliable text.—C.R.M.

77. J. S. PENKOWER, "Verse Divisions in the Hebrew Bible," *VetTest* 50 (3, '00) 379-393.

The division of the Hebrew Bible into verses is an ancient Jewish tradition reflected in the accentuation system, which marks the end of every verse by placing the accent *sillûq* under the last word of each verse. But before the 13th century (with S. Langton), early printed Bibles (both in Latin and in Hebrew) did not mark the verse numbers. The body of the article discusses OT verse divisions in printed Bibles from the 15th to the 18th century, as well as OT verse divisions in contemporary Bible editions.—D.J.H.

Textual Criticism, §§ 45-125, 212, 269, 276, 363, 426.

Biblical Linguistics and Philology

78. W. R. BODINE, "Celebration of a Discipline: On the Study of Hebrew and Greek," *NotesTrans* 13 (3, '99) 52-59.

Study of the original languages of the Bible deserves a place among the Christian spiritual disciplines. The potential benefits for individuals and churches far exceed the necessary investment of time and effort.—D.J.H.

79. J. CHMIEL, "La sémiotique de la formule araméenne 'Maranatha,'" *Folia Orientalia* [Krakow] 36 ('00) 63-65.

After considering the different interpretations of *Maranatha* ("the Lord has come" or "come, Lord") and surveying its earliest occurrences (see 1 Cor 16:22; Rev 22:20; *Didache* 10:6; *Apostolic Constitutions* 7.26), the article reflects on its semiotic potential with reference to the concepts of "speaking in tongues" and "sociophony."—D.J.H.

80. J. H. GREENLEE, "Some Tricky New Testament Interrogative Negatives," *NotesTrans* 13 (2, '99) 8-10.

While in NT Greek questions preceded by οὐ expect an affirmative response and by μή a negative response, there are sometimes certain nuances (especially regarding the speaker's point of view) that need also to be considered.—D.J.H.

81. T. J. KRAUS, "Der Artikel im griechischen: Nutzen einer systematischen Beschäftigung anhand von ausgewählten Syntagmata (Hab 1,12; Jude 17; Joh 6,32)," *RevBib* 107 (2, '00) 260-272.

The second attributive position of the Greek article (with repetition) serves to illustrate the value of attending to the complex characteristics of Greek grammar for an appropriate assessment of biblical texts in three areas: textual criticism (Jude 17), judging influences exercised by the syntactic constructions of other languages on the Greek of a specific text (Jude 17 and Hab 1:12), and interpreting a verse in its context (Jn 6:32).—D.J.H.

82. M. PAZZINI, "Progetto di Dizionario siriaco-italiano del Nuovo Testamento," *StudBibFranLibAnn* 48 ('98) 305-313.

After noting some classic dictionaries of the Syriac language, the article explains the principles and characteristics of a forthcoming Syriac-Italian dictionary of the NT, and provides some sample entries.—D.J.H.

Biblical Translation

83. L. DE VRIES, "The Notion of Genre and the Nature of Bible Translations," *NotesTrans* 13 (2, '99) 26-42.

After introducing the notion of genre in a framework of anthropological linguistics, the article applies the notion of genre to Bible translations in Irian Jaya, Indonesia. Among the many factors that constitute the macrogenre of Bible translations there, three come to the fore: the relatively new institutional and cultural setting in which these texts function, the Christian community and its activities; the secondary nature of translated texts; and the new medium of writing.—D.J.H.

84. P. FIELDS, "The Net Bible, an Important New Bible Study Tool," *NotesTrans* 13 (4, '99) 42-54.

The NET (New English Translation) Bible is a new (1998), scholarly translation made specifically for distribution over the Internet. The article considers its translation principles, treatment of theological terms, reordering, treatment of genitives and datives, figures of speech, accuracy, and use of "churchy" language. While the translators have not been fully consistent in applying their translation principles, they have served all Christians by providing an excellent study tool and by making it free for all to use.—D.J.H.

85. S. HEMRAJ, "The Importance of the Interconfessional 'Jubilee Edition' of the Hindi Bible," *Vidyajyoti* 64 (5, '00) 353-366.

After describing the Jubilee (2000) edition of the newly reedited Hindi Bible, the article explains how it came about and notes its major characteristics: ecumenicity, a matter-of-fact presentation of the Deuterocanonicals, faithfulness to the original, inculturation, inclusive language, and sound exegetical outlook.—D.J.H.

86. M. HILL, "Six Areas that Need Care in Interconfessional Projects," *NotesTrans* 13 (4, '99) 11-14.

Six areas that need care in interconfessional (Protestant and Catholic) Bible translation projects are translation versus interpretation, the term "brother" (ἀδελφός), verses with different traditional interpretations (e.g. Mt 1:25; 16:18), problematic terms, translating the OT, and obtaining an imprimatur.—D.J.H.

87. J. G. Muthuraj, "The Meaning of ἔθνος and ἔθνη and its Significance to the Study of the New Testament," *BangalTheolFor* 29 (3-4, '97) 3-36.

The meaning of ἔθνος and ἔθνη has been distorted in NT scholarship and in English translations of the NT. The term "Gentiles" (or "pagans" or "heathens") imposes value judgments by describing the ἔθνη negatively in comparison with Jews and Jewish religion. The literal meaning as "nations" acknowledges their peoplehood without deculturizing them. So in English translations the words "nations" or "peoples" are to be preferred.—D.J.H.

88. S. Nicolle, "On the Translation of Implicit Information: Experimental Evidence and Further Considerations," *NotesTrans* 13 (3, '99) 1-12.

In a translation implicit information can be made explicit so long as this does not detract from or preclude the recovery of other potential implicatures. Whether it is necessary for a certain piece of implicit information to be made explicit depends on how accessible it would otherwise be to the target audience.—D.J.H.

89. H. F. Stander, "The importance of knowledge of the culture and customs of the ancient world in the process of translation," *Acta Patristica et Byzantina* [Pretoria] 10 ('99) 171-179.

Often a biblical text is mistranslated because proper attention has not been paid to the customs and cultures of the ancient world. The article discusses OT and NT examples of this problem in the following areas: music, jewelry, funeral practices, perfumes, views of conception and birth, and fauna and flora.—D.J.H.

90. P. C. Stine, "Towards Developing More Effective Translation Consultants—Lessons Learned," *NotesTrans* 13 (1, '99) 1-8.

Those who work with Bible translation consultants need training in literary criticism and biblical theology, must give greater in-depth training to the consultants, and ought to listen to them.—D.J.H.

Biblical Translation, §§ 45-109, 242.

Computer-Assisted Research

91. R. W. Crown, "Comparing the *Patrologia Latina* and the *CETEDOC Library of Christian Latin Texts* Databases from a User's Perspective," *Journal of Religious & Theological Information* [Binghamton, NY] 3 (1, '00) 85-109.

Controversial questions of price and text aside, both the *PLD* and the *CLCLT* are remarkable achievements. The *PLD* is more of a true "electronic book," making the various features of Migne's printed text available in electronic form. The *CLCLT* is essentially a searchable database, and its primary advantages are its faster search and retrieval time and the relative simplicity of the interface.—D.J.H.

92. F. Knobloch, "Web Review: Heidelberger Gesamtverzeichnis der griechischen Papyrusurkunden Ägyptens," *BullIntOrgSeptCogStud* 32 ('99) 47-50.

The Heidelberger Gesamtverzeichnis (HGV) makes available an interactive database of the published nonliterary Greek papyri from Egypt, together with numerous ostraca and documents on a wide variety of other materials. This valuable resource may be found on the Web at http://aquila.papy.uni-heidelberg.de/gvzFM.html.—D.J.H.

93. T. McLay, "Web Review: The CATSS Database," *BullIntOrgSeptCogStud* 32 ('99) 44-46.

There are three types of files in the CATSS (Computer Assisted Tools for Septuagint Study) database: the morphologically analyzed files for all the Septuagint books, a parallel alignment of the Old Greek and the Masoretic text of the translated books, and the variant readings for a growing number of Septuagint books.—D.J.H.

94. M. Wallraff, "Patristische Arbeitshilfen im Internet (III). Forschungsprojekte und -gruppen," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 4 (1, '00) 158-160.

This installment [see § 44-75] in an ongoing guide to resources for early Christian studies provides addresses (URLs) and brief annotations about information available at them regarding seventeen research projects and groups.—D.J.H.

Computer-Assisted Research, §§ 45-84, 293.

Scholars

95. D. Abrams, "Presenting and Representing Gershom Scholem: A Review Essay," *Modern Judaism* [Oxford] 20 (2, '00) 226-243.

Taking as its starting point Scholem's *On the Possibility of Jewish Mysticism in Our Time & Other Essays* (1997), the article considers the relationship between academic method and ideology in his writings with reference to the international character of Scholem and the academy, mysticism in relation to scholarship and secular Judaism, and the necessity of reading Scholem as a Zionist scholar. Then it deals with the following topics: creating an English canon of Scholem's works (a bibliographic survey), his academic method (an annotated outline of his major publications), additional bibliographic comments, and the reception history of secondary literature (reading Scholem as a primary source).—D.J.H.

96. Anon., "Édouard des Places, S.J. (1900-2000)," *Biblica* 81 (2, '00) 297-298.

The article describes the life and academic career of the late Professor des Places, with particular attention to his many contributions to research on Hellenistic philosophy and early Christianity.—D.J.H.

97. Anon., "Publications de Marc Philonenko (1955-1999)," *RevHistPhilRel* 80 (1, '00) 199-204.

A list of Professor Philonenko's books and articles concludes this fascicle of *Revue d'Histoire et de Philosophie Religieuses*, which is dedicated in gratitude to him and abstracted in this issue. [Also included are a photograph of him and a foreword by C. Grappe and G. Vincent.]—D.J.H.

98. M. ARNOLD, "Jésus de Nazareth, le judaïsme de son temps et les débuts du christianisme. Un aspect des recherches néotestamentaires à la Faculté de Théologie protestante de Strasbourg, 1888-1958," *RevHistPhilRel* 80 (1, '00) 119-135.

Between 1888 and 1958, Protestant NT scholars at Strasbourg (G. Baldensperger, A. Schweitzer, R. Eppel, O. Cullmann, J. Héring, M.-A. Chevallier) gave special attention to the relation of Jesus of Nazareth and early Christianity to Judaism (particularly of the heterodox kind), and conceived of this relation in different ways. M. Philonenko has renewed this investigation on the basis of precise comparisons with Qumran literature.—D.J.H.

99. D. E. AUNE, "The Chicago Society of Biblical Research: One Hundred Years Ago," *BibRes* 44 ('99) 55-56.

This report on the November 1899 meeting of the CSBR contains the lists of officers and members, the program, and the minutes (by A. S. Carrier).—D.J.H.

100. R. BARKAY, "A Bibliography of Arie Kindler," *IsrNumisJourn* 13 ('94-'99) 4-14.

A list of 178 publications by Kindler between 1948 and 1998 on numismatics in ancient Palestine and related areas in antiquity. [The same fascicle, which honors Kindler, contains a photograph of him and a tribute by D. Barag (p. 3)].—D.J.H.

101. I. D. CAMPBELL, "'Fact not Dogma': George Adam Smith, Evangelicalism and Biblical Criticism," *ScotBullEvangTheol* 18 (1, '00) 3-20.

Does an espousal of critical views of the Bible undercut or underpin evangelicalism? The article examines this question with reference to G. A. Smith, professor of OT at the Free Church (Trinity) College, Glasgow from 1892-1910. It considers his evangelical inheritance, critical approach to Scripture, and methodology for achieving a synthesis or at least a working relationship between faith and criticism. It concludes that Smith saw himself as an evangelical because a critic, and a critic because an evangelical.—C.R.M.

102. M. D. CHAPMAN, "In Honesty of Preaching. 2. Colenso and the Bible," *ExpTimes* 111 (8, '00) 256-259.

As J. W. Colenso (1814-83), bishop of Natal, went further in his biblical studies, he became convinced that much of what he had taken to be historical fact could not have happened. He began to see that the truth of the Bible is enshrined not in its words but in *the* word, the living word, the word of truth.—D.J.H.

103. J. ERNST, "Nachruf auf den Ehrendoktor der Theologischen Fakultät Paderborn Prof. Dr. theol. habil. Dr. h.c. mult. Heinz Schürmann," *TheolGlaub* 90 (2, '00) 225-231.

The article provides basic information about the life and academic career of the late Professor Schürmann (1913-99), and notes his many contributions to church life in Germany and to NT scholarship. A photograph of him appears on p. 226.—D.J.H.

104. E. GALBIATI, "Bio-bibliografia de Marco Adinolfi," *Antonianum* 75 (2, '00) 215-234.

After a sketch of Adinolfi's life (1919-), the article provides a list of his publications between 1958 and 2000, and discusses his major interests: history and historiography, Christology, Mary of Nazareth, the Twelve and Paul, the common priesthood, feminism, and Hellenism.—D.J.H.

105. F. I. GAMWELL ET AL., "Hans Dieter Betz: A Tribute," *Criterion* [Chicago] 39 (2, '00) 2-11.

After a sketch of Betz's life (1931-) and scholarly achievements, Gamwell (pp. 4-5) notes his contributions at the University of Chicago Divinity School. J. A. Harrill (pp. 5-6) comments on Betz's *humanitas* in touching the lives of his students and colleagues. E. Asmis (pp. 6-7) praises Betz's fascination with pagan sources as a way of understanding better the beginnings of Christianity. F. Bovon (pp. 7-10) describes and situates Betz's many contributions to scholarship on the NT and other ancient writings. Also included are Betz's expression of gratitude on the occasion of his retirement (pp. 10-11) as well as a photograph of him (p. 3).—D.J.H.

106. M. GIELEN, "Nachruf auf Helmut Merklein," *BibZeit* 44 (2, '00) 317-319.

This memorial note describes the late Professor Merklein's life (1940-99) and academic career, his contributions to NT scholarship, and his personal qualities as a scholar and teacher.—D.J.H.

107. D. G. HART, "J. Gresham Machen, Inerrancy, and Creedless Christianity," *Themelios* 25 (3, '00) 20-34.

The authority and infallibility of the Bible were peripheral to Machen's *Christianity and Liberalism* (1923) and *What is Faith?* (1925) in which he argued that modernist theology was anti-credal and anti-intellectual, and in fact a different religion from historic Christianity. In Machen's view, the only proper response to liberalism was to insist on the historical truth concerning the person and work of Christ.—D.J.H.

108. G. HENTSCHEL AND C.-P. MÄRZ, "Nachruf auf Heinz Schürmann," *BibZeit* 44 (2, '00) 316-317.

This memorial note discusses the late Professor Schürmann's life (1913-99) and academic career, as well as his many contributions to NT scholarship and to church life and NT studies in Germany.—D.J.H.

109. J. MACGORMAN, "Charles Bray Williams: Founding Professor of Biblical Greek," *SWJournTheol* 41 (2, '99) 86-99.

After a biographical sketch of Williams's life and ministry (1869-1952), the article considers problems involved in translating the Greek NT into modern English and shows how Williams addressed these problems in his *New Testament: In the Language of the People* (1937, 1986).—D.J.H.

110. K. MADIGAN, "Prophets or Scientists? Hiroshima, the Holocaust and Scholarly Identity in the SBL in the Wake of the Second World War," *Criterion* [Chicago] 39 (2, '00) 12-19.

As a way of representing the post-World War II debate among American biblical scholars about the role that they should play in the modern world, the article describes the SBL presidential addresses by L. Waterman (1946) who called on biblical scholars to retool and revise their identities by politicizing and ethicizing their scholarship, and by M. S. Enslin (1945) who urged more attention to scholarly objectivity and charged that uncritical method was precisely what ruined German biblical scholarship.—D.J.H.

111. B. MONTAGNES, "El perfil humano y espiritual del P. Lagrange," *Teología Espiritual* [Valencia] 44 (131, '00) 135-162.

After commenting on Lagrange's family background, the article considers Lagrange as a man, a scholar, a believer, a Dominican, and a spiritual person. Extensive quotations from his memoirs, letters, and publications are included. [The same issue contains M. Gilbert's appreciation of Lagrange's work as an exegete (pp. 163-178), J.-M. de Tarragon's account of Lagrange and the beginnings of the École Biblique de Jérusalem (pp. 179-189), and G. Sánchez Mielgo's bibliography of Lagrange's publications (pp. 191-210).]—D.J.H.

112. H. MOXNES, T. K. SEIM, AND R. AASGAARD, "Fortolkning og forkynnelse. Det nye testamente ved Universitetet i Oslo i det 20. århundre" [Interpretation and Proclamation. The New Testament at the University of Oslo in the 20th Century], *NorskTeolTids* 101 (1-2, '00) 33-51.

At the beginning of the 20th century L. Brun established the modern historical-critical study of the NT in Norway, based on impulses from German critical scholarship. His successor, N. A. Dahl, shifted the focus from religious personality to the church as a community. J. Jervell introduced redaction history as the main methodological approach, and emphasized the hermeneutical relevance of the NT. The present generation of NT scholars at the University of Oslo represents a variety of methodologies that reflect the general shift toward interest in the construction of texts and in their contexts. [The same issue (pp. 90-93) contains the transcript of an interview with Dahl conducted by Seim and T. Wyller in which he comments on the research interests, professional controversies, and scholarly culture of the faculty of theology at the University of Oslo during the 20th century.]—D.J.H.

113. U. RIESKE-BRAUN, "On the Essence of Christianity and its History. Memories of Adolf Harnack's Lecture Series (1899/1900)," *Review of Theological Literature* [Leiderdorp] 2 (2, '00) 5-27.

Harnack's *Wesen des Christentums* (1900), based on the notes of a lecture series given in the winter semester of 1899-1900, counts as one of the most stimulating theological monographs of the 20th century in German. After noting various reactions to the initial publication of the volume, the article discusses the book in relation to conception and background in the history of theology, the content of the lectures, and the effects of their publication. The attractive impulse of this course of lectures came together from four component aspects: the exposure of a subjective religious conviction, which was connected with a historical perspective, aimed at the question of the identity of Christianity, and concerned with current questions of the day.—C.R.M.

114. H. SHANKS, "The Bad Boy of Historical Jesus Studies," *BibRev* 16 (5, '00) 24-28, 50.

What gets J. D. Crossan into trouble is his blunt denial of the historical accuracy of much of the Gospels. Becoming a Bible scholar changed his life. Yet he still loves the Catholic church that raised him, and he cannot leave it.—D.J.H.

115. J. B. SHIEL, "The Papers of T.W. Manson," *BullJohnRylUnivLibMan* 81 (2, '99) 51-165.

After a biographical sketch of Manson's life (1893-1958) and academic career, this article provides information about his papers preserved in the Library at Manchester under the following headings: material on the biblical text; general articles and lectures; sermons and addresses; broadcasts; correspondence; newspaper cuttings and offprints; the Presbyterian Church of England, Orders of Service, and obituary material; and miscellaneous material. Indexes of subjects and of persons are included.—D.J.H.

116. D. ULLENDORFF, "Bibliography of the Writings of Professor Edward Ullendorff (1988-99)," *JournSemStud* 45 (1, '00) 131-136.

This supplement to S. Hopkins's bibliography of Ullendorff's publications in *Journal of Semitic Studies* 34 (2, '89) 253-289 adds almost a hundred new items.—D.J.H.

117. J. VEITCH, "The Jesus Seminar: What it Is and What it Isn't and Why it Matters," *JournHighCrit* 6 (2, '99) 186-209.

The article first offers a biographical sketch of R. Funk's career as a teacher, writer, administrator, and publisher. Then it recounts the story of the Westar Institute and the Jesus Seminar with particular attention to the latter's meetings, agenda, procedures, publications, members, and future. It concludes that the Jesus Seminar matters because it is the first attempt to work through the implications of the rigorous application of the historical-critical method to piece together the origins of Christianity.—C.R.M.

118. M. WEITLAUFF, "Adolf von Harnack, Theodor Mommsen, Martin Rade. Zu drei gewichtigen Neuerscheinungen," *ZeitKirchGesch* 111 (2, '00) 210-246.

The article describes the following publications and comments on the historical significance of material that they present: K. Nowak (ed.), *Adolf von Harnack als Zeitgenosse. Reden und Schriften aus den Jahren des Kaiserreichs und der Weimarer Republik* (1996); S. Rebenich, *Theodor Mommsen und Adolf Harnack. Wissenschaft und Politik im Berlin des ausgehenden 19. Jahrhunderts* (1997); and J. Jantsch (ed.), *Der Briefwechsel zwischen Adolf von Harnack und Martin Rade. Theologie auf dem öffentlichen Markt* (1996).—D.J.H.

119. J. W. WEVERS, "Apologia pro Vita Mea: Reflections on a Career in Septuagint Studies," *BullIntOrgSeptCogStud* 32 ('99) 65-96.

After describing his early education and how he got into Septuagint studies, the author discusses his work on his critical editions of the Septuagint books of the Pentateuch and his volumes of notes on these texts. He concludes that the Greek Torah is worthy of study for its own sake as a humanistic and historical document.—D.J.H.

120. M. WOLFES, "Schuld und Verantwortung. Die Auseinandersetzung des Heidelberger Theologen Martin Dibelius mit dem Dritten Reich. Mit einer aus dem Nachlass herausgegebenen 'Lebensbeschreibung' aus dem Jahre 1946," *ZeitKirchGesch* 111 (2, '00) 185-209.

After a sketch of Dibelius's life (1883-1947) and academic career, the article discusses his involvement in democratic politics before 1933, his opposition to the Nazis' rise to power, and his approach to the question of German guilt and responsibility during the Third Reich. His 1946 autobiographical statement is included in an appendix on pp. 205-209.—D.J.H.

121. A. WOLLBOLD, "Aus Proexistenz leben. Im memoriam Heinz Schürmann (1913-1999)," *GeistLeb* 73 (3, '00) 225-232.

After a sketch of Schürmann's life and academic career, the article discusses his concept of "proexistence" based on Jesus' life and death "for us," some important themes in his work and life, and his contributions to the pastoral life of the church.—D.J.H.

Bulletins

122. N. Clark, "Transatlantic Torches," *ExpTimes* 111 (10, '00) 332-334.

The article first notes twenty-two recently published commentaries in the Sacra Pagina, Abingdon NT Commentary, NIB Commentary, Westminster Bible Companion, and Interpretation series. Then it offers general observations about their treatment of the NT texts and their success in communicating with their projected audiences.—D.J.H.

123. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 38 (4, '00) 256-260.

Descriptions and evaluations of eighteen recently published books, all in English, on the NT and related matters.—D.J.H.

124. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 38 (5, '00) 324-328.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

125. S. Bombeck, "Die Übersetzung der griechischen Verbalformen in Zorells georgischen Textproben aus den Evangelien," *BibNotiz* 102 ('00) 118-121.

The article examines the correspondences (and especially the lack of them) between Greek and Georgian verbal forms in the Gospels with reference to material in F. Zorell's *Grammatik zur altgeorgischen Bibelübersetzung* (1930).—D.J.H.

126. J. Doré, "La signification des miracles de Jésus," *RevSciRel* 74 (3, '00) 275-291.

After surveying the Gospel healing and exorcism stories and discussing their structure, the article considers their sociocultural and socioreligious context in Hellenistic paganism and in Hellenistic and rabbinic Judaism. Then it treats the central frames of reference for a Christian reading of these texts, the primary intention of these accounts (proclaiming Jesus as the Son of God and Savior of the world), and their major lessons for us (about the human condition and about sickness and healing).—D.J.H.

127. J. A. Fitzmyer, "Saint Joseph in the New Testament," *Josephinum Journal of Theology* [Columbus, OH] 7 (1-2, '00) 18-30.

After considering the meaning of the name "Joseph" ("may Yahweh add"), the article discusses the ancient sources that tell us about Joseph the husband of Mary. Then it focuses on the picture of Joseph in Mt 1–2 (in the genealogy, the birth of Jesus, the flight into Egypt, and the return to Israel) and adds a few details from Luke's Gospel.—D.J.H.

128. D. FRICKENSCHMIDT, “Evangelium als antike Biographie,” *ZeitNT* 1 (2, ’98) 29-39.

This consideration of the Gospels as ancient biographies discusses the characterization of the principal figure at the height of his activity, miraculous description versus portrayal of a leader, characterization in the absence of individual qualities, the tripartite arrangement of ancient biographies and the structure of the Gospels, the place of accounts of birth and childhood, whether the Gospels are passion narratives with detailed introductions or biographies accenting the crucial episode, trials and pseudo-trials, and the double function of ancient biographies and the aim of the Gospels.—C.R.M.

129. A. KOWALCZYK, “Próba nowej interpretacji niektórych liczb w ewangeliach (Searching for a New Interpretation of Some Numbers in the Gospels),” *CollTheol* 70 (1, ’00) 37-49.

This article suggests new symbolic meanings for numbers in various Gospel texts: the number of loaves in the multiplication stories (rooted in Joshua’s division of the land; see Josh 14:1; 18:1); the number of generations in Luke’s genealogy of Jesus (Lk 2:23-38—71 being the numerical value of *Adon-Jah,* suggesting the divinity of Jesus); the “ninth” hour when Jesus meets Andrew and John (Jn 1:39—Adam and Eve sinned just before this hour; the Lamb of God is announced at this hour as one who takes away sin); the numbers in the miracle of Jesus at Cana in Galilee (Jn 2:1-11—reflecting exodus events); and the number of fish caught after the resurrection of Jesus (Jn 21:11—154 counting the one Jesus was roasting or 70 + 7 representing the Hebrew letters for the word “power,” “strength,” etc., which God gave to those who accepted Jesus to become children of God [see Jn 1:12]).—J.J.P.

130. A. M. OKORIE, “Jesus and the Eschatological Elijah,” *Scriptura* 73 (’00) 189-192.

The article reviews the evidence in the Gospels that relates Jesus to Elijah. It concludes that Matthew and Mark do not seem to present Jesus as the new Elijah (unless one wants to argue from the miracles) but reserve that role for John the Baptist. Luke appears to portray both John the Baptist and Jesus as types of Elijah. John also leaves traces of the Elijah theme in his picture of Jesus.—C.R.M.

131. E. TAMEZ, “De cómo Lidia cuenta sobre el movimiento de Jesús y las mujeres,” *Vida y Pensamiento* [San José, Costa Rica] 20 (1, ’00) 11-28.

Written from the perspective of “Lydia,” the article discusses the Jesus movement and its context, the women in the Jesus movement, women and the household, Martha’s confession (Jn 11:1-44), and friendships between women and Jesus.—D.J.H.

Gospels General, § 45-623.

Jesus

132. R. AGUIRRE, “La ‘Tercera Búsqueda’ del Jesús de la historia,” *RazFe* 242 (1221-22, ’00) 69-82.

After sketching the history of the quest for the historical Jesus, the article describes the principal characteristics of the third quest, discusses the works of some of its major figures (E. P. Sanders, R. A. Horsley, J. D. Crossan, J. P. Meier), and offers some evaluative comments.—D.J.H.

133. O. E. ALANA, "Jesus' Requests to Keep Healings Secret," *CurrTheolMiss* 27 (4, '00) 263-266.

Jesus' emphatic desire to reduce the publicity of his healings to the barest minimum was a part of a concerted effort to conceal his messiahship. He did so because the concept of messiah in his time suggested a military, nationalistic leadership.—D.J.H.

134. D. A. ALPHONSE, "Jesus and the Economics of God's Household," *Jeevadhara* 30 (175, '00) 90-106.

The article first surveys the economic condition of Palestine in Jesus' time under the following headings: a skewed society, taxes and tithes, poverty-stricken masses, and a unidirectional economy. Then it discusses Jesus' teachings on poverty and wealth under two headings: toward a culture of sharing, and giving loans and forgiving debts. Finally it reflects on Jesus' ethical economics as based on the rights to land, employment, and just and equitable wages. It concludes that Jesus' economics of the kingdom or household of God goes counter to capitalism and transcends socialism.—D.J.H.

135. M. BARKER, "The Time Is Fulfilled: Jesus and Jubilee," *ScotJournTheol* 53 (1, '00) 22-32.

The Jubilee is a key element in understanding both the ministry of Jesus and Palestine in the 1st century A.D. The Jubilee was used to measure time in the Second Temple period even when a literal application of the land laws was no longer possible. The present form of the Gospels invites us to believe that Jesus spiritualized the Jubilee, interpreting release from debt and slavery as forgiveness of sins and release from the power of Satan. This is exactly the interpretation of 11QMelchizedek, which was quite clear about the events of the tenth Jubilee. A spiritual interpretation of the Jubilee does not necessarily indicate a separate agenda from the Judean nationalists.—C.R.M.

136r. J. D. CROSSAN, *The Birth of Christianity* [*NTA* 42, p. 579; § 44-861r].

N. T. WRIGHT, "A New Birth? An Article Review of John Dominic Crossan's *The Birth of Christianity: Discovering What Happened in the Years Immediately After the Execution of Jesus*," *ScotJournTheol* 53 (1, '00) 72-91.—This is a sophisticated and subtle book, demonstrating immense learning, fantastic ingenuity, and easy familiarity with sources ancient and modern. The article presents an extended summary and critique of Crossan's work. Major items missing from Crossan's analysis are the books of Acts and James (as well as Hebrews, 1 Peter, Jude, and Revelation), and the phenomena of pre-Pauline Christianity, persecution, Jesus' messiahship, and early Christian experience of the Spirit. The two greatest problems have to do with Crossan's marginalizing of Paul and treatment of the resurrection. The review concludes with "five brief but vital questions." [Crossan offers an extended response in the same issue (pp. 92-112), labelling Wright's presentation as caricature instead of summary and derision instead of argument, and responding to the five questions.]—C.R.M.

137. G. DE ROSA, "Gesù di Nazaret e l'ebraismo di ieri e di oggi. Dal rifiuto all'appropriazione esclusiva," *CivCatt* 151 (3600, '00) 535-548.

While in the first centuries of the rabbinic movement Jesus was either ignored or calumniated, in modern times Jewish scholars such as J. Klausner, G. Vermes, S. Ben-Chorin, and

D. Flusser have portrayed Jesus as an observant Jew and as a Galilean *ḥāsîd,* who did not regard himself as the Messiah and never sought to create a new religion. Their Jesus is totally Jewish and does not correspond to the Jesus of the NT or of Christianity.—D.J.H.

138. E. DOHERTY, "The Puzzling Figure of Jesus in John Dominic Crossan's *Birth of Christianity*: A Critical Discussion," *JournHighCrit* 6 (2, '99) 216-258.

What Crossan has demonstrated is the profound uncertainty that still exists in any attempt to place the historical Jesus on a firm footing. This critique of Crossan's presentation of Christianity's birth unfolds under two major headings (with numerous subheadings) corresponding to Crossan's construal of a birth that took place between rural Galilee and urban Jerusalem: "on the roads of Galilee" (the response to Jesus' teachings and miracle-working), and "in the streets of Jerusalem" (responding to Jesus' death and perceived resurrection). If readers expect that Crossan will deliver on a promise to reveal what happened to Jesus' first companions in the period after Jesus' execution, they will come away disappointed.—C.R.M.

139r. N. DOUGLAS-KLOTZ, *Het verborgen evangelie: Hoe we spiritualiteit van Jezus kunnen ontdekken* (Deventer: Ank-Hermes, 2000).

T. BAARDA, "Een verborgen Evangelie? (The Hidden Gospel?)," *NedTheolTijd* 54 (3, '00) 185-191.—This critical review of the Dutch version of Douglas-Klotz's *The Hidden Gospel. Decoding the Spiritual Message of the Aramaic Jesus* (1999) focuses on the book's pseudo-scientific method. Attention to some key texts (Mt 7:17; Mt 6:9-13/Lk 11:2-4; Jn 4:24) and their reconstructed "original Aramaic" wordings shows that Douglas-Klotz only reveals his own spiritual thoughts on the texts, not the spirituality of Jesus.—C.R.M.

140. K. ERLEMANN, K. KOCH, AND F. SIEGERT, "War Jesus Apokalyptiker?" *ZeitNT* 2 (3, '99) 40-52.

After Erlemann's introduction (p. 40), Koch, "Jesus apokalyptisch" (pp. 41-49), contends that Jesus was strongly influenced by apocalyptic ideas (the kingdom of God, the age/world to come, the Son of Man, criticism of the Temple cult) and that the apostles' Easter experiences presupposed apocalyptic concepts. Then Siegert, "Die Apokalyptik vor der Wahrheitsfrage – Gedanken eines Lesers zum vorstehenden Artikel von Klaus Koch" (pp. 50-52), takes issue with Koch on individual points and asks where the word of God and truth reside in apocalyptic texts.—D.J.H.

141. K. HAACKER, "Die moderne historische Jesus-Forschung als hermeneutisches Problem," *TheolBeitr* 31 (2, '00) 60-74.

After observations on the question of who Jesus of Nazareth "really" was, the article suggests that the variety of opinions about Jesus are best explained as the result of an interaction between historical givens (evidence), on the one hand, and the presuppositions of the researchers (relevance) and their times (emergence), on the other. Then it applies these categories to some focal points of Jesus research: the acceptance of the Two Source theory, the rediscovery of the eschatology of Jesus, the suppression and rediscovery of the Jewish identity of Jesus, the suppression and rediscovery of Jesus the miracle-worker, and Jesus in the garb of a Hellenistic philosopher. Finally it reflects on the problematic nature of all answers to the historical Jesus question formulated with general concepts and an indefinite article.—C.R.M.

142. K. Kato, “Why the Quest for the Historical Jesus is Necessary,” [in Japanese] *Katorikku Kenkyu* [Tokyo] 69 (’00) 1-27, i-iii.

Against the background of an overview of the third quest for the historical Jesus, the article presents an *apologia* for its validity with particular reference to the work of J. D. Crossan. The quest for the historical Jesus must be pursued in order to fulfill the first half of Christianity’s fundamental tension, a tension between the Jesus of the past (as portrayed in the four canonical “biography type” Gospels) and the Jesus who continues to be present in the world. This tension lies in the very structure of orthodox Christian faith, which is necessarily incarnational.—C.R.M.

143. J. P. Meier, “The Historical Jesus and the Historical Samaritans: What can be Said?” *Biblica* 81 (2, ’00) 202-232.

This essay asks what can be said with fair probability about the historical Samaritans up to the 1st century A.D., and then what can be said with fair probability about the historical Jesus’ relationship to or interaction with these Samaritans. It discusses problems of terminology and definition, the problem of the historical origins of the Samaritans, and the problems of the Gospel texts. It concludes that at best there is a multiple attestation in the Lukan and Johannine traditions that Jesus stood over against the typical Jewish views of the day in that he held a benign view of Samaritans, even when that attitude was not reciprocated. But all the Gospels agree that there was no programmatic mission to the Samaritans during Jesus’ lifetime.—C.R.M.

144. J. Murphy-O’Connor, “Recovering the historical Jesus,” *Priests & People* 14 (7, ’00) 260-264.

NT studies between the two World Wars were dominated by a profound skepticism regarding the possibility of writing a life of Jesus. Conservative reaction to the form critics emphasized that the nucleus of the post-paschal community came from the pre-paschal community. Thus previously ignored evidence made it clear that the traditions about Jesus had passed through extremely trustworthy channels.—C.R.M.

145. F. Mussner, “Jesus von Nazareth: vere homo Judaeus,” *Catholica* 54 (3, ’00) 200-207.

The NT presents Jesus of Nazareth as a Jew in his ancestry (son of Mary, son of Abraham and David), mission (to Israel), and death on the cross. Jesus is and remains in his human nature *vere homo Judaeus.*—D.J.H.

146. J. A. Naudé, “Barbara Thiering’s interpretation of Jesus’ life,” *Acta Theologica* [Bloemfontein, South Africa] 19 (1, ’99) 58-98.

After explaining the background and content of Thiering’s hypotheses about the historical Jesus, the article presents arguments to disprove her claim that documents from NT times (Philo, Josephus, etc.) might reveal the historical Jesus, discusses critically her use of the Qumran pesher technique as a methodology for reading the NT (with reference to the virgin birth, the miracles, and the resurrection), and reflects on the parallels between the Qumran texts and the NT. It concludes that not one of Thiering’s presuppositions or hypotheses is based on objective evidence, and that her cumulative case is “a ramshackle, tumble-down and tottering structure.”—D.J.H.

147. J. C. POIRIER, "On the Use of Consensus in Historical Jesus Studies," *TheolZeit* 56 (2, '00) 97-107.

With increasing regularity scholars are using the phenomenon of consensus as a load-bearing device in their arguments. The article aims to show (with particular reference to the Jesus Seminar) that a great deal of rhetoric attaching itself to the pursuit and interpretation of consensus in historical Jesus studies has hidden much of the truth concerning both the state of questions and proper methodology. Scholarship is, in fact, very far from a consensus about the historical Jesus.—C.R.M.

148. S. E. PORTER, "Jesus and the Use of Greek: A Response to Maurice Casey," *Bull BibRes* 10 (1, '00) 71-87.

The article responds to P. M. Casey's critique [§ 42-143] of the author's contention that Jesus taught in Greek [§ 38-719]. It contends that Jesus probably would have been productively multilingual in Greek and Aramaic and possibly Hebrew, even though only Aramaic would have been his first language, and Greek and Hebrew second or acquired languages. It concludes that Casey has not adequately refuted the case that has been made for use of Greek, and that a way forward would be to avoid unhelpful disjunctive thinking and to recognize the complex, multilingual world of 1st-century Palestine.—C.R.M.

149. A. PRAGASAM, "In Search of the Eschatological Jesus," *Vidyajyoti* 64 (6, '00) 422-437.

After showing how the figure of an eschatological Jesus came to dominate much of NT scholarship, the article discusses M. J. Borg's denial that Jesus proclaimed an "imminent end-of-the world" eschatology, and offers a critical assessment of his thesis. It concludes that analysis of Jesus' words and deeds indicates that Jesus acts as God's final envoy, messenger, or prophet, who expects to be vindicated in events to come and in the final judgment of God.—D.J.H.

150. A. PUIG I TÀRRECH, "La recherche du Jésus historique," *Biblica* 81 (2, '00) 179-201.

This reflection on discussions about historical methodology in recent developments in the quest of the historical Jesus gives particular attention to the problem of sources (especially the relevance of *Gospel of Thomas*), the criteria of historicity (discontinuity, coherence, embarrassment), and G. Theissen's formulation of the criterion of historical plausibility. It concludes that the quest of the historical Jesus is basically a matter of settling the relationship between history and faith that was broken off at the Enlightenment and of proposing a critical pattern that would try to explain the continuity between Jesus and the primitive Christian community.—D.J.H.

151. B. REPSCHINSKI, "Trends in der modernen Leben-Jesu-Forschung," *StimmZeit* 218 (7, '00) 455-466.

The article first describes and evaluates critically recent works on Jesus by the Jesus Seminar, B. Thiering, J. D. Crossan, and G. Lüdemann, respectively. Then after noting some common trends in these works, it reflects on the limits of historical research regarding Jesus, and calls attention to the discrepancies among these reconstructions of Jesus and their tendency to oppose faith and historical research.—D.J.H.

152. R. RIESNER, "Rückfrage nach Jesus. Teil 2: Neue Literatur zum Thomas- und zum Johannes-Evangelium," *TheolBeitr* 31 (3, '00) 152-162.

This installment [see § 44-905] contains descriptions and evaluations of eight books on Jesus (by G. Lüdemann and J. D. Crossan), *Gospel of Thomas* (by R. Nordsieck and M. Fieger), and John's Gospel (by K. Berger, J. A. T. Robinson, B. Schwank, and P. W. Ensor).—D.J.H.

153. J. ROSENBERG, "'But, Pastor . . .': The Jesus Seminar Comes to Church," *CurrTheol Miss* 27 (4, '00) 245-252.

Like it or not, the work of the Jesus Seminar provides the occasion to continue a conversation in congregations about contemporary biblical studies and how they represent both a challenge and a contribution to the life of the church and its ongoing theological reflection. The article discusses a new understanding of faith, the Jesus Seminar and its critics, making distinctions—M. J. Borg, the post-Easter Jesus and the authority of Scripture, and Jesus and the authority of Scripture.—C.R.M.

154. E. H. SCHEFFLER, "Ernest Renan's Jesus: an appraisal," *Neotestamentica* 33 (1, '99) 179-197.

After describing A. Schweitzer's evaluation of Renan's *La vie de Jésus* (1863) as outspoken, sarcastic, ad hominem, contradictory, and often without sufficient substantiation, the article reevaluates Renan's work with attention to historical issues. It concludes that to judge Renan's work as merely romantic or sentimental is totally one-sided. Renan proves himself a worthy historian by virtue of his vast background knowledge of Palestine, knowledge of world history at large, emphasis on Jesus' internal development that correlates with his geographical movements, attempt to create a holistic picture of the life of Jesus, and insight that there was a psychological dimension to history.—C.R.M.

155. G. SEGALLA, "L'autocomprensione di Gesù come mediatore di Dio Padre e del suo Regno alla luce della 'terza ricerca,'" *StudPat* 47 (2, '00) 383-409.

Perhaps the most important discovery made by situating Jesus' life in its proper historical context is the recognition of Jesus' self-awareness of his role as mediator of God and of God's kingdom to Israel and consequently to all humankind. The article considers Jesus' relationship to Israel's mediatorial institutions (Torah, Temple, and people) which he fulfills in an eschatological sense, Jesus as the eschatological mediator of God's kingdom on his mission that leads to the saving sacrifice of his death, and Jesus' uniqueness as the Son of God and as such the personal mediator of God the Father.—D.J.H.

156. H. I. SOBEL, "Jesus and Judaism," *SIDIC* [Rome] 33 (2, '00) 6-12.

The widely disseminated thesis that Jesus and the Jews of his time were ideological adversaries is false. Jesus was crucified by Roman soldiers as a political criminal ("King of the Jews"). The negative image of the Pharisees in the Gospels created among Christians a grossly distorted vision of Judaism. Jesus should be remembered as a sower of peace between Christians and Jews, not as a bone of contention.—D.J.H.

157. N. H. TAYLOR, "Prolegomena to reconstructing the eschatological teaching of Jesus," *Neotestamentica* 33 (1, '99) 145-160.

The article identifies a range of issues that must be addressed if scholarship is to recover the eschatological teaching of Jesus. Eight areas are distinguished: apocalyptic and eschatology, social environment and scholarly insight, sources (Q, Mark, *Gospel of Thomas*), the kingdom of God and the Son of Man, Judaism in the Hellenistic world, wisdom and apocalyptic, the fall of Jerusalem and the transmission of the Gospel traditions, and human partnership with God in late Second Temple Judaism.—C.R.M.

158. P. TRUDINGER, "A Tale of Two Decades: R. J. Campbell and J. D. Crossan on Jesus and the Gospel," *ModBelieving* 41 (3, '00) 20-32.

Both Campbell in the first decade of the 20th century and Crossan in the 1990s took seriously the work of critical biblical scholarship, received wide media coverage, spoke of the Jesus of history and the Christ of faith as one reality, affirmed belief in trinitarianism, rejected the view that Jesus' death was preordained by God as a sufficient sacrifice for the sins of humankind, understood the resurrection in different ways, emphasized justice and social conscience, were "catholic" in ecclesiastical sensibilities and "mood," and disavowed philosophical dualism.—D.J.H.

159. F. VARO, "Hablar hoy de Jesús en teología," *ScriptTheol* 32 (2, '00) 495-518.

The article first traces the quest for the historical Jesus under four headings: old quest, no quest, new quest, and third quest. Then it discusses contributions from archaeology and philology to our understanding of Jesus, and focuses on details pertaining to Jesus' passion and death. Finally it reflects on theological implications regarding the Jesus of history and the Christ of faith, various characterizations of the Jesus of history today, and from the "Jesus of history" to the "historical Jesus."—D.J.H.

160. A. VON SCHELIHA, "Kyniker, Prophet, Revolutionär oder Sohn Gottes? Die 'dritte Runde' der Frage nach dem historischen Jesus und ihre christologische Bedeutung," *ZeitNT* 2 (4, '99) 22-31.

After suggesting that the bell for the "third round" of discussion concerning the present significance of Jesus Christ has not yet rung for systematic theology, the article considers the history of the question of the historical Jesus (from the first to the second round—the contested relation between history and religion), and the theological-historical classification of current Jesus research (the third round—differentiating between history and religion?). Next it offers a methodological critique of contemporary liberal Jesus research. Finally it treats the significance of the "third round" of Jesus research for Christology.—C.R.M.

161. M. WINGER, "Why Didn't Jesus Write?" *ExpTimes* 111 (8, '00) 259-261.

Jesus seems to have chosen not to teach in writing. Rather, he linked his message to his personal presence (see Mk 1:22). The preservation of Jesus' words rests in the first instance on the memory of those who heard them, and recent investigations have shown that memory is not so much verbal as semantic. The focus is on meaning, not on the precise words by which the meaning is expressed; and more basic than any recollection of speech is recollection of events.—D.J.H.

Jesus, §§ 45-98, 114, 117, 474, 571.

Passion and Death

162. A. M. OKORIE, "Who Crucified Jesus?" *CommViat* 38 (2, '96) 101-109.

The article treats the history of the Sanhedrin, its jurisdiction, and its involvement in the trial of Jesus. Who crucified Jesus?—technically, a Jewish judicial institution, galvanized by an angry mob, under Roman authority.—C.R.M.

163. P. PHILLIPS, "The Cross of Christ, Sacrifice and Sacred Violence," *NewBlackfr* 81 (952, '00) 256-264.

According to R. Girard, Christ's death cannot be called a sacrifice, since for him the Gospels speak of sacrifice only to reject and subvert it. But the work of anthropologists such as M. Douglas and E. E. Evans-Pritchard provides a rather different reading of sacrifice from that offered by Girard, and allows us better to engage with the traditional language of sacrifice as it is used in relation to Jesus' death on the cross.—D.J.H.

Passion and Death, §§ 45-729r–730r.

The Resurrection

164. M. R. D'ANGELO, "Re-Reading Resurrection," *TorontoJournTheol* 16 (1, '00) 109-129.

This article aims to realign texts and interpretations so as to open new points of entry for christological thinking, in particular for thinking with (in the sense of accompanying) women and the poor of the world. It first fleshes out two images (resurrection and exaltation) that scholarship has detected in early Christian explanations of the fate of Jesus and delineates the issue through some contemporary approaches to the texts. Then with particular attention to Mark and John it explores some exegetical features as well as feminist and liberationist implications of the narratives of the empty tomb, and of the appearances of the risen and exalted Jesus, respectively.—C.R.M.

165. R. DUDREY, "What the Writers Should Have Done Better: A Case for the Resurrection of Jesus Based on Ancient Criticisms of the Resurrection Reports," *Stone-Campbell Journal* [Joplin, MO] 3 (1, '00) 55-78.

Both the "Christ conspiracy" and the "Christian mythmaking" models of Christian origins have serious problems in explaining the Gospel accounts of Jesus' resurrection, which are too bald and artless to have been fabrications. After considering the objections raised in some ancient pagan critiques of the NT resurrection texts, the article discusses the nature of the canonical accounts and examines the apocryphal Christian rewriting of them in *Gospel of Peter*.—D.J.H.

166. B. OBERDORFER, "'Was sucht ihr den Lebendigen bei den Toten?' Überlegungen zur Realität der Auferstehung in Auseinandersetzung mit Gerd Lüdemann," *KerDog* 46 (3, '00) 225-240.

According to Lüdemann, Easter happened to Jesus' disciples, not to Jesus (who is irreversibly dead and whose body decayed in the tomb). This article surveys Lüdemann's arguments and outlines an alternative understanding of the resurrection with a focus on the character of Jesus' risen body. If Jesus' resurrection can be interpreted as the anticipation of humankind's final fulfillment taking place amidst the unfinished world, Paul's reflections on the transformed corporeality of eschatological life in 1 Corinthians 15 become significant for understanding Jesus' Easter status. The "empty tomb" tradition has the secondary but necessary function of preventing a "docetist" separation of Jesus' dead body from his spiritual appearances to his disciples.—D.J.H.

Synoptics

167. C. C. BLACK, "Four Stations en Route to a Parabolic Homiletic," *Interpretation* 54 (4, '00) 386-397.

The article reflects on the nature of parables and their interpretation with reference to four places: Nineveh, Galilee, Hippo, and Golgotha. It concludes that no word could be more witheringly and healthily parabolic than Christ the crucified, and that to preach that parable is to administer God's relief for this world's cardiac sclerosis with the shock of grace that heals diseased hearts.—D.J.H.

168. K. ERLEMANN, "Wohin steuert die Gleichnisforschung?" *ZeitNT* 2 (3, '99) 2-10.

Taking A. Jülicher's positions on the Gospel parables as a starting point, the article surveys 20th-century scholarship regarding the parables as eschatological preaching and as metaphors, and notes criticisms made against the parables as "metaphor" approach. It concludes with some general points of consensus and of debate in the century since the publication of Jülicher's second volume (1899).—D.J.H.

169. D. HERMANT, "Les redites chez Marc et les deux autres Synoptiques (IIᵉ partie)," *RevBib* 107 (3, '00) 348-382.

Having considered how the three Synoptic Evangelists used the device of repetition in texts common to Mk and Mt and to Mk and Lk alone [see § 44-902], this installment examines the phenomenon of repetition first in the pertinent texts in Mt and Lk that have no parallels in Mk and then in the pertinent texts in each Gospel (Mk, Mt, and Lk-Acts, respectively) that have no parallels at all.—D.J.H.

170. R. AND G. KINSLER, "Jesús proclama el Reino de Dios como Jubileo," *Vida y Pensamiento* [San José, Costa Rica] 20 (1, '00) 53-89.

After noting various structures that marginalize and exclude, the article considers the Sabbath-Jubilee texts in the Gospels of Mark, Matthew, and Luke, respectively, and concludes with reflections on responsible discipleship in light of these texts.—D.J.H.

171. G. MARSHALL, "Parables: Jewish and Christian," *Priests & People* 14 (7, '00) 270-274.

After highlighting 2 Sam 12:1-4 as a very early example of parable, the article notes that similar parables are used in rabbinic writings and the Gospels, and then discusses a number of examples. It observes that there is an impression of violence, exclusion, and replacement in the Gospel parables that does not seem to be present in their rabbinic equivalents.—C.R.M.

172. H. PALMER, "Seeking Verdicts for Parables," *ExpTimes* 111 (8, '00) 262-265.

In many Gospel parables the teller seeks from his hearers a verdict on the story. After collecting such interactive motifs from the Synoptic Gospels, the article shows how such parables were meant to work, and considers what light they shed on some disputed points: whether such parables carried more than one meaning, whether they were told by word of mouth, and whether they exclude certain parable theories now popular. It concludes that such parable-telling suits the reported circumstances of Jesus' life (rather than invention two generations later).—D.J.H.

Synoptics, §§ 45-185, 259.

Matthew

173. J. A. GRASSI, "Matthew's Gospel of Justice," *BibToday* 38 (4, '00) 234-238.

The article considers the household-centered economy of Matthew's time, justice in the Sermon on the Mount, the neglected petition of the Lord's Prayer (Mt 6:12), and Matthew for today. In Matthew Jesus regarded those who continually increased their lands and possessions through debts and mortgages as evil money lenders.—C.R.M.

174. D. R. A. HARE, "How Jewish Is the Gospel of Matthew?" *CathBibQuart* 62 (2, '00) 264-277.

The hypothesis that Matthew's Gospel was written for a Law-observant Jewish sect whose members expected interested Gentiles to become Jewish proselytes is not securely founded. This critique of the hypothesis considers the use of arguments from silence, the self-identification of Matthew's community, Matthew's perspective on observance of the Torah, the significance of practices in worship, and the theological significance of the debate.—D.J.H.

175. P. MEAGHER, "'To All Nations': Universalism in Matthew," *Jeevadhara* 30 (176, '00) 160-176.

The article considers the extent to which various expressions of "all" in Matthew open the reader to dialogue rather than monologue. It treats universality as the frame of the narrative in Matthew, universality and the ministry of the Messiah, the limitless scope of mission—tragic texts (Mt 2:1-12; 8:5-13; 12:15-21; 21:33-46), universality of mission, universality and the death and resurrection, types of inclusiveness in Matthew, etc.—C.R.M.

Mt, § 45-75.

176. A. PÉNICAUD, "Lecture de l''Évangile de l'Enfance' chez Matthieu (I & II)," *SémiotBib* 98 ('00) 3-30.

Based on a weekend study session organized by CADIR, this semiotic analysis of the Matthean infancy narrative deals with the genealogy (1:1-17); the origin of Jesus, or the announcement made to Joseph (1:18-25); the visit of the Magi (2:1-12); and the end of the infancy Gospel (2:13-15, 16-18, 19-23).—D.J.H.

177. [Mt 1–2] D. J. WEAVER, "Rewriting the Messianic Script: Matthew's Account of the Birth of Jesus," *Interpretation* 54 (4, '00) 376-385.

This study examines Mt 1:1–2:23 in order to identify the traditional messianic expectations to which Matthew responds and the new messianic script written by Matthew. In a three-step process corresponding to the storylines of the three major actors, the study addresses questions of messianic identity (1:1-25—the story of Joseph), messianic character (2:1-23—the story of Herod), and messianic vocation (2:1-12—the story of the Magi). It concludes with a brief survey of Matthew's fundamentally altered messianic portrait in the rest of the Gospel.—C.R.M.

178. R. J. ERICKSON, "Joseph and the Birth of Isaac in Matthew 1," *BullBibRes* 10 (1, '00) 35-51.

Mt 1:1-25 presents Joseph in the role of Abraham—and consequently Jesus in the role of Isaac—as the path of divine blessing for humanity, thereby partially "unpacking" the meaning of the genealogy and laying the groundwork for Matthew's treatment of the place of the Gentiles in the economy of the kingdom of heaven. The implied reader is supposed to think of Gen 12:3; 18:18; 22:18; and 26:4 in which God promises Abram/Abraham and Isaac that all the families of the earth shall be blessed in them and through their seed.—D.J.H.

Mt 1:18–2:23, § 45-235.

179. W. CARTER, "Evoking Isaiah: Matthean Soteriology and an Intertextual Reading of Isaiah 7–9 and Matthew 1:23 and 4:15-16," *JournBibLit* 119 (3, '00) 503-520.

The study considers Matthew's citations from Isa 7:14 and 8:23–9:1 that appear at Mt 1:23 and 4:15-16, and asks what happens if an audience utilizes not just the isolated verses but the larger context of Isaiah 7–9. It argues that the double citation from Isaiah in the Gospel's opening section contributes to a primacy effect that influences the hearing of the whole Gospel. The intertext recognizes the Gospel audience's experience of imperial power, provides God's perspectives on that situation, explains the present, underlines the hope of change, warns of rejection, and raises the key question at the end of the first narrative block and on the brink of the beginning of Jesus' ministry of how God will accomplish that salvation through Jesus.—C.R.M.

Mt 4:15-16, § 45-179.

180. [Mt 5–7] D. MARION, "Le sermon sur la montagne ou la règle de vie des fils du royaume," *EspVie* 110 (7, '00) 20-29, (8, '00) 18-24, (9, '00) 14-20, (10, '00) 19-25, (11, '00) 16-21, (12, '00) 14-19.

The first installment discusses Matthew's Gospel as a whole, places the Sermon on the Mount in the context of the Gospel as a whole, and discusses the origin of the Sermon. The second installment deals with the beatitudes (Mt 5:3-12; see Lk 6:20-26) as the spiritual conditions for admission into the kingdom and the salt of the earth (5:13-16). The third installment considers Jesus as teacher and interpreter of the Law (5:17-20) and presents a reading of the six antitheses (5:21-48). The fourth installment covers the theme of righteousness practiced in secret (6:1-6, 16-18) and the Lord's Prayer (6:7-15). The fifth installment treats the various teachings in 6:19–7:12 from the perspective of opting without compromise for the kingdom and the righteousness of God. The sixth installment concludes the exposition by showing how the four units in 7:13-27 deal with word and deed, i.e. with the relationship between what one says and what one does.—D.J.H.

181. [Mt 5–7] P. RIGA, “The Challenge of the Sermon on the Mount,” *Emmanuel* 106 (8, ’00) 491-493.

The Sermon on the Mount (Mt 5–7) is a charter, a sterling call to every follower to be like Christ. Christ’s example is a challenge to all. It is addressed to every follower and every potential follower, and not to a chosen few.—C.R.M.

Mt 5:3-11, § 45-596.

182. [Mt 5:3-12] L. CALAMBROGIO, “Le Beatitudini: itinerario di vita cristiana?” *Laós* [Catania] 6 (2, ’00) 7-17.

Rather than confining the beatitudes (Mt 5:3-12) to the Sermon on the Mount, the article shows how they present an itinerary for Christian life that runs through the whole Gospel of Matthew and influence the presentation of the disciples and their righteousness, their relationships with God and others, their new way of thinking, and so forth.—D.J.H.

Mt 5:5, § 45-493.

Mt 6:7-15, § 45-241.

183. [Mt 6:9-12] P. S. MINEAR, “The Home of the *Our Father*,” *Worship* 74 (3, ’00) 212-222.

Every word in the Lord’s Prayer (Mt 6:9-12) reflects the vocabulary of the entire Gospel, a vocabulary that in turn reflects the language that is native to the author and his community. That language is indigenous to the country that this family recognizes as its home, a country embracing the heavens and the earth. The prayer is a tiny vocal fragment in the endless conversation between family and Father.—D.J.H.

Mt 6:11, § 45-532.

184. T. ONUKI, “Tollwut in Q? Ein Versuch über Mt 12.43-5/Lk 11.24-6,” *NTStud* 46 (3, ’00) 358-374.

The picture of the demon in Mt 12:43-45/Lk 11:24-26 presupposes a particular cultural and sociohistorical phenomenon, namely, the image of a dog suffering from rabies. Since rabies is also called hydrophobia (ὑδροφοβία), a solution for the puzzling expression ἄνυδροι τόποι in Mt 12:43/Lk 11:24 presents itself. The article marshals evidence from early Jewish, Christian, and Hellenistic sources in support of the hypothesis that the original narrator of Mt 12:43-45/Lk 11:24-26 imagined the expelled ἀκάθαρτον πνεῦμα after the model of a mad dog.—C.R.M.

185. [Mt 13:31-33] Z. A. CROOK, “The Synoptic Parables of the Mustard Seed and the Leaven: A Test-Case for the Two-Document, Two-Gospel, and Farrer-Goulder Hypotheses,” *JournStudNT* 78 (’00) 23-48.

The article uses the parables of the mustard seed (Mt 13:31-32; Mk 4:30-32; Lk 13:18-19) and the leaven (Mt 13:33; Lk 13:20-21) as an opportunity to test the claims of the Two-Document hypothesis, the Two-Gospel hypothesis, and the Farrer-Goulder hypothesis, respectively. It concludes that while no one of the hypotheses can answer all the questions posed to it, the Two-Document hypothesis deals with the data of the two parables in the least problematic manner.—D.J.H.

Mt 13:35, § 45-52.

186. [Mt 14:22-33] T. Veerkamp, "Gespenster von Jesus," *Texte & Kontexte* [Berlin] 23 (87, '00) 18-31.

After presenting a translation of the account of Jesus walking on the water in Mt 14:22-33, the article discusses its literary and historical context, and reflects on the situation (force, separation, prayer), the fourth watch of the night as the morning watch, Jesus' identification as ἐγώ εἰμι, Peter's little faith, and the recognition of Jesus. It concludes with observations on Jesus as a spectre in the present political context.—D.J.H.

Mt 15:39, § 45-205.

187. L. Sánchez Navarro, "Mt 19,3-9: una nueva perspectiva," *EstBib* 58 (2, '00) 211-238.

After an exegetical commentary on Mt 19:3-9 with particular attention to other texts in Matthew's Gospel, the article shows that in both literary genre and content this text is well integrated into the Gospel as a whole. It gives particular attention to Jesus' other polemical encounters with the Pharisees, the teachings about marriage and divorce in Mt 5:31-32 and 14:3-4, and pertinent OT texts. It concludes that in the context of Matthew's Gospel the additional clause in Mt 19:9 does not contain a real exception to Jesus' teaching about the indissolubility of marriage. An appendix (pp. 234-238) highlights the literary and thematic links between Mt 19:3-9 and other polemical dialogues in Matthew's Gospel.—D.J.H.

188. [Mt 22:37-39] W. Schweiker, "And a Second Is Like It: Christian Faith and the Claim of the Other," *QuartRev* 20 (3, '00) 233-247.

The great commandments of Mt 22:37-39—love of God and neighbor—provide the best way of thinking about how Christians ought to respond to the claim of the "other." After considering "love your neighbor" (global dynamics and proximity), the article reflects on "as yourself" (self, totality, and other) and on God and the claim of the other.—D.J.H.

189. F. Genuyt, "Matthieu 23," *SémiotBib* 92 ('98) 45-55.

This semiotic analysis of Mt 23:1-37 [see § 42-948] is divided into three sections: the address to the disciples and to the crowds (23:1-12), the denunciation of the scribes and Pharisees as hypocrites (23:13-32), and the announcement of the events to come (23:33-37).—D.J.H.

Mt 26:6-13, § 45-10.

190. [Mt 26:26-29] C. Ham, "The Last Supper in Matthew," *BullBibRes* 10 (1, '00) 53-69.

After comparing Mt 26:26-29 to the other Last Supper traditions in the NT (see Mk 14:22-25; Lk 22:15-20; 1 Cor 11:23-25), the article examines the OT antecedents of Matthew's account (especially Isa 53:11-12; Jer 31:31-34; and Exod 24:8) and considers the passage in the context of Matthew's Gospel with reference to three themes: Jesus as prophet, Jesus as righteous sufferer, and Jesus' new community.—D.J.H.

191. [Mt 26:30] J. DU PREEZ, “The missionary significance of Psalm 117 in the Book of Psalms and in the New Testament,” *Missionalia* [Menlo Park, South Africa] 27 (3, ’99) 369-376.

After an exposition of Psalm 117, the article contends that it may have been among the hymns sung by Jesus and his disciples on the night before his death (see Mt 26:30; Mk 14:26), and that Paul used it in composing Rom 15:7-13.—D.J.H.

192. W. MICHNIEWICZ, “Czy ‘wypełnienie się Pism’ jest właściwym znaczeniem zwrotu ‘hetaire, ef’ ho parei’ u Mt 26,50a? (Is ‘The Fulfillment of the Scriptures’ [the] Right Meaning of the Phrase ‘hetaire, eph’ ho parei’ in Mt 26,50a?),” *CollTheol* 70 (1, ’00) 51-61.

Matt 26:50a occurs in the second scene of the pericope about the Garden of Olives (26:36-46; 26:47-56). Each scene has three distinct sections. The second scene is based upon two fulfillment formulas clearly stated by Jesus (vv. 54, 56), and the third is hidden beneath the elliptical phrase in v. 50a which might be translated: “Friend, in order that the Scripture might be fulfilled, Why have you come?” The entire pericope is chiastically structured. While Judas dominates the first scene, Jesus dominates the second, since he knows not only Judas’ plan but also God’s will.—J.J.P.

193. A. BEDENBENDER, “‘Sein Blut komme über uns . . .’ Überlegungen zum Passionstext Matthäus 27,1-26,” *Texte & Kontexte* [Berlin] 23 (87, ’00) 32-48.

After presenting a translation of Mt 27:1-26, the article considers the roles played by the following characters in this narrative: Pilate, the people, Judas, and Barabbas. The idea of a rejection of Jesus by Israel is excluded. The only choice that the people had before Pilate was between Jesus Christ and Jesus Barabbas; that is, between two different possibilities in which the form of Jesus would be present: Jesus as the peace bringing Messiah, and Jesus as Suffering Servant of God.—C.R.M.

Mark

194. A. BEDENBENDER, “Orte mitten im Meer. Die geographischen Angaben des Markusevangeliums,” *Texte & Kontexte* [Berlin] 23 (86, ’00) 31-60.

After discussing Mark’s references to “wilderness” and “sea” in the context of the OT and with reference to other NT books (especially Revelation), the article considers the call of the first disciples to be “fishers of men.” Then it examines Mark’s use of place names as theological orientation points: Bethany and Bethphage, Nazareth, Capernaum, Gerasa, the Jordan, Dalmanutha (with an excursus on Magadan in Mt 15:39), and Bethsaida and Gennesaret. Finally it reflects on the “hidden sense” of the Markan place names and on Mark’s use of Aramaic words.—D.J.H.

195. M. A. CONNOLLY, “Imagination and the Gospels,” *BibToday* 38 (5, ’00) 269-274.

Imagination is the ability we have to construct a world in our minds. Mark’s Gospel shows how imagination and storytelling work together. When we read Mk 1:40-45 with imagination, we can glimpse ways in which the God of Jesus can heal the “leprosy” we all feel.—D.J.H.

196. M. CORNWELL, "At the Table: Mark's Challenge to Servant Discipleship," *Emmanuel* 106 (8, '00) 454-462.

In Mark's Gospel, Jesus frequently eats with or provides food for various groups of people (see 2:15-17; 6:34-44; 8:1-10; 14:3-9; 14:12-25). In these scenes Jesus manifests both kinship and kingdom in the inclusive motif of table fellowship.—D.J.H.

197. F. MANNS, "Le milieu sémitique de l'Évangile de Marc," *StudBibFranLibAnn* 48 ('98) 125-142.

The article first shows that by retroversion into Hebrew many passages in the Greek text of Mark's Gospel (1:7; 1:13; 1:28; etc.) appear to reflect a Semitic substratum. Then it focuses on the Semitic background of the saying in Mk 9:1, with particular attention to its place in Mk 8:27–9:9 and its relation to Jn 21:21-23.—D.J.H.

198. P. M. MEAGHER, "The Gospel of Mark," *Vidyajyoti* 64 (6, '00) 460-466.

After a survey of plot and character development in Mark's Gospel, the article offers exegetical and homiletic comments on Mk 5:21-43; 6:1-6; 6:7-13; and 6:30-34.—D.J.H.

199. [Mk 1:1-8] P.-M. CARRÉ, "Regards sur l'Évangile selon saint Marc. I - L'introduction de l'évangile," *EspVie* 110 (17, '00) 17-20; "II - Jean-Baptiste," (18, '00) 11-15.

The first installment considers the organization, aim, and characteristics of the Gospel of Mark, and presents an exposition of Mk 1:1. The second installment treats the Markan portrayal of John the Baptist: the Scripture quotation (1:2-3), the realization after the announcement (1:4), the result of John's activity (1:5), John's dress and diet (1:6), and the announcement of the one to come (1:7-8).—D.J.H.

200. BUETUBELA BALEMBO, "Le commencement des temps nouveaux selon Marc 1, 14. Lecture contextuelle d'un texte biblique," *Telema* 102-103 ('00) 99-103.

Mk 1:14 is a key toward understanding the true role of John the Baptist in Mark's Gospel. John begins and lives in his person that which Jesus comes to perfect. John is the beginning of the new times that have as their culmination the life, death, and resurrection of Jesus.—D.J.H.

201. M. PHILONENKO, "Marc 1,15a et 4Q215a. La préhistoire esséno-qoumrânienne d'une proclamation eschatologique," *RevHistPhilRel* 80 (2, '00) 213-220.

The article examines the two elements of Jesus' proclamation in Mk 1:15a ("the time is fulfilled, and the kingdom of God has come near") in the light of similar statements in 4QTime of Righteousness (4Q215a 1 ii 3-10) and other related Qumran and early Jewish texts.—D.J.H.

Mk 4:30-32, § 45-185.

202. R. DORMANDY, "The Expulsion of Legion. A Political Reading of Mark 5:1-20," *ExpTimes* 111 (10, '00) 335-337.

In Mk 5:1-20 the demon's name "Legion" (5:9), the abundant military imagery, and other features suggest that Jesus' exorcism mirrors in a spiritual realm a rebellion against the *pax*

Romana. While there is no need to doubt that the exorcism took place, the story also serves to describe the effect of both oppression and redemption. Although this miracle demonstrates Jesus' triumph over the Roman occupation, it is a prophetic triumph rather than a final one. It is a spiritual strategy, but it deals with political reality effectively.—D.J.H.

203. S.-J. Park, "La guérison de la fille d'une Syrophénicienne. Marc 7, 24-30," *SémiotBib* 93 ('99) 23-45.

After comments on application of the narrative schema and the insufficiency of this narrative reading, the article presents a discursive analysis of Mk 7:24-30 according to the following general outline: the presentation of the actors, or the encounter between Jesus and the Syrophoenician woman (7:24-26); the dialogue (7:27-28); and from dialogue to reality—Jesus' declaration of the daughter's healing, and its truth confirmed by the woman's verification (7:29-30). Then it explores the dynamics of the narrative from the perspective of semiotic analysis.—D.J.H.

204. S. Van Den Eynde, "When a Teacher Becomes a Student. The Challenge of the Syrophoenician Woman (Mark 7.24-31)," *Theology* 103 (814, '00) 274-279.

The image of Jesus as a teacher is considered important to Markan Christology, since Jesus uses teaching techniques such as discussions, metaphors, and parables. In Mk 7:24-31, however, the Syrophoenician woman teaches Jesus in the way that Jesus himself taught—by using a parable. As a result, this passage offers us, in contrast to the more familiar image of a teaching Jesus, a portrayal of a learning Jesus.—D.J.H.

205. K. Seybold, "Dalmanutha (Mk 8,10)," *ZeitDeutschPalVer* 116 (1, '00) 42-48.

After surveying the textual evidence for the place names in Mk 8:10 and Mt 15:39, the article considers the derivation of the names and the location. It suggests that the Greek word Δαλμανουθά in Mk 8:10 derives from an Aramaic determinative form of the stream Salmon (*d/ṭ/ṣlmnwtʾ*) and that the "region of Magadan" in Mt 15:39 reflects the Jewish Aramaic plural noun *mgdnyn* ("gifts, objects of value, fine fruits").—D.J.H.

206. S.-J. Park, "La guérison d'un enfant ayant un esprit muet. Marc 9,14-29," *SémiotBib* 94 ('99) 39-60.

After a preliminary narrative analysis of Mk 9:14-29, the article presents a detailed analysis of the figurative progression in the passage according to the following outline: the actors in discussion (9:14-15), the dialogue advanced (9:16-18), the response of Jesus (9:19-20), the transformation of the father (9:21-24), the intervention of Jesus between the child and the spirit (9:25-28a), and the dialogue between Jesus and the disciples (9:28b-29).—D.J.H.

207. S. Guijarro, "Healing Stories and Medical Anthropology: A Reading of Mark 10:46-52," *BibTheolBull* 30 (3, '00) 102-112.

The article first develops three conceptual models that allow a systematic comparison between various ways of understanding and experiencing health and illness: the health care system, the explanatory model, and the therapeutic strategy. Then using these models with reference to Mk 10:46-52, it argues that Jesus acts as a folk healer, that the healing is defined in social rather than physical terms, and that the strategy pursued by Jesus strove for a new frame of reference and inclusion for Bartimaeus.—D.J.H.

208. J. H. HELLERMAN, "Challenging the Authority of Jesus: Mark 11:27-33 and Mediterranean Notions of Honor and Shame," *JournEvangTheolSoc* 43 (2, '00) 213-228.

After discussing the nature of honor (and shame) and how one gains and loses honor, the article examines Jesus' encounter with the Jewish leaders in Mk 11:27-33 as a highly stylized game of challenge-riposte: Jesus' claim to honor, the challenge of the Jewish Sanhedrin, Jesus' brilliant riposte, and the implicit public verdict. It concludes that Jesus enhanced his honor at the expense of the Jewish leaders and thus contributed to his crucifixion a few days later.—D.J.H.

209. P. DARD, "La pierre rejetée et devenue pierre d'angle. Analyse intertextuelle à partir de Mc 12,1-12," *SémiotBib* 90 ('98) 3-42.

After considering the cohesion between the narrative and the OT citation in Mk 12:1-12 as well as the context of the parable of the murderous vinedressers [see § 40-855], the article presents an intertextual analysis of the passage with reference to the Synoptic parallels, the OT quotation (Ps 118:22-23), the allusion to the vineyard and the rehabilitation of the vineyard and the omission of the rock (see Isa 5:1-6; Ps 79(80):9-10, 13), the theme of planting-building, the construction as the Lord's work, the organizing themes in this "lithology," and the system of intertextuality and the place of the theme of the rock in the Bible. An appendix (pp. 37-42) deals with intertextuality and associative memories.—D.J.H.

210. A. WEIHS, "Die Eifersucht der Winzer: Zur Anspielung auf LXX Gen 37,20 in der Parabel von der Tötung des Sohnes (Mk 12,1-12)," *EphTheolLov* 76 (1, '00) 5-29.

The attempt to develop a Joseph typology with implications for interpreting Jesus' death in Mk 12:1-12 on the basis of the quotation of Gen 37:20 LXX in Mk 12:7c ("Come, let us kill him") remains speculative. A more promising approach is afforded by attending to the motif of the ζῆλος displayed by Joseph's brothers in Genesis 37 as well as the ζῆλος/φθόνος motif applied to Joseph's brothers in *Testaments of the Twelve Patriarchs,* Josephus' retelling of Genesis 37, and *1 Clement* 4:9. The parable about the tenant farmers who killed the son (see Mk 12:6-8) is directed against the same group (see 12:1a, 12) that is said to have handed Jesus over to Pilate out of "envy" (φθόνος) according to Mk 15:10.—D.J.H.

Mk 14:26, § 45-191.

211. P. CHAMARD-BOIS, "L'heure du Fils de l'Homme. Marc 14,32-42," *SémiotBib* 91 ('98) 53-57.

This semiotic reflection on Mk 14:32-42 as "the hour of the Son of Man" gives particular attention to three themes: a less than natural sleep, the response of the Son, and the temptation to be deceived about the Father.—D.J.H.

212. J. C. LOBA-MKOLE, "Disclosure of the messianic secret in Mk 14:62? A text critical response," *Neotestamentica* 33 (1, '99) 113-123.

Some exegetes find the disclosure of the messianic secret in Mark at 15:39, while others favor 14:62. The latter verse has two readings. Both external and internal considerations support the shorter reading ἐγώ εἰμι (a clear answer) as original over against εἶπας ὅτι ἐγώ εἰμι (a reserved answer). Thus from the reader's point of view the centurion in 15:39 repeats what Jesus has already confessed at 14:62.—C.R.M.

213. P. CHAMARD-BOIS, "La libération de Pierre. Marc 14, 66-72," *SémiotBib* 92 ('98) 56-59.

This semiotic reflection on Mk 14:66-72 as "the liberation of Peter" focuses on four themes: touched to the quick, the ways of Jesus and of Peter separate, the awakening, and the birth of a witness.—D.J.H.

214. P. CHAMARD-BOIS, "Le récit de la mort de Jésus. Une Écriture nouvelle pour que jamais plus la lettre ne tue. Marc 15, 21-41," *SémiotBib* 93 ('99) 54-58.

The account of Jesus' crucifixion and death in Mk 15:21-41 is very interested in the attitudes of the various characters: the passers-by, the high priests, the other two condemned men, the centurion, and the women. It is concerned more with the reactions of the different witnesses than with the event as such.—D.J.H.

215. [Mk 15:39] W. T. SHINER, "The Ambiguous Pronouncement of the Centurion and the Shrouding of Meaning in Mark," *JournStudNT* 78 ('00) 3-22.

The interpretation of the centurion's pronouncement in Mk 15:39 as continuing the secrecy and ambiguity surrounding Jesus in Mark's Gospel is more likely than the view that it is a proper Christian confession of Jesus as the Son of God. Evidence for this interpretation includes the syntax of the centurion's pronouncement, the presumed motivation that listeners would assign to the centurion's pronouncement, the common figure of the sympathetic or reluctant executioner in martyrological literature, and the relationship of the pronouncement to the understanding of miracles and parabolic reality throughout Mark's Gospel.—D.J.H.

Mk 15:39, § 45-212.

216. [Mk 16:1-8] R. K. FISHER, "The empty tomb story in Mark: its origin and significance," *Neotestamentica* 33 (1, '99) 59-77.

This examination of the origin and significance of the empty tomb stories in the Synoptic Gospels understands Mk 16:1-8 as the first textualization of material previously orally transmitted. It considers Jesus and the oral tradition, oral tradition and the concept of resurrection, Jewish and early Christian concepts of resurrection, pre-Markan belief in the resurrection of Jesus, and Mark and resurrection. It identifies the three main features of Mk 16:1-8 as its basis in oral tradition, core of historicity, and ability to stir the imagination. A nine-stage summary of the origin and development of the empty tomb story is provided.—C.R.M.

Luke

217. L. D. CHRUPCAŁA, "Gesù Cristo, la salvezza e il regno di Dio. Per una discussione sull'unità tematica dell'opera lucana," *StudBibFranLibAnn* 48 ('98) 143-178.

Theological christocentrism and christological universalism are the two great unifying themes of Luke-Acts: God gives salvation in Jesus Christ to all people. The motif of the kingdom of God confirms the unity of Luke's work, since it signals the continuity between the missions of Jesus and of the church, and since it helps in understanding better Luke's principal motif at the theological level.—D.J.H.

218. M. GRAVES, "Preaching Lukan Parables: A Socio-Rhetorical Approach," *SWJournTheol* 40 (1, '97) 17-32.

The article combines the insights of social-scientific criticism and rhetorical criticism with regard to preaching on the parables in Luke. It treats three questions: What is the text saying? (the role of culture); What is the text doing? (the rhetorical function); and How can the sermon say and do the same? (strategies for preaching Luke's parables).—C.R.M.

219. D. HEKMAN, "'Power' in Luke and Acts," *NotesTrans* 13 (1, '99) 17-41.

After discussing the meaning of δύναμις and related terms, the article considers "power" as a theme in Luke-Acts and its characteristics: rooted in God, transferable, a herald of the Messiah, sought or exercised by the ungodly, and manifested in miracles. Then it deals with the concept of power in Native American cultures and reflects on problems encountered in translating the pertinent Lukan texts.—D.J.H.

220. P. N. JACKSON, "Allegiance to Jesus from the Transfiguration to his Death in Luke's Gospel," *SWJournTheol* 40 (1, '97) 48-62.

After noting that the transfiguration of Jesus (Lk 9:28-36) serves as a preface to the central section of Luke's Gospel and commenting on the nature, content, and thematic boundaries of the Lukan travel narrative (9:51–19:44), the article investigates Jesus' parabolic teaching concerning discipleship on his way to the cross: Allegiance to Jesus means not walking as the Jewish leaders (9:51–11:36), grasping basic commitment (13:31–14:35), and walking in light of rejection (15:1–18:14).—C.R.M.

221. W. J. LARKIN, "The Recovery of Luke-Acts as 'Grand Narrative' for the Church's Evangelistic and Edification Tasks in a Postmodern Age," *JournEvangTheolSoc* 43 (3, '00) 405-415.

After reviewing the postmodern approach to meta-narrative, the article considers the evangelical hermeneutical approach to normativity in narrative, the purpose of Luke-Acts, and Luke-Acts as "grand narrative." It argues that Luke-Acts is serviceable as meta-narrative for the postmodern context and that the church should use it not only for its own edification but also for evangelism.—C.R.M.

222. E. E. MEYER, "Interpreting Luke with the Confession of Belhar," *Scriptura* 72 ('00) 113-120.

Article 4 (on justice) in the Confession of Belhar (a 1982 South African Reformed Christian Churches document) used texts from Luke's Gospel (1:46-55; 2:14; 4:16-19; 6:20-26; 7:22; 16:19-31) that are representative of an important Lukan theme that has been identified as such by the majority of exegetes. The authors of the confession applied these texts to their context of resistance to injustice.—D.J.H.

223. A. MULLOOR, "'From East and West, from North and South.' Lukan View of Universalism," *Jeevadhara* 30 (176, '00) 177-189.

After noting the inclusion created through the citation of and allusion to Isa 40:5 in Luke 3:6 and Acts 28:28, the article surveys texts in Luke and Acts through which the Evangelist reveals the various dimensions of the universalist vision. According to Luke, Jesus promoted the growth of the new community through his birth, his mission of radical teaching on the universal community and radical practice of fellowship with all (especially the marginalized), and his death and resurrection.—C.R.M.

224. M. C. PARSONS, "Landmarks Along the Way: The Function of the 'L' Parables in the Lukan Travel Narrative," *SWJournTheol* 40 (1, '97) 33-47.

After introductory observations on the parables distinct to Luke in relation to traditional parable studies, the article identifies the uniquely Lukan parables (a possible "L" parable collection). Then it considers the overall structure of the parable collection, common elements in the "twinned" parables (e.g. 10:30-35/18:9-14; 11:5-8/18:1-8), the integration of the L parables into the canonical text, the narrative framework (the journey to Jerusalem), and the immediate context and the larger literary environment (the case of Lk 14:7-11).—C.R.M.

225. P. RIGA, "Following the Example of Jesus," *Emmanuel* 106 (7, '00) 397-399.

In Luke 9–10 Jesus warns his disciples against seeking power and preference for themselves, and against using force and violence to make his message triumphant. Luke does not cease putting before the community of disciples the example of Jesus who served even unto death.—D.J.H.

226. R. H. STEIN, "Interpreting the Parables of Luke," *SWJournTheol* 40 (1, '97) 6-16.

With particular attention to the parables in Luke, the article discusses four rules for interpreting parables: seek to discover the basic point of the parable, seek to understand the point that Jesus was making, seek to understand the point that the Evangelist was making, and seek to apply the parable to one's own life. It concludes by applying these four rules to the parable of the good Samaritan (Lk 10:30-37).—C.R.M.

227. [Lk 1–2] P. BONY, "Le chemin de foi de Marie," *EspVie* 110 (13, '00) 3-8.

After reflecting on Mary's pure and simple faith in the word of God, the article considers her willingness to share her faith (the visitation), the silence of a faith open to understanding the future, a faith put to the test (Lk 2:22-40), and an obscure faith before the mystery of the "Son" (Lk 2:41-52).—D.J.H.

228. [Lk 1:46-55] P. AUFFRET, "La mémoire de la miséricorde. Étude structurelle du Magnificat et de son rapport au contexte," *Theoforum* 31 (1, '00) 21-40.

The article first analyzes the various structures (especially the chiasms) that appear in the small units and in the Magnificat taken as a whole (Lk 1:46-55). Then it explores the structural links of the Magnificat to its immediate context in Lk 1:26-45 and to the Benedictus (Lk 1:68-79).—D.J.H.

229. [Lk 1:46-55] L. BOFF, "A fala de Maria no *Magnificat* aos povos do terceiro milênio. Para uma mística evangélica (I)," *RevistEclBras* 60 (239, '00) 619-640.

The article reflects on the Magnificat (Lk 1:46-55) from the perspective of poor and oppressed people who are excluded from the established power system, and interprets Mary's words as expressing their situation and their hopes. [To be continued]—D.J.H.

230. [Lk 1:46-55] L. FRIZZELL, "Mary's Magnificat: Sources and Themes," *MarStud* 50 ('99) 38-59.

After considering whether the original language of the Magnificat was Greek or Hebrew, the article discusses the first three benedictions in the Jewish prayer known as the Amidah, and reflects on possible contacts between them and the Magnificat. Then it deals with themes of the Magnificat, with particular attention to liturgical and moral implications. An appendix (pp. 57-59) treats Hebrew terms behind Lukan prayers.—D.J.H.

231. [Lk 1:46-55] M. C. NOLAN, "The Spirituality of the Magnificat," *MarStud* 50 ('99) 60-87.

After reflecting on the nature of spirituality, the article discusses the following themes in the Magnificat: the reign of God as a source of hope, God's mercy, joy and gratitude, God's regard, Mary's blessedness, the holiness of God's name, right relationship with God, reversal of fortunes, and the servant.—D.J.H.

232. [Lk 1:46-55] A. M. SERRA, "Poverty of Spirit and the Marvelous Deeds of God as Seen in Mary's Magnificat: Reflections from the Hebrew Scriptures," *MarStud* 50 ('99) 8-37.

The article considers two major themes of the Magnificat: poverty of spirit (Lk 1:48a), and the "great deeds" performed by God (1:49a). It shows how these themes originated in the OT (especially the later writings) and are developed in the NT, and how they are applicable to Israel, Christ, Mary, and the church.—D.J.H.

233. [Lk 1:66] P. J. J. BOTHA, "'Wat sal hierdie kindjie eendag word?' – Kindwees in die wêreld van Jesus (Deel 2) ('What will this child become?' Childhood in the world of Jesus [Part 2])," *SkrifKerk* 21 (1, '00) 1-18.

Taking Lk 1:66 as its starting point, this second installment [see § 44-1694] in a historical investigation of the conditions and experiences of childhood in 1st-century Palestine first considers aspects of early childhood, socialization, and education. Then it explores briefly the topic "Jesus and the children."—D.J.H.

234. P. TREMOLADA, "Conoscenza della salvezza e remissione dei peccati. Considerazioni sulla soteriologia lucana a partire dal Cantico di Zaccaria (Lc 1,68-79)," *ScuolCatt* 128 (1, '00) 21-49.

This study of Lukan soteriology first considers themes raised in Lk 1:77: knowledge of salvation, the people of the Lord, and the remission of sins. Then it discusses four soteriological themes found in the Benedictus (Lk 1:68-79) taken as whole: God's visitation of his people, redemption and liberation from enemies, serving God in holiness and justice, and the way of peace.—D.J.H.

235. [Lk 2:1-7] M. D. SMITH, "Of Jesus and Quirinius," *CathBibQuart* 62 (2, '00) 278-293.

While most scholars follow Matthew's account and place the birth of Jesus between 6 and 4 B.C., according to Luke the census that drew Joseph and Mary to Bethlehem was precipitated by Quirinius, who attained jurisdiction only after Herod Archelaus, son of Herod the Great, was deposed in A.D. 6. Attempts to overcome this difficulty by suggesting either that Quirinius served two terms as legate of Syria or that Luke was mistaken are less than convincing. This study shows that Luke's Gospel is clearer and more consistent if we posit that he believed Jesus was born in A.D. 6 during the administration of Quirinius. Moreover, Matthew had every reason to place Jesus' birth in the reign of Herod the Great even without historical evidence in order to make his parallel with Moses work (he needed a tyrannical king willing to kill babies; see Mt 2:1-18). Thus the most probable evidence at hand suggests that Jesus was born in Bethlehem in A.D. 6.—C.R.M.

236. M. WOLTER, "Erstmals unter Quirinius! Zum Verständnis von Lk 2,2," *BibNotiz* 102 ('00) 35-41.

The article first offers critical comments on K. Haacker's use of Josephus' *Ant.* 7:67 to interpret πρώτη at Lk 2:2. Then it considers how πρώτη is to be understood in relation to the genitive absolute ἡγεμονεύοντος τῆς Συρίας Κυρηνίου and the sentence structure of 2:2. While our historical information only partially illuminates Luke's census, it is clear that the main point is the mention of Augustus in 2:1, which signals that Luke is now writing world history.—C.R.M.

237. P. LEFEBVRE, "Anne de la tribu d'Asher. Le bonheur d'une femme (Lc 2, 36-38)," *SémiotBib* 91 ('98) 3-32.

With reference to pertinent OT texts and other parts of the Lukan infancy narrative, the article attempts to present a fuller portrait of the figure of Anna in Lk 2:36-38 as woman, widow, prophetess, daughter of Phanuel, and from the tribe of Asher.—D.J.H.

Lk 6:20-26, § 45-596.

238. R. VON BENDEMANN, "Liebe und Sündenvergebung. Eine narrativ-traditionsgeschichtliche Analyse von Lk 7,36-50," *BibZeit* 44 (2, '00) 161-182.

After pointing out how Lk 7:36-50 serves to reactualize and summarize the series of scenes that begins with Lk 5:1, this study investigates the systematic synthesis of different tradition-historical levels in Lk 7:36-50 in the service of a literary goal that adjusts the narrated communication to communication with the readers. It treats the structure and introduction to the passage, the ambivalence of the narrated situation (prostitutes and symposiums), purity law and prophetic critique, the narrative function of the parable (vv. 41-43), and an innovative understanding of *communitas* (vv. 44-50).—C.R.M.

239. A. HULTGÅRD, "La chute de Satan. L'arrière-plan iranien d'un logion de Jésus (*Luc* 10,18)," *RevHistPhilRel* 80 (1, '00) 69-77.

After noting the place of Lk 10:18 in its immediate context (10:17-20) and the various explanations of the sense of 10:18 offered by NT scholars, the article considers the light shed on the verse by NT passages that mention the expulsion of the leader of evil (Jn 12:31; Rev 12:7-9), Jewish myths recounting the history of fallen angels (*1 Enoch* 6–8; cf. Gen 6:1-4), and the prophecy of the fall of the brilliant star in Isa 14:12. Then it suggests that the Iranian cosmological myth of the evil spirit Angra Mainya, who suddenly comes down from the sky to attack creation but is conquered at the end of time when the world is renewed, influenced the Jewish worldview shared by Jesus and the first Christians and furnishes the likely background for Lk 10:18.—C.R.M.

240. A. MARX, "La chute de 'Lucifer' (*Esaïe* 14, 12-15; *Luc* 10, 18). Préhistoire d'un mythe," *RevHistPhilRel* 80 (1, '00) 171-185.

This investigation into the background of Jesus' saying in Lk 10:18 first discusses the notions of Satan as the adversary and his expulsion from heaven in the OT and intertestamental literature. Next it considers Luke's implicit reference to Isa 14:12 where the king of Babylon is interpreted as having "fallen from heaven," and the application of this passage to Satan. Then it explores the structure and imagery of Isa 14:4b-21 (a satirical poem against the king of Babylon) and traces it to the Sumerian myth of the victory of Inanna over the Ebih. Through its incorporation into Isaiah 14 and above all into Lk 10:18, the old Sumerian myth sprang to life again.—C.R.M.

241. [Lk 11:1-4] J. IRIGOIN, "La version lucanienne du *Notre Père,*" *RevHistPhilRel* 80 (2, '00) 207-212.

The article calls attention to the 81 (9 x 9) syllables in Luke's version of the Lord's Prayer (11:2c-4) and in the introductory verses (11:1-2b), and to the rhythm created by the tonic accents. It also notes that Matthew's introduction to the Lord's Prayer (Mt 6:7-8) contains the same syllable count, and when taken with the explication that follows (6:14-15), forms a syllabic framework of 144 (81 + 63), i.e. 12 x 12.—D.J.H.

Lk 11:24-26, § 45-184.

Lk 13:18-21, § 45-185.

242. A. SAUGE, "Traduire l'Évangile sans perdre sa saveur? Réflexions critiques sur la traduction de Luc 14," *RevThéolPhil* 132 (1, '00) 47-68.

Noting that Luke 14 offers a good sample of translation problems, the article shows that in 14:1-6; 14:15-24; and 14:25-35, respectively, the existing literal translations are deficient and need to be revised to take better account of syntactical and semantic features and of the context.—D.J.H.

243. U. BÖHM AND G. BUSCHMANN, "Ein Gleichnis in der Rockmusik – Bruce Springsteen 'My Father's House' und Lk 15,11-32. Ein rezeptionsästhetischer Versuch," *ZeitNT* 2 (3, '99) 53-62.

After providing some biographical information about Springsteen, the article discusses the text of his song "My Father's House" (1982) and considers its literary motifs and theological themes with reference to the parable of the prodigal son in Lk 15:11-32.—D.J.H.

244. [Lk 15:11-32] H. HOET, "De Vader, de Zonen en de Broers" [The Father, the Sons and the Brothers], *Collationes* 30 (2, '00) 115-125.

After situating Lk 15:11-32 in its literary and historical context, the article considers the parable of the father, the sons, and the brothers from the perspectives of psychology, social and economic analysis, and biblical logic, respectively.—D.J.H.

245. [Lk 16:19-31] D. L. BOCK, "The Parable of the Rich Man and Lazarus and the Ethics of Jesus," *SWJournTheol* 40 (1, '97) 63-72.

After noting characteristics of Lk 16:19-31 that are unusual for parables, the article considers the background of the parable of the rich man and Lazarus that makes it so shocking, its ethical dimension, and how the later emphasis fits within NT teaching. Ultimately the ethical teaching of this parable calls us individually and corporately as church communities to act with compassion toward those in need.—C.R.M.

246. [Lk 20:27-38] J. ANDERSON, "A Look at Implicit Information in Rabbinical Argumentation," *NotesTrans* 13 (3, '99) 13-14.

In 1st-century rabbinic argumentation almost all the important points of the argument were left implicit. This practice is illustrated with reference to the Sadducees' question and Jesus' answer in the debate about resurrection in Lk 20:27-38.—D.J.H.

Lk 24:13-35, § 45-549.

John

247. X. ALEGRE, "La tradición joánica y su evolución. Un llamado a saber conjugar la fidelidad a Jesús con la creatividad del Espíritu en la Iglesia," *RevistLatAmTeol* 17 (50, '00) 117-141.

The Johannine literature (Gospel and Epistles) bears witness to a process of rereading that can be described as a call to learn how to join fidelity to Jesus with the creativity of the Spirit in the church. After reviewing the many enigmas surrounding John's Gospel, the article shows that literary criticism is the key that opens up the history of the Johannine tradition, and that the history of the Johannine communities is the key that opens up the history of the Johannine tradition or the rereadings of the Gospel text. Then it discusses the second great crisis (the schism within the community) as seen in 1 John, and reflects on the consequences of the history of the Johannine community for our believing reading of the Bible.—D.J.H.

248. D. BOER, "'Bedrängnis muss gross sein . . .' Einführung in Karl Barth's 'Erklärung des Johannes-Evangeliums' (1925/26)," *Zeitschrift für dialektische Theologie* [Kampen] 16 (1, '00) 8-29.

After setting Barth's exposition of John 1–8 in its historical setting (1925-26), the article considers some of Barth's major concerns: the primacy of revelation, the Trinity, faith, witness, eschatology, the Jews, and predestination. Then it reflects further on the work's place in Barth's theological development and on his treatment of "the Jews" in John's Gospel.—D.J.H.

249. B. E. BOWE, "Drama and Storytelling in the Gospel of John," *BibToday* 38 (5, '00) 275-281.

The unique message of the Fourth Gospel is best understood by attending to the literary character of the Gospel itself. Central to its story is the interplay of character, plot, symbolic dialogue and discourse, irony, and double entendre. The drama of the story is at the very heart of its message.—C.R.M.

250. J. CALLOUD, "Le quatrième évangile," *SémiotBib* 96 ('99) 2-25.

This reflection on the Fourth Gospel first approaches the text globally from a perspective based on the place that the text accords to vision and the visual act (the moment of vision—1:14; 1:51; 19:35; etc.). Then it considers the gospel of the second birth (the Word became flesh, eternal life), and the promise of the Spirit and the announcement of the body that is coming (see 2:21).—C.R.M.

251. A. CASALEGNO, "Peccato e penitenza negli Scritti giovannei," *RassTeol* 41 (3, '00) 347-365.

The article examines the biblical foundations for the sacrament of reconciliation in John's Gospel and 1 John under the following headings: the reality of sin, the need for conversion, the practice of the pardon of sins, the power of pardoning sins, and the text of Jn 13:10.—D.J.H.

252. A. DAGRON, "Le temps de la révélation," *SémiotBib* 98 ('00) 50-60.

After reflecting on the nature of "events," the article discusses turning points in history, with particular attention to Lk 13:1-6 and Jn 9:3. Then with reference to Jn 19:16b-37 it considers how the cross of Jesus constituted such a turning point.—D.J.H.

253. C. DEMKE, "Das Evangelium der Dialoge. Hermeneutische und methodologische Beobachtungen zur Interpretation des Johannesevangeliums," *ZeitTheolKirch* 97 (2, '00) 164-182.

After noting the prominence of dialogues in John's Gospel, the article offers some hermeneutical reflections regarding them and focuses on the question of their interpretation. Then it considers the relationship between narrative and dialogue in the footwashing scene in Jn 13:1-20, and draws literary and theological consequences from the analysis. It concludes that in the Johannine dialogues Jesus acts first and foremost as the revealer.—D.J.H.

254. J. GALOT, "Il valore dell'eucaristia," *CivCatt* 151 (3599, '00) 434-447.

John shows how the Eucharist is intimately tied to the work of salvation by placing the three Passovers in Jesus' public life just after the miracle of Cana (Jn 2:1-11), the multiplication of the loaves (6:1-71), and the Last Supper (13–17), respectively. The Johannine account of the Last Supper highlights some of the great themes of the Eucharist: fundamental dispositions, a spirit of service, reciprocal love, and the gift of unity and peace.—D.J.H.

255. P. GWYNNE, "YHWH and the Invisible Father," *AusCathRec* 77 (3, '00) 278-291.

There is a good foundation for inferring that John's use of the absolute ἐγώ εἰμί means that Jesus is being identified in some way with YHWH. The Johannine answer to the central christological question—Who is Jesus?—is that he is the incarnation of the Son who identified himself as YHWH to Israel of old. Conversely, Christians can look to the OT theophanies and recognize in them not primarily the Father of our Lord Jesus Christ but the Son who became incarnate in Jesus of Nazareth in the fullness of time.—D.J.H.

256. M. J. J. MENKEN, "Observations on the significance of the Old Testament in the Fourth Gospel," *Neotestamentica* 33 (1, '99) 125-143.

The study focuses on the question of the significance that John attached to God's revelation in the history of Israel as recorded in the Scriptures, given the extent to which the Evangelist concentrates God's revelation exclusively in Jesus. It discusses Jesus as the only revealer of God in the Fourth Gospel, the text of the OT as a witness on behalf of Jesus, and John's view of the revelatory value of the OT history (the extent to which God can be said to have revealed himself in the events of the OT history of salvation). It concludes that in the Johannine view real revelation of God is to be found not in the Scriptures but exclusively in Jesus.—C.R.M.

257. G. MLAKUZHYIL, "'Gathering the Dispersed Children of God into One.' Johannine View of Universalism," *Jeevadhara* 30 (176, '00) 190-215.

After reflecting on the problem raised by the presence of both universalist and exclusivist statements in the Gospel of John, the article discusses the word of God and the children of God in the Prologue (1:1-18), the universal life-giving mission of the Johannine Jesus, and gathering the scattered children of God through Jesus' death. Finally it suggests how the universalist and apparently exclusivist passages in the Fourth Gospel may be reconciled.—C.R.M.

258. F. J. MOLONEY, "Where Does One Look? Reflections on some recent Johannine scholarship," *Salesianum* 62 (2, '00) 223-251.

The article describes and evaluates three recently published monographs on John's Gospel: A. Fehribach, *The Women in the Life of the Bridegroom* (1998); M. Labahn, *Jesus als Lebensspender* (1999); and M. Lang, *Johannes und die Synoptiker* (1999). It concludes with a list of classical questions in Johannine studies that continue to be debated in these volumes, and notes some newer issues that are emerging.—D.J.H.

259. F. NEIRYNCK, "The Question of John and the Synoptics. D. Moody Smith 1992-1999," *EphTheolLov* 76 (1, '00) 122-132.

With extensive quotations from Smith's recent publications, the article examines his views on the question of John and the Synoptics with reference to specific verses, Matthew, the passion narrative, Mark, and the translation of certain passages.—D.J.H.

260. V. PASQUETTO, "Il lessico antropologico del Vangelo e delle Lettere di Giovanni (V)," *Teresianum* 51 (1, '00) 3-56.

This fifth installment in an analysis of Johannine anthropological terminology [see §§ 41-973; 42-295, 1040; 43-1759] considers the relation of the person with Christ as the source of life and as liberator. It first compiles a dossier of pertinent Johannine texts for each theme, and examines them in depth and reflects on their actualization. [To be continued]—D.J.H.

261. G. PLASGER, "Wort vom Wort. Systematisch-theologische Überlegungen zur Bedeutung des Verhältnisses von Dogmatik und Schriftauslegung anhand Karl Barths Erklärung des Johannesevangeliums," *Zeitschrift für dialektische Theologie* [Kampen] 16 (1, '00) 43-58.

With reference to Barth's exposition of John 1–8, the article first discusses the hermeneutical problem and asks whether Barth had said everything with his commentary on Romans. Then it considers his views on the Scripture principle as the presupposition of biblical exposition, the listening (and not knowing) church, looking in a direction with the biblical witnesses, the whole church as a dialogue partner, historical-critical methods, and *sola scriptura* and the church.—D.J.H.

262. G. SEGALLA, "La forma cristologica della verità nella letteratura giovannea," *StudPat* 47 (1, '00) 77-92.

In John's Gospel Jesus reveals himself as "the truth." After treating the Johannine vocabulary of truth, the article considers the cultural horizon in which the Johannine form of truth is located, the truth of Jesus in the narrative logic of the Fourth Gospel, and the form of truth that the Johannine Jesus reveals.—D.J.H.

263. J. N. SUGGIT, "Jesus the gardener: the atonement in the Fourth Gospel as re-creation," *Neotestamentica* 33 (1, '99) 161-168.

The article discusses atonement in the Fourth Gospel, the theme of re-creation in patristic authors, Jesus the "gardener," and the legitimacy of interpreting the description of Jesus as the gardener as symbolic. It is only John who mentions a garden (κῆπος) in the passion narrative. When Mary turns and sees one whom she thinks to be the gardener (Jn 20:15), she sees Jesus as the second Adam.—C.R.M.

264. U. C. VON WAHLDE, "'The Jews' in the Gospel of John: Fifteen Years of Research (1983-1998)," *EphTheolLov* 76 (1, '00) 30-55.

One of the most striking innovations in the study of "the Jews" in John's Gospel from 1983 to 1998 was the variety of new methods that were brought to bear on the topic: narrative criticism, social-science criticism, the psychological approach, the traditional historical-critical approach, composition analysis, and textual criticism. Other issues included the referent of the term (authorities, common people), sense and reference, Johannine polemic in its 1st-century context, and the meaning of Ἰουδαῖοι.—D.J.H.

265. K. WENGST, "Der Zeichenbegriff in Barths Kommentar zum Johannesevangelium," *Zeitschrift für dialektische Theologie* [Kampen] 16 (1, '00) 30-42.

After comparing the approaches taken by R. Bultmann and K. Barth to the miracle stories in John's Gospel, the article explains Barth's understandings of "sign," the sign as miracle, miracle and reality, the significance of the miracle's content, its goal, and the thing that is signified. Finally it reflects on Jesus as "the sign of all signs" and "the thing itself."—D.J.H.

Jn, §§ 45-46, 75, 152.

266. M. KOBAYASHI, "Japanese Translation of 'In the Beginning was the Word' (Joh 1, 1)," [in Japanese] *Katorikku Kenkyu* [Tokyo] 69 ('00) 97-121, v-vii.

In response to criticisms from A. Yamada about the author's Japanese translation of the Greek verb ἦν in Jn 1:1a, the article argues that, for John, Jesus was not simply "something belonging to the spiritual" but rather really "was" a human being.—D.J.H.

267. C. GRAPPE, "Jean 1,14(-18) dans son contexte et à la lumière de la littérature intertestamentaire," *RevHistPhilRel* 80 (1, '00) 153-169.

In the prologue of the Fourth Gospel, Jn 1:14 appears both as the turning point and the summit. After placing the verse in its literary context, the article shows how attention to intertestamental literature broadly conceived reveals the depth and range of the passage. Together with vv. 15-18, this verse reports on the incarnation of the Logos not only with reference to the essential theological motif of the Shekinah but also in connection with the revelation given to Moses on Mount Sinai and with speculations attached to the figures of Jacob-Israel and Isaac.—C.R.M.

268. J.-J. LUZITU, "Who Is the 'Mother of Jesus' at Cana? A Mariological Interpretation of John 2:1-12," *Hekima Review* [Nairobi] 23 ('00) 8-21.

The article first examines the mariological claim of Jn 2:1-12, the titles it uses, and its assertion that the miracle is a sign. Next it considers the origin of the pericope in light of its historical and cultural background. Then it describes the figure of the Mother of Jesus by interpreting the hints given in the text and considering the Fourth Gospel's background. Finally it contends that the Mother of Jesus (as the new Moses, the eschatological bride, the poor of Yahweh, and the new Abraham) is the Mother of Christians, and that she can be a model for Africans.—D.J.H.

269. T. Nicklas, "Notiz zu Joh 3,25," *EphTheolLov* 76 (1, '00) 133-135.

The article raises objections to the conjectures μετὰ Ἰησοῦ and μετὰ τῶν Ἰησοῦ in Jn 3:25 that have been proposed to replace the well attested readings μετὰ Ἰουδαίου/Ἰουδαίων.—D.J.H.

270. S.-J. Park, "L'entretien avec la Samaritaine. Jn 4, 1-26," *SémiotBib* 96 ('99) 26-55. [See § 45-273.]

This semiotic analysis of the dialogue between Jesus and the Samaritan woman in Jn 4:1-26 unfolds in two main parts: the point of departure of the course of Jesus (vv. 1-6), and the transformation of the Samaritan woman (vv. 7-26). The second part includes discussion of the dominant figure of water (vv. 7-15), the unity of the dialogue on the subject of water (vv. 7-15), the imagination of the Samaritan woman (vv. 13-15), from imagination to the truth (vv. 16-18), and from prophet to Messiah (vv. 19-26).—C.R.M.

271. [Jn 4:1-42] R. Infante, "Gesù, la samaritana e la Samaria (Gv 4)," *VetChrist* 36 (1, '99) 39-59.

The article seeks to show with the help of a narrative and symbolic approach and by means of a different reading of the role of the Samaritan woman that Jn 4:1-42 refers to a substantially historical episode in the life of Jesus. After considering the ambience (vv. 1-6), it discusses the interchange between Jesus and the Samaritan woman in vv. 7-26 (with attention to the OT background and to the dialogue), worship in Spirit and in truth (vv. 21-24), Jesus as the Messiah (vv. 25-26), intermezzo (vv. 27-30), Jesus with the disciples (vv. 31-38), and Jesus and the Samaritans (vv. 39-42).—D.J.H.

272. [Jn 4:1-42] M. and R. Zimmermann, "Brautwerbung in Samarien? Von der moralischen zur metaphorischen Interpretation von Joh 4," *ZeitNT* 1 (2, '98) 40-51.

Jesus' dialogue with the Samaritan woman in Jn 4:16-19 and indeed all of Jn 4:1-42 should be interpreted not from a moralistic perspective but rather as an "emotive interaction metaphor" that really concerns relationship with God. After methodological observations about understanding metaphors, the article examines Jn 4:1-42 as an emotive context-metaphor with particular attention to how the various metaphors work together to bring about their effect. It concludes that fundamental to the narrative is the theme of "courting a bride" at the well, which is based on the core metaphor of Jesus as the Messiah-bridegroom in Jn 3:29 [see § 44-269].—D.J.H.

273. S.-J. Park, "Jésus en Samarie. Jean 4, 27-42," *SémiotBib* 97 ('00) 22-36.

This second installment in a semiotic analysis of Jn 4:1-42 [see § 45-270] first treats the dialogue with the disciples (vv. 27-38): the actors (the course of the disciples, the transformation of the Samaritan woman—vv. 28-30), a matter of sustenance (vv. 31-34), and the figure of the harvest (vv. 35-38). Then it considers the dialogue between Jesus and the

Samaritans (vv. 39-42): the testimony of the Samaritan woman, on account of the word of Jesus, and discovery of the "Savior of the world."—C.R.M.

274. S.-J. PARK, "La guérison du fils d'un officier royal. Jean 4,43-54," *SémiotBib* 95 ('99) 30-54.

The article first presents an analysis of the narrative structure of the account of the healing of the royal official's son in Jn 4:43-54. Next it offers a discursive analysis with attention to the actors, the spatial context, the temporal context, and the three kinds of belief of the father (see 4:48, 50, 53). Then it examines the parallelism of the two transformations that unfold in the text (healing and faith). In the end the relationship is no longer between a father and a son, but between them and Jesus.—C.R.M.

275. M. COLOE, "Households of Faith (Jn 4:46-54; 11:1-44): A Metaphor for the Johannine Community," *Pacifica* 13 (3, '00) 326-335.

The article proposes that "household" provides the best living metaphor of the Johannine community. After surveying temple and household settings in John, it considers two miracle stories set within households of Capernaum (Jn 4:46-54) and Bethany (11:1-54), respectively, and explores their engagement with the critical issue of the presence and absence of Jesus. The miracles in each case affirm that Jesus' word is sufficient and trustworthy, and future households of Christians are invited to believe that even grave illness and death are open to the power of Jesus' word.—C.R.M.

276. T. BAARDA, "'Siloam' in John 5,2? Ephraem's Commentary on the Diatessaron," *EphTheolLov* 76 (1, '00) 136-148.

In his commentary on the Diatessaron, Ephrem seems to identify the pool mentioned in Jn 5:2 as Siloam. However, it is not clear whether Ephrem as a reader found Siloam in his copy of the Diatessaron, or as an interpreter he had strong reason to identify the pool of Jn 5:2 with that of Jn 9:7.—D.J.H.

277. A. CASALEGNO, "'A minha carne para a vida do mundo.' Considerações sobre a dimensão Eucarística de Jo 6,1-71," *PerspTeol* 32 (87, '00) 241-257.

After considering the various levels (christological, OT "bread" passages, sapiential-eucharistic) at which Jn 6:1-71 may be read, the article discusses the Evangelist's interest in the Eucharist and some theological themes that emerge from Jn 6:1-71: the eucharistic presence of the paschal Christ, the Eucharist and its effects, the Eucharist as the sacrament of faith, the Eucharist and the continuing action of Jesus, and the Eucharist and the community of the faithful.—D.J.H.

Jn 6:32, § 45-81.

278. [Jn 6:47-60] J. D. M. DERRETT, "St. John's Jesus and the Buddha," *JournHighCrit* 6 (2, '99) 161-174.

After noting that caution must be exercised in assessing parallels between the Fourth Gospel and Buddhist *suttas*, the article suggests that such parallels may illuminate the requirement of drinking Christ's blood and eating his flesh in Jn 6:47-60. It notes that Theravāda Buddhism knew a series of mythical persons who gave their bodies, or their flesh, to feed the hungry. The author of John 6 expected to be intelligible to Buddhists among others.—C.R.M.

279. P. SCHINELLER, "Jesus in the Gospel of John—V. 'I Am the Good Shepherd' (John 10:11)," *Emmanuel* 106 (8, '00) 494-495, 506. [See § 45-283.]

In using the image of the shepherd in Jn 10:11, Jesus is saying that he is the true leader, the model and example for anyone in a position of authority. He is committed, caring, and courageous.—D.J.H.

280. [Jn 10:11-16] K. ARNTZ, "Der gute Hirt. Ein Programm kritischer Selbstevangelisierung," *GeistLeb* 73 (3, '00) 217-224.

After considering Psalm 23 as a biblical examination of conscience, the article focuses on Jesus as the unique good shepherd according to Jn 10:11-16 and reflects on the pastoral consequences. It concludes that the biblical image of the good shepherd contradicts all forms of authoritarian rule in the church.—D.J.H.

281. K. MIELCAREK, "Interpretacja frazy 'bogami jesteście' (J 10,34) w świetle tradycji Starego Testamentu i literatury międzytestamentalnej (Interpretation of the Phrase 'You are Gods' [J 10,34] in the Light of Old Testament Tradition and Intertestamental Literature)," *CollTheol* 70 (1, '00) 63-85.

After reviewing the OT and rabbinic understandings of Psalm 82, the article concludes that only three interpretations are likely to reflect John's intentions in Jn 10:34: θεοί can be understood as judges, as individual recipients of God's revelation, or as a people gathered at Sinai to receive the Torah. Each of these has advantages and disadvantages, but the third approach seems the most plausible.—J.J.P.

Jn 11:1-44, § 45-275.

Jn 13:1-20, § 45-253.

282. P. SCHINELLER, "Jesus in the Gospel of John—III. 'I am the Way' (John 14:6)," *Emmanuel* 106 (6, '00) 360-361. [See § 44-1737.]

In the vision of the Fourth Gospel, all roads, paths, and journeys find their meaning in Jesus who has gone before us and remains the true way (see Jn 14:6).—D.J.H.

283. P. SCHINELLER, "Jesus in the Gospel of John—IV. 'I Am the Truth' (John 14:6)," *Emmanuel* 106 (7, '00) 426-428. [See § 45-282.]

At Jn 14:6 the Fourth Gospel sets before us the truth that is found in every authentic search for the truth, namely the person of Jesus Christ.—C.R.M.

Jn 14:6, § 45-22.

284. [Jn 16:5-15] T. VEERKAMP, "Der Sieg des Titus oder: der Abschied vom Messias," *Texte & Kontexte* [Berlin] 23 (87, '00) 3-17.

After presenting a translation of Jesus' farewell in Jn 16:5-15, the article discusses its literary and historical contexts, and reflects on its themes of grief, departure and decision, and the inspiration of fidelity. It concludes with a comparison of the effects of Titus' victory in A.D. 70 on Jewish messianism and of the events of 1989 on German socialism.—D.J.H.

285. K. SCHOLTISSEK, "Das hohepriesterliche Gebet Jesu. Exegetisch-theologische Beobachtungen zu Joh 17, 1-26," *TrierTheolZeit* 109 (3, '00) 199-218.

The article seeks to shed new light on the Johannine profile of the farewell prayer of Jesus in Jn 17:1-26. Thus it treats the structure and leading ideas of the passage, its "rereading" of a wide array of newly bundled Johannine themes, the typical Johannine fusion of the time of the earthly Jesus' activity and his departure, and the high priestly motifs of the prayer (Jesus and the high priest, Jesus' seamless tunic—19:23-24). These observations lead to the conclusion that Jesus' farewell prayer should be understood as a compendium of Johannine revelation theology.—C.R.M.

286. [Jn 17:9-16] D. J. VAN DER MERWE, "The protection believers can expect from God in the fulfilment of their mission," *SkrifKerk* 21 (1, '00) 135-155.

The article first presents a structural analysis of Jn 17:9-16 and notes that the entire theological structure is determined by contrasts (vv. 11-13) and parallelisms (vv. 14-16) that revolve around the concept of protection. Then it considers the indication of various relationships in vv. 9-10 (Jesus, Father, disciples, world), the petition for protection that the disciples may be one in vv. 11-13, and the petition for protection from the evil one in vv. 14-16. The two kinds of protection complement one another and can only be understood in such a connection.—C.R.M.

287. [Jn 18–19] J. CÁRDENAS PALLARES, "Muerte de Jesús, paso a la gloria de Dios," *EfMex* 18 (53, '00) 175-208.

After discussing the distinctiveness of the Johannine passion narrative vis-à-vis the Synoptic accounts, the article considers some antecedents to it in John 1–17 and presents expositions of the various episodes in it with particular attention to the theme of Jesus' death as a passage to glory: the arrest, Jesus before Jewish unbelief, the Pilate trial narrative, and so forth. It concludes with reflections on the significance of Jesus' death for the Johannine community.—D.J.H.

288. A. K. JENKINS, "The Case of Malchus's Ear. Narrative Criticism and John 18:1-12," *ExpTimes* 112 (1, '00) 8-11.

After a brief discussion of narrative criticism, the article considers how Jn 18:1-12 is treated in B. Lindars's *The Gospel of John* (1969) and in M. W. G. Stibbe's *John* (1993), respectively. Then it compares their approaches to the themes of Jesus and discipleship, their styles of presentation and format, and their handling of questions of historical veracity.—D.J.H.

289. [Jn 20] J. GALOT, "Vedere e credere," *CivCatt* 151 (3597, '00) 242-253.

The article reflects on the relationship between seeing and believing regarding Jesus' resurrection in the various episodes in John 20, with particular attention to the different approaches represented by Peter, John, and Thomas.—D.J.H.

290. [Jn 20] J. ZUMSTEIN, "Die johanneische Ostergeschichte als Erzählung gelesen," *ZeitNT* 2 (3, '99) 11-19.

This narrative analysis of Jn 20 discusses the plot (the dramatic action), the characters, the time, the narrator's commentary, the implicit author, and the implicit reader. It concludes that Jn 20 leads the reader from an elementary to a deeper understanding of the resurrection and thus to authentic Easter faith in the Johannine sense.—D.J.H.

Acts of the Apostles

291. R. E. Coleman, "The Dynamic of the Holy Spirit in the Apostolic Church," *StulosTheolJourn* 7 (1-2, '99) 27-35.

So prominent is the Holy Spirit in Acts that the book has been properly called "the Acts of the Holy Spirit." After general comments about the Spirit in the NT, the article focuses on the Spirit's role in Acts: the Pentecostal outpouring, acts of the Spirit, personal experience, meeting the conditions, and our privilege today.—D.J.H.

292. R. Heiligenthal, "'Petrus und Jakobus, der Gerechte'. Gedanken zur Rolle der beiden Säulenapostel in der Geschichte des frühen Christentums," *ZeitNT* 2 (4, '99) 32-40.

After methodological and research-historical reflections, this biographical sketch of Peter and James considers the following topics with reference to Acts and other NT texts: whether Peter and James should be understood as rivals for the leadership of the early community, Peter as a charismatic itinerant missionary and James as a permanent community leader, and Peter and James as mediators between Jewish and Gentile Christianity. It concludes that the thesis of a shift of influence from Peter to James cannot be supported.—C.R.M.

293. J. Jeska, "Alte und neue Hilfsmittel für die Beschäftigung mit der Apostelgeschichte," *BibKirch* 55 (2, '00) 92-93.

The article shows how the Internet can be used for the study of Acts with regard to bibliographical resources (monographs, essays, journals); information on the ancient world (e.g. the Perseus project at http://medusa.perseus.tufts.edu/); a site devoted to Acts research (http://www.baylor.edu/~actsl/); as well as sites offering collections of biblical texts (http://unbound.biola.edu), book reviews (the SBL site at http://www.bookreviews.org), and an on-line journal (the "Biblische Forum" at http://theoconsult.de/bibfor/). Several printed books are also recommended.—C.R.M.

294. G. Leonardi, "'Gli Atti degli Apostoli: storiografia e biografia.' *VIII Convegno di Studi Neotestamentari a cura dell'ABI Torreglia (Pd) 6-11 settembre 1999,*" *StudPat* 47 (1, '00) 237-245.

The article reports on the ten major papers on Acts (by E. Gabba, L. Troiani, A. Barbi, R. Fabris, C. Gianotto, J. Redalié, C. Jossa, G. Camodeca, R. Penna, and E. Norelli) delivered at a conference of Italian NT scholars.—D.J.H.

295r. D. Marguerat, *La première histoire du christianisme (Les Actes des apôtres)* [*NTA* 44, p. 385].

É. Cothenet, "La première histoire du christianisme," *EspVie* 110 (6, '00) 14-17.—Even though these essays do not treat all the texts in Acts (in particular the kerygmatic discourses), the collection provides the essential keys for an intelligent reading of Acts and for appreciating its relation to Luke's Gospel. Marguerat shows himself to be an excellent pedagogue who is capable of making accessible to the general public the insertion of the gospel message in Greco-Latin culture.—D.J.H.

296. H. MELZER-KELLER, "Frauen in der Apostelgeschichte," *BibKirch* 55 (2, '00) 87-91.

Although the author of Acts is often credited with a high regard for women on the basis of their numerous appearances in the narrative, such frequent mentions in themselves say nothing concerning their significance and role in Luke's work. The article reviews and critically evaluates the evidence of Acts on this issue under five headings: women as members of the community, women standing in second place, Luke's ambivalent portrayal, traces of an early Christian praxis of *Geschwisterlichkeit,* and the attempt to conceal the significance of women in Codex D.—C.R.M.

297. J. H. ORME, "Antioquía: Paradigma para la Iglesia y la misión," *Kairós* [Guatemala City] 25 ('99) 29-36.

After discussing Antioch on the Orontes and its church, the article considers missiological principles that can be deduced from pertinent passages in Acts (8:4; 11:22-26; 11:27-30; 12:25–13:3), the role of these paradigms in church history, the missionary formation of Paul in relation to the church at Antioch, and "Christians" as the nickname for believers at Antioch.—D.J.H.

298. J. ROLOFF, "Ein Buch, das aus dem Rahmen fällt. Die Apostelgeschichte: Ihr Ziel, ihre Eigenart, ihre Tendenzen," *BibKirch* 55 (2, '00) 62-67.

After commenting on the place that Acts occupies in the NT canon between the Gospels and the letters of Paul, the article discusses its title, authorship and literary character, theological presentation of history (a historical monograph on the church and its development), style (dramatic episodes, Septuagintal language), key themes, and sources.—C.R.M.

299. A. WEISER, "Das Paulusbild der Apostelgeschichte," *BibKirch* 55 (2, '00) 83-86.

This consideration of Luke's narrative artistry in creating the distinctive portrayal of Paul that spans half of the book of Acts discusses the framework, dramatic construction (the contours of the image of Paul in Acts in comparison with Paul's letters), dramatic art in Athens (Acts 17:16-34) and Ephesus (19:23-41), omissions in Luke's picture of Paul, the content of Paul's preaching according to Acts, and the way of Paul in suffering and death in the steps of Jesus.—C.R.M.

Acts, §§ 45-217, 219, 221, 223, 623.

Acts 1:15-26, § 45-610.

300. M.-L. RIGATO, "Il valore inclusivo di πάντες nella narrazione dell'evento di Pentecoste in Luca (At 2,3-4). Apostoli-testimoni pentecostali," *RivistBib* 48 (2, '00) 129-150.

After suggesting that the time has come to take all NT ministerial appellations in an inclusive sense as referring to women and men, the article focuses on the case of Acts 2:1-4. These verses make it clear that "all" those present at the time of the coming of the Spirit, women and men, became apostles-prophets-witnesses to Christ's resurrection.—C.R.M.

301. M. HENGEL, “Ἰουδαία in der geographischen Liste Apg 2,9-11 und Syrien als ‘Grossjudäa,’” *RevHistPhilRel* 80 (1, ’00) 51-68.

This examination of the list of peoples in Acts 2:9-11 focuses on the puzzling references to “Judea” between Mesopotamia and Cappadocia in v. 9 and “Cretans and Arabs” in v. 11. After distinguishing Luke’s aim in employing the list from its original sense (an overview of areas in which the Jewish Diaspora was strong), it argues with detailed attention to geographical terminology in the Hellenistic and Roman periods that Judea here can only be understood in the sense of “greater Judea,” which comprises the Roman province of Syria. This corresponded to contemporary Jewish expectations concerning the extent of the land of Israel in the messianic future. Accordingly the peculiar reference to “Cretans and Arabs” refers to the immediate neighbors to the east and the west of Jews in the motherland.—C.R.M.

302. [Acts 2:42-47] C. L. BLOMBERG, “Las posesiones materiales en el cristianismo primitivo,” *Kairós* [Guatemala City] 25 (’99) 7-27.

The article analyzes the theme of material possessions in the earliest period of the church as described in Acts and James. Although the community model of all things in common narrated in Acts 2:42-47 and 4:32–5:11 is not mentioned elsewhere in the NT, it is presupposed in Acts 6:1-6 and in the concern to aid the poor in the rest of the book. James calls on the rich to recognize that their wealth is temporary, and exhorts the entire community to care for the most dispossessed among them.—C.R.M.

303. A. LÉONAS, “A Note on Acts 3,25-26: The Meaning of Peter’s Genesis Quotation,” *EphTheolLov* 76 (1, ’00) 149-161.

A “Pauline,” universalist interpretation of Peter’s Genesis quotation at Acts 3:25-26 seems to contradict the logic of the narrative of Acts and makes a very strange climax to his speech. Consideration of the source of the quotation, the meaning of the Hebrew, the blessings in the Septuagint (ἐνευλογέομαι ἐν), the reception of the Genesis verses containing blessings in Philo, and Paul’s exegesis in Gal 3:8-9 indicate that the meaning of the Genesis quotation in Acts 3:25-26 is that all the families of the land who belong to the offspring of Abraham would be blessed.—C.R.M.

Acts 4:32–5:11, § 45-302.

304. [Acts 6:1–8:3] J. JESKA, “Stephanus – zentrale Gestalt oder Randfigur der Apostelgeschichte?” *BibKirch* 55 (2, ’00) 68-73.

The article treats the place of Stephen (see Acts 6:1–8:3) within the larger design of Luke-Acts, the parallels between the trials and deaths of Jesus and Stephen, the “Hellenists” and the “Seven”—the historicity of the Stephen circle, the “diaconate” of Stephen, and Stephen’s speech (Acts 7:2-53)—the place of Christ in the history of Israel. It concludes that according to Acts, Stephen, even though overshadowed by Peter and Paul, was a central figure in early Christianity.—C.R.M.

305. [Acts 7] J. ANDERSON, “Stephen’s Defense,” *NotesTrans* 13 (3, ’99) 15-17.

In passages such as Stephen’s defense in Acts 7 where some or much of the argument is carried in the implicit information, translators need to make sure that the main argument is coming through.—D.J.H.

306. K. KLIESCH, “Der revolutionäre Schritt des Urchristentums. Petrus und die Heidenmission (Apg 10,1-11,18),” *BibKirch* 55 (2, ’00) 74-78.

After reviewing what is known about the historical Peter according to the NT apart from Luke, the article highlights Luke’s portrayal of Peter in Lk 5:1-11 and Acts 1–5 as well as Luke’s concern to depict the decisive step of the Christian mission to the Gentiles. Then it treats the traditions behind the narrative about Peter and the conversion of Cornelius in Acts 10:1–11:18, the organization and outline of the passage, and its content (in seven sections with exegetical remarks). It concludes with comments about Luke’s depiction of the universality of the Christian message.—C.R.M.

307. [Acts 14:1-20] W. WANGERIN, “On the road with Paul and Barnabas,” *ChristCent* 117 (22, ’00) 796-800.

This excerpt from *Paul. A Novel* (Grand Rapids: Zondervan, 2000) recounts events and dialogue in imaginary fashion from the viewpoint of Barnabas on the basis of Acts 14:1-20. [In the same issue (pp. 798-799) J. Peláez Baumgaertner offers a brief review of Wangerin’s biblical fiction.]—C.R.M.

308. [Acts 15:1-35] K.-S. KRIEGER, “Die erste Abendmahlsgemeinschaft. Das Apostelkonzil—Modell einer Verständigung,” *BibKirch* 55 (2, ’00) 79-82.

Luke’s portrayal of the Apostolic Council in Acts 15:1-35 depicts the early church addressing two important questions: (1) how non-Jews become Christians (circumcision and Torah observance not required), and (2) how Jews and Gentiles can live together as Christians (Gentiles must observe some restrictions—Acts 15:28-29). The article discusses the answers to these questions in Acts 15:1-35, the versions of the Apostolic Council in Acts 15:1-35 and Gal 2:1-10, Luke’s compressed version of the events, the partisan nature of Paul’s account, the ecumenical lessons of the early Christian handling of the issue of table fellowship, and the ratification of God’s action by the Spirit.—C.R.M.

309. [Acts 22:3] A. B. DU TOIT, “A Tale of Two Cities: ‘Tarsus or Jerusalem’ Revisited,” *NTStud* 46 (3, ’00) 375-402.

The hypothesis of this paper is that Acts 22:3 does not require that Paul, according to Luke, was brought up in Jerusalem from his earliest childhood. The relevant material not only allows for but even favors the view that he came to Jerusalem at a significantly later stage. The article first considers the contribution of Acts (Acts 22:3—linguistic, rhetorical, and narratological perspectives; Acts 26:4; remaining material in Acts). Then it examines the contribution of the undisputed Pauline letters (direct evidence, indirect evidence—Paul’s language world, Paul’s ideological and conceptual world). It concludes that instead of choosing between Tarsus or Jerusalem and thus between two different pre-Christian Pauls, we should let the contribution of each city to Paul’s development come into its own.—C.R.M.

310. [Acts 27:27] H. T. WALLINGA, “Poseidonios on Beating to Windward (*FGH* 87F46 and related passages),” *Mnemosyne* 53 (4, ’00) 431-447.

Could ancient sailing ships make progress against the wind, i.e. could they “tack” or “beat/work to windward”? With particular attention to passages from Strabo (based on Poseidonius), Plutarch, and Acts 27, the article contends that the interpretation of διαφέρεσθαι (see Acts 27:27) as denoting regular (zigzag) movement and including tacking seems to suit the contexts better than "to be off course," "to drift," and the like, let alone "to travel past."—C.R.M.

EPISTLES—REVELATION

Epistles (General)

311. G. K. BARR, "Scalometry and the Dating of the New Testament Epistles," *IrBibStud* 22 (2, '00) 71-90.

Scalometric evidence shows that there is a Pauline prime pattern in each one of the thirteen epistles attributed to Paul. Only the passages in 1 Timothy and Titus concerning church leaders can be accepted as 2nd-century marginal notes that have been incorporated in the text. Otherwise all the Pauline texts have to be fitted into the period of his travels and his last days in Rome. Likewise the Petrines and Hebrews are tied by their patterns, and Jude is tied to 2 Peter, giving an insight into another apostolic mission in Asia Minor and a dating within the same period (between A.D. 56-60).—C.R.M.

312. T. NAEF AND J.-D. KAESTLI, "Livres du Nouveau Testament: Epîtres et Apocalypse," *Bulletin de Bibliographie Biblique* [Lausanne] 28 ('00) 1-118.

This installment [see § 43-309] provides bibliographical information about recent books and articles on the Pauline epistles, the Pastorals, Hebrews, the Catholic epistles, and Revelation. Also included on pp. 80-118 is a section devoted to recent publications on Greek terms.—D.J.H.

Paul

313. J. W. AAGESON, "Paul and Judaism: The Apostle in the Context of Recent Interpretation," *WordWorld* 20 (3, '00) 249-256.

Trying to understand Paul in his interpretative context is as important as trying to understand him in his historical and social context. The article reviews recent scholarship on Paul with attention to the work of E. P. Sanders, J. D. G. Dunn, D. Boyarin, and others under four headings: participationist eschatology, conversion or call, Paul's universalism, and recentering the drama of salvation.—C.R.M.

314. A. BADIOU, "Saint Paul, fondateur du sujet universel," *ÉtudThéolRel* 75 (3, '00) 323-333.

Summing up some of the positions developed in *Saint Paul. La fondation de l'universalisme* (1998), the article discusses the value of universalism, the event as the origin of all truth, the human subject as a militant of truth, and subjective life against the legal order. It contends that Paul proposes an exemplary synthesis of singularity (in relation to events) and of universalism.—D.J.H.

315. H. D. BETZ, "The Concept of the 'Inner Human Being' (ὁ ἔσω ἄνθρωπος) in the Anthropology of Paul," *NTStud* 46 (3, '00) 315-341.

Paul articulated a new concept about what constitutes a human being as a result of his successive encounters with people who converted to Christianity while holding popular views regarding a dualistic anthropology of body and soul. The article considers whether and how the notion of an "inner" versus an "outer" human being, first attested in Plato, remained current in Hellenistic conversations, and why Paul was attracted to it, so much so that he took it up and argued with it in several decisive passages. It treats contributions to research on Paul's concept of the "inner human being" (ὁ ἔσω ἄνθρωπος), Paul's interpretation (the absence in Paul's earlier letters—with attention to points that would serve as ground for expansion, first appearance of the concept—2 Cor 4:16, final interpretation in Romans), and Paul's place in ancient anthropology.—C.R.M.

316. J. J. Clabeaux, "Paul and Christian Imagination," *BibToday* 38 (5, '00) 283-288.

Paul's understanding of salvation and redemption was based on a way of thinking, apocalyptic eschatology, that depended on pictures. Such pictures have their roots in the prophetic visions of the OT. While they are not to be taken as formal doctrines, Paul's pictures (e.g. the resurrected body) are to be taken far more seriously than most modern people take them.—C.R.M.

317. É. Cuvillier, "La recherche Paulinienne: Quelques travaux récents," *ÉtudThéolRel* 75 (3, '00) 391-394.

After noting the profound renewal of Pauline studies over the last thirty years, the article surveys contributions in French according to the following outline: bibliography, psychological readings, sociological readings, rhetorical analysis, Pauline theology (especially the understanding of the Law and justification by faith), works aimed at nonspecialists, and the Pauline tradition (Pastorals, Ephesians, Colossians, 2 Thessalonians).—C.R.M.

318. A. Daniell, "The Spiritual Body: Incarnations of Pauline and Butlerian Embodiment Themes for Constructive Theologizing toward the Parousia," *JournFemStudRel* 16 (1, '00) 5-22.

After reflecting on reasons and resources for (re)conceiving the "spiritual body," the article discusses Pauline corporeality, with particular attention to Paul's themes of the "spiritual body" and "putting on" or participating in the body of Christ. Then it places these embodiment themes in conversation with the philosophical work of a current poststructuralist feminist, J. Butler, whose reformational theories concerning the construction of subjectivity and modes of embodiment may prove provocative for those doing theology at the interface of poststructralist theory, feminism, and the Christian tradition.—D.J.H.

319. J. Jillions, "Love and curses: Searching St. Paul for a vision of ecumenism," *Sobornost* [London] 20 (1, '98) 49-63; "Love and curses: St. Paul and ecumenism," *Theology Digest* [St. Louis, MO] 47 (2, '00) 109-116.

Examination of various Pauline epistles shows that toleration, patience, and inclusion were Paul's favorite tools for working on church unity. Attention to 1 and 2 Corinthians, however, reveals that Paul also addressed swiftly and in the sharpest terms those differences that endangered the Christian community's health and survival. Paul's carefully nuanced approach to differences within the body of Christ—and how they are to be evaluated for inclusion or exclusion—makes his example especially relevant to today's search for a new ecumenical vision.—D.J.H.

320. M. Karrer, "Rechtfertigung bei Paulus. Eine Reflexion angesichts der aktuellen Diskussion," *KerDog* 46 (2, '00) 126-155.

Presupposing OT and early Jewish traditions, Paul connected the concepts of righteousness and justification with the proclamation of the one God and his Christ among the Gentiles. The proclamation of Jesus Christ as Lord and Savior of both Israel and the Gentiles thus became the theological basis of the doctrine of justification. In light of the conflicts about the relevance of the Torah for Gentile believers, Paul developed a theology that, without turning against Israel, interpreted justification as liberation. The recent joint Lutheran-Roman Catholic declaration on the doctrine of justification fails to represent adequately the tradition-historical depth of Paul's achievement and thus takes the universal scope of justification too easily for granted.—D.J.H.

321. W. Kraus, "Der Tod Jesu als Sühnetod bei Paulus. Überlegungen zur neueren Diskussion," *ZeitNT* 2 (3, '99) 20-30.

After discussing the significance of sacrifice and expiation in the OT, the article considers the relevance of cultic concepts of expiation to Paul's theology with particular attention to Rom 3:21-26 and 2 Cor 5:14-21, and concludes that while the interpretation of Jesus' death in the framework of cultic expiation belonged to the presuppositions of Paul's theology, Paul moved the topic in new directions. Then there are reflections on the meaning of expiation for hearers of the gospel today.—D.J.H.

322. L. J. Lietaert Peerbolte, "Paulus en zijn zending (Paul and his Mission)," *NedTheol Tijd* 54 (2, '00) 112-124.

The primary focus of Paul's mission was the proclamation of the gospel. His proselytizing mission was fueled by the content of the gospel and sought the salvation of all who confessed Christ. Paul directed his proclamation to the Gentiles because of his perception of the fundamental unity of Jews and non-Jews in Christ.—D.J.H.

323. M. Mack, "Law, Charity and Taboo or Kant's Reversal of St. Paul's Spirit-Letter Opposition and its Theological Implications," *ModTheol* 16 (4, '00) 417-441.

Kant employed the Pauline spirit-letter opposition only to reverse it. As D. Boyarin has shown, Paul does not reject the body. Rather, his concept of charity is analogous to that of taboo as developed in the Mosaic Law: It safeguards the body as God's temple (see 1 Cor 3:16-17). Kant, however, defines both charity and law as obtaining complete autonomy from "profane" life. Law is seen as autonomous reason free from the constraints of material conditions. After discussing the Pauline spirit-letter opposition, the article considers the Kantian reversal, W. Benjamin's rejection of law, G. Simmel's reversal of Kant's spirit-letter opposition, F. B. Steiner's sociology of danger and his evaluation of taboo, and the views of G. Rose and J. Milbank (on charity, law, and community).—D.J.H.

324. J. Murphy-O'Connor, "Pauline Studies," *RevBib* 107 (2, '00) 294-301.

Descriptions and evaluations of B. J. Malina and J. H. Neyrey, *Portraits of Paul* (1996); C. Forbes, *Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment* (1995; paper, 1997); and T. H. Lim, *Holy Scripture in the Qumran Commentaries and Pauline Letters* (1997).—D.J.H.

325. J. PALLIPARAMBIL, "The Cosmic Dimension of New Humanity. Pauline Perspective," *Jeevadhara* 30 (176, '00) 216-230.

The cosmic aspect of the risen Lord is a basic tenet of Pauline Christology that cannot be ignored. The article treats Jesus Christ as cosmocrator, second/last Adam, the first fruits of the resurrection, Christ as Lord of the universe, the new humanity as a cosmic reality, missionary praxis (concern for the Gentiles), the new humanity as a lived experience, the body of Christ, one in Christ Jesus, and Christ as all in all.—C.R.M.

326. R. PENNA, "Enochic Apocalypticism in Paul: The Idea of Sin," *Henoch* 21 (3, '99) 285-306.

After reviewing scholarship on Paul and apocalypticism, the article considers the main features of the concept of sin in Paul's view, notes some secondary historical explanations (the OT, Greek and Latin writings), discusses the apocalyptic background (with particular attention to *1 Enoch* 6–36 and *2 Baruch*), and points to two further confirmations. It concludes that Paul knew the Enochic tradition and linked it to the Adamic tradition, and mixed together the themes of the unavoidable fate of all humans in sin and the personal responsibility of each person.—D.J.H.

327. K. O. SANDNES, "Kroppen som tegn hos Paulus. Om magens sug" [The Body as Sign According to Paul. The Belly's Desire], *TidsTeolKirk* 71 (2, '00) 83-95.

After showing that in antiquity the body in general and the stomach in particular were taken as signs of the inner quality of a person, the article notes that Paul adopted this basic insight from physiognomy, and examines Phil 3:17-21 ("their god is the belly") and 1 Cor 15:29-34 ("Let us eat and drink, for tomorrow we die") in light of it.—D.J.H.

328. M. A. SEIFRID, "In What Sense is 'Justification' a Declaration?" *Churchman* 114 (2, '00) 123-136.

In some respects the "new perspective" on Paul (E. P. Sanders and others) is not new at all but represents a return to the theological concerns of the 19th century (especially A. Ritschl). At the most basic level, for Paul, Christ's cross and resurrection constitute a "declaratory" event in which God the Creator comes to his justice. It is also possible and necessary to view justification as an extrajudicial event (Christ for us) and as a vindication (Christ's resurrection and ours).—D.J.H.

329. H. TIEDEMANN, "Das Gesetz in den Gliedern – Paulus und das sexuelle Begehren," *ZeitNT* 1 (2, '98) 18-28.

After noting the availability to NT exegesis of new theoretical and methodological insights for the historical investigation of "sexuality," the article treats the topic of sexual ethics in Paul's letters. It first discusses Paul's three spheres of evidence—Christ, Torah, and custom. Then it considers Paul's handling of the persistence of cultural understandings of sexuality and gradual transformation: hierarchies of desires, the body of society, a metaphysics of desire, self-control, sexual desires and angst, and Paul and us.—C.R.M.

330r. P. J. TOMSON, *Paul and the Jewish Law* [*NTA* 35, pp. 395-396].

A. M. MENEZES, "New Interpretation of Paul?" *Vidyajyoti* 64 (6, '00) 471-475.—Tomson disputes that justification by faith apart from the Law is central to Paul's teaching. Rather he maintains that the Law (OT and halakah) had great importance for Paul and other Jewish

Christians, and that consequently rabbinic literature is crucial for understanding his letters. Despite the great erudition displayed, it must be doubted that Tomson has proved in any way his thesis that Christian scholarship has gravely misunderstood Paul.—C.R.M.

331. C. M. TUCKETT, "Paul, Scripture and Ethics. Some Reflections," *NTStud* 46 (3, '00) 403-424.

Focusing on Paul alone, the paper considers how far 1st-century readers/hearers of the NT texts might have recognized and taken account of the broader contexts of OT citations and allusions in the texts they read or heard. It claims that it is unlikely that much wider contexts were intended to be evoked by authors. After delineating the question and reflecting on other relevant factors, it examines two possible examples of Paul's use of Scripture in 1 Cor 5:13 (no reader is likely to have picked up a possible allusion to exclusion formulas from Deuteronomy) and 1:31 (a stronger case for a slightly wider context being in mind, but the Corinthians may already know the text being cited), respectively.—C.R.M.

332. F. E. UDOH, "Paul's Views on the Law: Questions about Origin (Gal. 1:6-2:21; Phil. 3:2-11)," *NovTest* 42 (3, '00) 214-237.

The historical origin of Paul's negative views on the Law was the crisis in Galatia. The antitheses "circumcision" versus "faith in Christ," "the Law" versus "faith in Christ," and the subsequent negative roles that he assigns to the Law in the history of salvation were initially part of his response to this crisis. After the Galatian crisis and the language he adopted in responding to it, Paul saw the need to account for two problems: the equality that his faith established between Jews and Gentiles with respect to salvation, and Jewish (Christian) transgression. Paul, in short, still needed to find a role for God's election and covenant with Israel (see Gal 3:19–4:7 and Romans).—D.J.H.

333. O. D. VENA, "Paul's Understanding of the Eschatological Prophet of Malachi 4:5-6," *BibRes* 44 ('99) 35-54.

Besides some obvious connections with Elijah as he is described in 1 and 2 Kings, it is very probable that Paul also had in mind an "eschatological Elijah" paradigm that helped him to make sense of his apostolic mission. While the use of typology in Romans 11 hints at this paradigm, the main argument is based on Paul's use of the Elijah language that comes out of the tradition of Mal 3:1-2 and 4:5-6 (3:23-24 MT) and how this language seems to inform Paul's understanding of his mission.—D.J.H.

334. R. VIGNOLO, "Vangelo e comunicazione. Riflessioni biblico-teologiche sul modello paolino di 'comunione al vangelo,'" *RassTeol* 41 (3, '00) 325-346.

After reflecting on communication and its theological relevance, the article considers the Pauline concept of "partnership in the gospel" (with particular attention to 1 Cor 9:22-23 and Phil 1:5) and the Pauline model of evangelization. Then it discusses the christological model of the communication of the gospel (with reference to 1 Cor 9:19-23; 2 Cor 5:21; 8:9; Phil 2:5-11) and models of freedom (communication and inculturation of the gospel).—D.J.H.

335. R. VON BENDEMANN, "'Frühpaulinisch' und / oder 'spätpaulinisch'? Erwägungen zu der These einer Entwicklung der paulinischen Theologie am Beispiel des Gesetzesverständnisses," *EvangTheol* 60 (3, '00) 210-229.

After reflecting on the search for developments as part of the problem of Pauline theology, the article takes as a test-case the search for coherence in the Pauline statements about the Law with reference to 1 Corinthians, Galatians and Romans, and 1 Thessalonians (the problem of its silence about the Law), respectively. The article concludes that the attempt to distinguish between "coherence" and "contingency" in Paul's letters is very complicated, and that there is no adequate basis for reconstructing a clear process of development in Paul's letters (which were written at most in an eight-year time span).—D.J.H.

336. F. Vouga, "La nouvelle création et l'invention du moi," *ÉtudThéolRel* 75 (3, '00) 335-347.

The Pauline gospel is grounded in an apocalyptic revelation according to which each human being is a person existing independently of his or her qualities and actions. This revelation means the discovery of the individual person as "me" and as a self-reflective subject of spiritual life. It is based on the absolute paradox of God's eschatological revelation in the historical person of a crucified transgressor of the Law. Though a scandal for this world, the gospel is for believers the power that enables them to live, liberates from sickness unto death, and transforms existence in a new creation.—D.J.H.

337. C. M. Williamson, "The Road Not Taken," *Encounter* 61 (3, '00) 289-296.

For a short time in the 1st century Paul held ajar the gate to the road not taken in early Christian history: the intersection of his doctrine of God's radical grace and the free election of Gentiles to participation in the covenant with the God of Israel. The road that was taken led to Christian supersessionism, claims to exclusive legitimacy, and demonization of those who disagreed.—D.J.H.

338r. N. T. Wright, *What Saint Paul Really Said* [*NTA* 42, pp. 179-180].
J. D. G. Dunn, *The Theology of Paul the Apostle* [*NTA* 42, p. 396; § 44-1789r].

R. B. Gaffin, "Paul the Theologian," *WestTheolJourn* 62 (1, '00) 121-141.—Both these books, whose authors have been extensively engaged for many years in profound reflection on Paul's theology, have much to teach serious students of Paul. But those convinced by their own study that the Reformation tradition is preponderantly faithful to Paul, particularly to his teaching on sin and salvation, will have to conclude that the interests of that tradition are not well served by either.—D.J.H.

Paul, §§ 45-299, 309, 439, 527, 539.

Romans, 1–2 Corinthians

339. B. Byrne, "The Problem of Νόμος and the Relationship with Judaism in Romans," *CathBibQuart* 62 (2, '00) 294-309.

The drastic recasting of eschatological expectation bound up with acceptance of Jesus as Messiah, along with a decidedly apocalyptic cast of thought, led Paul to mount a radical prophetic critique of Israel that was deeply pessimistic concerning the Torah, without setting him outside the bounds of Israel—at least in his mind. A combined reading of Jer 31:31 and Ezek 36:26-27 provided the scriptural warrant for the replacement in the eschatological age of the νόμος associated with Moses and the Sinai covenant by a νόμος consisting of the Spirit associated with the promise to Abraham. This decisive privileging of God's covenant with

Abraham allowed for the inclusion of the nations in God's people and a new identity for "Israel" defined by νόμος as Spirit.—D.J.H.

340. D. W. CHAPMAN, "I Am Somebody. Paul's Roman Rhetoric," *ProtoBib* 9 (1, '00) 23-45.

From the perspectives of the social sciences, orality, and rhetorical criticism, it appears that in writing to the Romans (in place of a personal visit) Paul as a 1st-century Mediterranean orator was trying to embed himself as an authority in the Roman Christian community. Paul wrote his letter to the Romans as a way of casting a lifeline, should he in fact end up as a prisoner in Rome.—D.J.H.

341. P. A. GUILLAUMIER, "The Language of Universal Salvation in Romans," *MelTheol* 51 (1, '00) 69-74.

Paul's language of universal salvation in Romans is better understood against the background of sectarian and apocalyptic Palestinian Judaism than the background of Greek rhetoric.—D.J.H.

342. T. WHITTAKER, "An Exposition of Van Manen's Analysis of the Epistle to the Romans," *JournHighCrit* 6 (2, '99) 259-298.

This extract originally appeared in Whittaker's *Origins of Christianity* (2nd ed., 1909) and is an English reproduction of W. C. van Manen's *Paulus.* Part 2, *De Brief aan de Romeinen* (1891). The notes by and large present more detailed evidence from the original text but also seem sometimes to be Whittaker's own comments. The topics treated are the nature of Romans (whether it is an epistle), its unity, its composition (traces of juncture and manipulation, evidence for a shorter epistle), its origin (improbability of the tradition, indications of a later time, etc.), justification of the proposed explanation (a product of repeated recasting, extension, and modification of a shorter "epistle"), and the antiquity of the book (ca. A.D. 120).—C.R.M.

343. [Rom 1:24-32] B. J. BROOTEN, "Liebe zwischen Frauen im frühen Christentum," *ZeitNT* 2 (3, '99) 31-39.

After considering the cultural context of early Christian discourse about same-sex love, the article discusses Paul's condemnation of sexual relations between women in Rom 1:24-32, the Jewish context of Paul's condemnation, the reception of the Pauline condemnation by the Church Fathers, and the assumptions about human nature and sexuality that shaped their attitudes.—D.J.H.

344. J. NOLLAND, "Romans 1:26-27 and the Homosexuality Debate," *HorBibTheol* 22 (1, '00) 32-57.

After a survey of scholarship on Rom 1:26-27, the article argues that Paul carefully fashioned 1:18-32 to serve a clear role in its wider context (particularly in relation to 2:1-5) and that the block 1:18–2:5 (or 2:11) stands behind 3:9. Then against B. J. Brooten in *Love Between Women* (1996) it contends that Paul's inclusion of female homoeroticism is likely to be related to the seriousness with which he took the situation of women in light of the gospel, that Paul drew his views on homosexuality not from nature but from revelation (Leviticus 18 and 20, with Genesis 1), and that Paul's view of nature is not to be identified with the "keep women down" aspect of Greco-Roman objection to female homoeroticism. Finally it suggests that Paul cannot be faulted for smuggling in an affirmation of exploitative male dominance by making common cause with others who considered at least female homoeroticism as contrary to nature.—D.J.H.

345. J. LAMBRECHT, "Paul's Logic in Romans 3:29-30," *JournBibLit* 119 (3, '00) 526-528.

The article first proposes the following translation of Rom 3:29-30: "Or is he God of Jews only? Is he not also God of Gentiles? Yes, also of Gentiles, if indeed God is one, [the God] who will justify circumcision from faith and uncircumcision through the faith." Then it shows how the various parts fit together, and concludes that Paul's one and the same God is christologically active, and that faith is the sole condition equally for Jew and Gentile.—D.J.H.

346r. S. AGERSNAP, *Baptism and the New Life. A Study of Romans 6,1-14* [*NTA* 45, p. 172].

H. K. NIELSEN, "Om forståelsen af dåben og det nye liv ifølge Rom 6,1-14. Nytestamentlig disputats om Paulus" [About the Understanding of Baptism and the New Life According to Rom 6,1-14. A NT Dispute about Paul], *DanskTeolTids* 63 (3, '00) 214-223.—This response to Agersnap's 1999 Aarhus University *Habilitationsschrift* notes that he sets himself against the dominant tradition of research with its emphasis on mythological and history-of-religions concepts, and that he emphasizes Paul's theological concern with baptism as freeing one from the power of sin and facilitating life in the Spirit and salvation. While Agersnap tends to make his theses overly subtle, his study undoubtedly contributes significantly to the scholarly conversation about the topic.—D.J.H.

347. J.-D. CAUSSE, "Le renversement diabolique du symbolique: Réflexions à partir de Romains 7," *ÉtudThéolRel* 75 (3, '00) 363-372.

The internal conflict described by Paul in Romans 7 finds its most radical expression in the commandment "You shall not covet." The article suggests that this conflict should be interpreted in terms of the struggle between the "symbolic" and the "diabolic." Whereas the symbolic establishes the irreducible singularity of a human subject by an unconditional act of naming, the diabolic puts our subjective identity to death because it forces us to sustain our own life and appears as the opposing face of the crucified Christ.—D.J.H.

348. A. MORENO GARCÍA, "La sabiduría del bautizado: ¿inhabitación o pneumacíon? Hacia una lectura sapiencial de Rom 8, 5-11," *Estudios Trinitarios* [Salamanca] 33 (2, '99) 325-383.

The "wisdom of the Spirit" (φρόνημα τοῦ πνεύματος) in Rom 8:5-11 corresponds to baptismal existence, to the great Christian truth of God as one-and-three with humans and in humans. After considering the wisdom of the baptized as rooted in the truth of one's being and one's knowing, the article discusses life "between" God and humankind, the wisdom of the Spirit as directional, the praxis of the wisdom of the Spirit, the relation between incarnation and "pneumation," the relation between sending and indwelling, and the church as the presence of the Spirit (Christian existence, "pneumation" as the sphere of hopeful creativity, existence as mystery, existence as the structure of possibilities).—D.J.H.

349. [Rom 9–11] M. E. LODAHL, "Arguing 'According to the Scriptures': A Path toward Christian Affirmation of God's People Israel," *QuartRev* 20 (3, '00) 265-280.

In Romans 9–11 Paul provides both the content and the method (in his intertextual manner of argument) necessary to develop a contemporary yet responsible Christology in the presence of the Jewish "other." After considering the place where Paul ends up—an eschatological community in the making (Rom 15:7-13), the article treats Romans 9–11 under the following headings: Has the word of God failed? (Romans 9); "It is not in the heavens" (Romans 10); Has God rejected Israel? (Rom 11:1-32); and benediction—Do we comprehend God's ways? (Rom 11:33-36). [The same issue (pp. 300-302) contains A.-J. Levine's response to Lodahl.]—D.J.H.

350. F. MUSSNER, "Die 'Verstockung' Israels nach Röm 9–11," *TrierTheolZeit* 109 (3, '00) 191-198.

After reflecting on the "hardening" motif in the argument of Romans 9–11, the article discusses the role of the "hardened Jew" in salvation history, the "mystery" of which the hardening of part of Israel is a component, and the salvation of "all Israel."—D.J.H.

Rom 9–11, § 45-516.

351. P. W. VAN DER HORST, "'Only Then Will All Israel Be Saved': A Short Note on the Meaning of καὶ οὕτως in Romans 11:26," *JournBibLit* 119 (3, '00) 521-525.

While most translators and commentators take οὕτως at Rom 11:26 in a modal sense ("and so [or "thus"] all Israel will be saved"), the article presents instances of οὕτως from Greek authors as well as Jewish and Christian writings to show that a temporal sense ("and then [or 'only then' or 'thereafter'] all Israel will be saved") is more widespread than is commonly assumed and must be taken into account much more seriously than has hitherto been the case.—C.R.M.

352. G. S. SHOGREN, "'Is the Kingdom of God about Eating and Drinking or Isn't It?' (Romans 14:17)," *NovTest* 42 (3, '00) 238-256.

In Romans 14 Paul points to the kingdom of God to measure the values and behavior of two sorts of Christians, known as the "strong" and the "weak." The article first investigates the socioreligious setting of Romans 14: broader issues, the specific problem—the weak were not welcome, the identity of the weak (Jewish Christians), possible precedents for the behavior of the weak (dietary rules), the precise scruple of the weak (vegetarianism), and the model of the conscientious hero (e.g. Daniel). Then it explores the implications for the kingdom of God: eating, drinking, and the kingdom of God—Rom 14:17; the presence of the kingdom in Christ; the kingdom of God as God's decision to act; the kingdom of God in Christ makes food irrelevant; and the conscientious hero and the kingdom of God in Paul.—C.R.M.

Rom 15:7-13, § 45-191.

353. J. LAMBRECHT, "Syntactical and Logical Remarks on Romans 15:8-9a," *NovTest* 42 (3, '00) 257-261.

To provide a better understanding of Rom 15:8-9a, the article considers the lack of strict parallelism between vv. 9a and 8b, Paul's elliptical style, a shift in meaning as far as "for the sake of mercy" is concerned, the emphasis on the glorification of God, and a concessive nuance in v. 8a. It proposes the following paraphrase of Rom 15:8a and 9a: "For, I tell you, it is true that Christ became a servant of the Jews to show God's truthfulness . . . but in order to show his mercy Christ received the Gentiles so that they, too, may glorify God."—D.J.H.

354. R. J. DILLON, "The 'Priesthood' of St Paul, Romans 15:15-16," *Worship* 74 (2, '00) 156-168.

The article investigates Paul's "priestly" language in Rom 15:15-16 in the context of Romans as a whole (with particular attention to 1:1-17), with reference to liturgical language used elsewhere in Paul's letters, and in its immediate context (15:14-21). It concludes that Paul's preaching a liturgical purification of repentant Gentiles for their committal to God's possession qualifies as a "priestly" ministry, bringing about a real and effective sacrificial action—the very "bodily" sacrifice that Paul enjoins on the Romans in 12:1.—D.J.H.

355. W. J. HASSOLD, "'Avoid Them': Another Look at Romans 16:17-20," *CurrTheolMiss* 27 (3, '00) 196-208.

The study examines Rom 16:17-20 in its context to determine what the passage meant in its original setting and whether the use that some have made of it is in harmony with Paul's intent in issuing his warning. It concludes that Paul's warning does not directly point to doctrinal error or errorists. Rather, Paul is warning against any and all who seek to stir up dissension in the life of the church.—C.R.M.

356. [1–2 Cor] P. POUCOUTA, "Corinthe, terre d'espérance," *Spiritus* [Paris] 41 (160, '00) 323-335.

This reflection on Corinth in Paul's time as a place of hope considers Corinth and its challenges, the significance of Christ's death and resurrection for the future of humankind, the church as the ferment for the renewal of society, the new life, and lessons for creative and responsible Christian communities today (especially in Africa).—D.J.H.

1–2 Cor, §§ 45-35, 319.

357. [1 Cor] V. ALAPPATT, "Pauline Perspective on 'the Lord's Supper,'" *Biblebhashyam* 26 (1-2, '00) 62-81.

This examination of Paul's perspective on the Lord's Supper focuses on 1 Corinthians. It treats the Pauline tradition, Pauline texts, the Lord's Supper and the Christian community (1 Cor 11:17-22—what the Corinthians do; 11:23-26—what the Lord did; 11:27-34—what the Christians should do), and Paul's unique contribution (ecclesiological, kerygmatic, and judicial dimensions of the Lord's Supper).—C.R.M.

358. J.-M. SEVRIN, "Observations sur les rapports entre l'eucharistie et la communion ecclésiale dans la première lettre de Paul aux Corinthiens," *Irénikon* 72 (3-4, '99) 335-345.

After discussing the diversity within the Corinthian community and Paul's call to unity, the article considers Paul's attempt to base this unity on the Eucharist by contrasting the Lord's Supper with private meals (see 1 Cor 11:17-29) and with idol worship (see 10:15-22). Then it observes that Paul excluded no one from eucharistic communion.—D.J.H.

1 Cor 1:31, § 45-331.

1 Cor 5:13, § 45-331.

359. G. SCARPAT, "*Nisi forte ex consensu ad tempus.* A proposito di πρὸς καιρόν di 1Cor 7,5," *RivistBib* 48 (2, '00) 151-166.

After noting current interpretations of πρὸς καιρόν in 1 Cor 7:5, the article considers instances of the phrase in Greek literature from Sophocles to Clement of Alexandria, the adjective πρόσκαιρος, and sexual abstinence. It concludes that the phrase πρὸς καιρόν in 1 Cor 7:5 is best translated "on suitable occasions."—C.R.M.

360. J. F. M. SMIT, "'You shall not muzzle a threshing ox'. Paul's use of the law of Moses in 1 Cor 9,8-12," *EstBib* 58 (2, '00) 239-263.

The article first presents a grammatical, semantic, and pragmatic analysis of 1 Cor 9:8-12a to demonstrate that the ὅτι-clause in v. 10 should be taken as further explaining the quotation from Deut 25:4 in v. 9. Then in order to assess the character of Paul's interpretation of Deut 25:4, it examines three other Jewish interpretations of the prohibition of muzzling a threshing ox (Philo, Josephus, *m. Baba Meṣia*). It concludes that Paul uses Deut 25:4 as an argument from authority to corroborate his thesis that preachers of the gospel have a right to be supported by the community for which they work, and as part of a discourse intended to strengthen the identity of the church in Corinth over against Hellenistic society and the Jewish synagogue.—C.R.M.

1 Cor 10:1-11, § 45-731.

1 Cor 11:17-34, §§ 45-357–358.

361. M. P. SURBURG, "Structural and Lexical Features in 1 Corinthians 11:27-32," *ConcJourn* 26 (3, '00) 200-217.

The paper provides a detailed analysis of Paul's response to the Corinthian troubles at the Lord's Supper in 1 Cor 11:27-32. After considering the setting in 11:17-22 and surveying the structure of 11:27-32, it presents detailed analyses of 11:27-29 and 11:30-32, respectively. It concludes that structural and lexical features indicate that the horizontal dimension of the text in 11:17-34 does not diminish the sacramental emphasis in 11:27-32 (especially v. 29).—C.R.M.

362. É. CUVILLIER, "Entre théologie de la Croix et éthique de l'excès: Une lecture de 1 Corinthiens 13," *ÉtudThéolRel* 75 (3, '00) 349-362.

This study argues for a reading of 1 Corinthians 13 in which the chapter is integrated into the larger section on spiritual gifts in 1 Corinthians 12–14. It contends that ἀγάπη is to be understood both as a questioning of Corinthian spirituality and as a new comprehension of the existence and eschatological horizon of life in Christ. Moreover, the Pauline conception of ἀγάπη echoes the theology of the cross found in 1:1-25. Thus 1 Corinthians 13 makes specific contributions to the elaboration of Pauline ethics.—C.R.M.

363. D. W. ODELL-SCOTT, "Editorial Dilemma: The Interpolation of 1 Cor 14:34-35 in the Western Manuscripts of D, G and 88," *BibTheolBull* 30 (2, '00) 68-74.

With regard to the placement of 1 Cor 14:34-35 after v. 40 in MSS D, G, and 88, the article contends that the verses placed after v. 40 were moved there from their canonical position by a later, post-Pauline editor. Thus a Western editor who influenced MSS D, G, and 88 moved the verses (vv. 34-35) located between vv. 33/36, which originated from a letter from Corinth that Paul quoted in his critical reply, to the end of v. 40. This manipulation changed the status of the verses from positions quoted in order to be critiqued and rejected by Paul to Paul's position.—C.R.M.

1 Cor 15, § 45-166.

2 Cor 1, § 45-480.

364. K. SCHOLTISSEK, "'Ihr seid ein Brief Christi' (2 Kor 3,3). Zu einer ekklesiologischen Metapher bei Paulus," *BibZeit* 44 (2, '00) 183-205.

After general comments on 2 Corinthians and Paul's metaphorical ecclesiology, the article focuses on Paul's metaphorical designation of the Corinthian Christian community as "the letter of Christ" according to 2 Cor 3:1-3. It first considers the epistolary and argumentative context, and offers text-analytical observations on 2 Cor 3:1-3. Then it discusses epistolographical *realia* as the basis for Paul's "letter" metaphor, treats the "letter" metaphor and the argument in 2 Cor 3:1-3, and reflects on the abiding significance of Paul's "letter" metaphor.—D.J.H.

365. W. R. BAKER, "Did the Glory of Moses' Face Fade? A Reexamination of καταργέω in 2 Corinthians 3:7-18," *BullBibRes* 10 (1, '00) 1-15.

Neither the lexical evidence nor the OT context (Exod 34:29-34) supports the translation of καταργέω in 2 Cor 3:7-18 as "fade." Since Moses' face does not diminish in its glory but rather is blocked or made ineffective by the mask, the rendering of καταργέω as "hinder" or "block" best accounts for Paul's understanding of the Exodus situation within his own purposes. Also, Paul's use of τέλος in 2 Cor 3:13 may be connected to his use of τέλειος in 1 Cor 13:8-12.—D.J.H.

366. P. S. FRANSEN, "Mission, Money and Right Administration: Reflections on II Corinthians 8 and 9," *Trinity Seminary Review* [Columbus, OH] 22 (1, '00) 7-18.

After considering the context and setting for Paul's great collection, the article discusses the evangelical foundations for stewardship according to 2 Corinthians 8–9, the promises connected to faithful giving (9:6-13), right administration as honest and responsible leadership (8:16-17; 9:3), and the outcome. It concludes that Paul asked for contributions because he was entrusted with the gospel message of grace, as a sign of the transformed lives of Gentile Christians, out of a sense of churches' indebtedness, and as an act of worship. [The same issue (pp. 19-21) contains a response by G. L. Hansen.]—D.J.H.

367. [2 Cor 8–9] A. WODKA, "L'oblatività neotestamentaria e il discorso etico-morale. II: il dono del dare (2 Cor 8-9)," *Studia Moralia* [Rome] 37 (1, '99) 5-33.

This installment [see § 43-1278] focuses on the themes of giving and self-giving in 2 Corinthians 8–9, with particular attention to how they permeate the lives of believers and are revealed as a "moral code" that brings communities to the "indescribable gift" of God (2 Cor 9:15). It shows that Christian giving is the first gift given, the gift of giving, full of healing power and of an animating dynamism that can bring individuals and communities to the real life of God.—D.J.H.

368. S. JOUBERT, "Religious reciprocity in 2 Corinthians 9:6-15: Generosity and gratitude as legitimate responses to the χάρις τοῦ θεοῦ," *Neotestamentica* 33 (1, '99) 79-90.

In 2 Corinthians 8–9, where Paul addresses the collection for Jerusalem, religious reciprocity is inherent to and implied in the activities of the respective role players: God, Paul, Jerusalem, and the Pauline communities. The article shows how Paul in 9:6-10 employs agrarian imagery to emphasize that God's χάρις provides the Corinthians with the material and spiritual means to contribute generously to the collection. Then it considers 9:11-15 where Paul supposes the successful completion of the collection on the part of the Corinthians as well as Jerusalem's prayers of thanksgiving.—C.R.M.

Galatians–Philemon

369. D. L. BARTLETT, "Preaching to Galatians," *Interpretation* 54 (3, '00) 279-292.

By attending to the mood and motive, the method, and the matter of the letter to the Galatians, the article explores what was going on when Paul wrote it and how that relates to what is going on with us as we read it. In Galatians, Paul points to a God who reaches out to all of humankind in Jesus Christ, and shows us that it is not what we work but what God works in us that shapes faithful Christian living. [The same issue contains expository articles by D. M. Hay on Gal 4:1-31 (pp. 293-296), K. E. Layman on 5:1-15 (pp. 297-299), and E. S. Johnson on 6:1-10 (pp. 300-302).]—D.J.H.

370. P. S. BERGE, "God's New Creation in Christ: Teaching and Preaching from Galatians," *WordWorld* 20 (3, '00) 299-309.

In teaching and preaching from Galatians it is imperative to know and work with Paul's sustaining argument about the gospel of freedom. The article provides reflections on each pericope under three major headings: inherent in the revelation of the gospel (1:1–2:21), the promise of the Spirit (3:1–4:31), and the reality of living in the Spirit (5:1–6:18).—D.J.H.

371. [Gal] J. CALLOUD, "'Humanité' . . . Vous avez dit: 'Humanité'! . . . ," *SémiotBib* 98 ('00) 31-49.

This reading of Galatians highlights a semiotic structure already seen in various other texts but which is especially perceptible and well-documented here. After treating the unique gospel (Gal 1:1-17), it considers the division and the subject (the division within us of flesh and Spirit, being what we are—3:22-25, and the subject—3:26–4:7), and called to liberty—5:1-2 and 13-14 (Christ first, between two stumbling blocks, flesh and spirit).—C.R.M.

372. D. E. FREDRICKSON, "Amatory Motifs in Paul's Epistle to the Galatians," *WordWorld* 20 (3, '00) 257-264.

The ancient language of erotic love influenced Paul's rhetoric in Galatians. Both Paul and his audience were familiar with the stock descriptions of unfaithfulness, rivals, unrequited love, the labor of love, and the effects of love. So familiar were they that Paul could play with the motifs and use them as metaphors for three critical relationships: the apostle (and other missionaries) and the congregations, Paul and Christ, and Christ and the congregations.—D.J.H.

373. B. R. GAVENTA, "Is Galatians Just a 'Guy Thing'? A Theological Reflection," *Interpretation* 54 (3, '00) 267-278.

While Galatians (despite 3:28) can appear to be nothing more than a "guy thing," Paul's emphasis on being "in Christ" as the most important thing is good news for women and men. If we ask about the letter's fundamental theological dynamics, then Galatians emerges as a powerful voice articulating God's new creation, a creation that liberates both women and men from their worlds of achievement and identity.—D.J.H.

374. A. J. HULTGREN, "Luther on Galatians," *WordWorld* 20 (3, '00) 232-238.

Luther's treatment of Galatians has affected most interpretations of the letter, at least among Protestants, up to the present time. Problems with his interpretations and perspectives have become evident in modern times, particularly in his understanding and treatment of Judaism in Paul's day. Still it remains clear that in Luther one finds a sympathetic hearing of the apostle Paul and a masterful performance in representing the teaching of Galatians in new circumstances.—C.R.M.

375. N. HYLDAHL, "Gerechtigkeit durch Glauben. Historische und theologische Beobachtungen zum Galaterbrief," *NTStud* 46 (3, '00) 425-444.

By attending to the narrative sequence of Paul's letter to the Galatians, the article seeks to solve some problems that appear in the letter: the collection for Jerusalem (Gal 2:10), the quick desertion by the Galatians (1:6), the founding of the Galatian communities (3:1-5; 4:12-20), the question of several visits to the Galatians (4:13), the (nonapologetic) autobiography (1:13–2:21), the meaning of ὁ Ἰουδαϊσμός (1:13, 14), and what Paul achieved in Jerusalem and Antioch (2:1-14).—D.J.H.

376. F. MARTIN, "La Loi dans l'Épître aux Galates. Essai d'interprétation," *SémiotBib* 95 ('99) 21-29.

After introductory remarks on key contrasts (e.g. law versus faith) and the heart of Paul's gospel (see Gal 4:6-7), this examination of the place of the Law in Galatians considers the end of the report of the Antioch incident in 2:15-21. Then it treats 3:6-29 with particular attention to the coming of Abraham's descendant (3:15-22) and the coming of the Law (3:10-22).—C.R.M.

377. J. L. MARTYN, "The Apocalyptic Gospel in Galatians," *Interpretation* 54 (3, '00) 246-266.

While the standard motifs of Pauline apocalyptic are nowhere to be found in Galatians, numerous locutions in the letter show that apocalyptic motifs—the present evil age, God's invasion in Christ and the consequent line of redemptive movement (see 3:23-25; 4:4-6), and the crucified cosmos and the new creation in the cross (6:15)—thread their way through the text. The love encapsulated and enacted in the word of the cross is the gospel with the power to change the world, for it is embodied in those who, recreated by Christ's love, serve one another in the new community of mutual service (see 5:13).—D.J.H.

378. F. J. MATERA, "Galatians and the Development of Paul's Teaching on Justification," *WordWorld* 20 (3, '00) 239-248.

It was in the Galatian controversy, to the best of our knowledge, that Paul first developed his teaching on justification by faith. After commenting on the background to the crisis in Galatia, the article considers how Paul develops his argument in Galatians that Gentiles need not adopt a Jewish way of life to be justified: the truth of the gospel (Gal 1:1–2:21), already descendants of Abraham (3:1–5:12), and life in the Spirit (5:13–6:18). Finally it highlights three implications for the Lutheran and Catholic understanding of justification.—C.R.M.

379. F. J. MATERA, "Galatians in Perspective: Cutting a New Path through Old Territory," *Interpretation* 54 (3, '00) 233-245.

If the new perspective from which NT scholarship has interpreted Paul in recent years is correct, was the traditional perspective a misunderstanding of what Paul meant when he spoke of justification by faith apart from works of the Law? The article faces this question by focusing on three issues in Galatians: justification apart from the works of the Law, the Law in light of the promise, and the moral life of the justified. It concludes that the new perspective on Paul can provide us with a renewed way to proclaim the truth of the gospel.—C.R.M.

380. A. PÉNICAUD, "Paul et l'autobiographie dans l'Épître aux Galates," *SémiotBib* 95 ('99) 3-20.

The article first considers what the text of Galatians has to say about Paul the man and Paul the apostle, respectively. Then it analyzes in detail the two significant episodes concerning his apostleship related in Galatians: the two trips to Jerusalem (1:18-19; 2:1-10), and the Antioch incident (2:11-21).—C.R.M.

Gal 1:16–2:21, § 45-332.

381. J. MURPHY-O'CONNOR, "To Run in Vain (Gal 2:2)," *RevBib* 107 (3, '00) 383-389.

As part of Paul's rhetorical strategy, Gal 2:2 is formulated to lull his adversaries into a false sense of complacency in order to heighten the dramatic impact of the announcement of 2:3. Paul said: "I explained the gospel which I preach among the nations to those supposed to be important." The intruders heard: "I submitted the gospel which I preach among the nations for evaluation to those in power." Manifestly, Paul intended "lest perhaps I should run, or had run, in vain" to direct attention to what he wanted the intruders to hear.—C.R.M.

382. A. A. DAS, "Another Look at ἐὰν μή in Galatians 2:16," *JournBibLit* 119 (3, '00) 529-539.

In Gal 2:16 ἐὰν μή may be translated adversatively or as introducing an exception (which can be taken complementarily or antithetically). Paul's opponents would have taken the statement as an affirmation of the Law along the lines of J. D. G. Dunn's complementary reconstruction [§ 28-188]. As shared ground within Jewish Christianity, Paul could not ignore it but simply interpreted it along the lines of W. O. Walker's antithetical reconstruction—as a statement regarding justification by faith in Christ alone [§ 42-1146]. The Jewish-Christian affirmation provided a shared starting point with Paul's opponents and the Galatians for the apostle's own conclusions.—D.J.H.

383. D. R. LINDSAY, "Works of Law, Hearing of Faith and Πίστις Χριστοῦ in Galatians 2:16–3:5," *Stone-Campbell Journal* [Joplin, MO] 3 (1, '00) 79-88.

When the parallelism between ἔργα νόμου and πίστις Χριστοῦ in Gal 2:16 and between ἔργα νόμου and ἀκοὴ πίστεως in 3:2, 5 is taken into account, it appears that the genitive Χριστοῦ is best interpreted as an attributive genitive (or a genitive of quality) providing the required particularity—the unique point of reference—of that specific kind of πίστις by or through which (ἐκ/διά) justification occurs. The phrase πίστις Χριστοῦ refers to faith which is in and of Christ.—D.J.H.

384. S. MCKNIGHT, "The Ego and 'I': Galatians 2:19 in New Perspective," *WordWorld* 20 (3, '00) 272-280.

The article examines Paul's statement in Gal 2:19 ("I have been crucified with Christ") in the light of the new perspective on Paul and Judaism, in its context in Gal 2:15-21, and with reference to the three major interpretations of ἐγώ in 2:19 (universalistic, autobiographical, Peter and Paul as Jewish Christians). It concludes that the interpretation of ἐγώ that views Paul as representative Jewish convert to Jesus Messiah is most likely.—D.J.H.

385. L. A. JERVIS, "Galatians 3:19-25 as an Argument for God's Faithfulness: Reading Paul's Rhetoric in Light of His Strategy," *WordWorld* 20 (3, '00) 281-289.

While the rhetoric in Galatians up to 3:19 relies on a strategy of proving the faithfulness of God, in 3:19-25 Paul appears to claim that the Law either was not essential to God's plan or did not originate with God. The article demonstrates how Paul's words in 3:19-25 are consistent with his claim that God is trustworthy. Paul's answer to his question "why the Law" is that the Law's divinely ordained functional and temporal limitations both originated with God and were essential to God's redemptive purposes.—C.R.M.

386. E. L. WILLIAMS, "The Broken Walls of Galatians 3:28," *WordWorld* 20 (3, '00) 227-231.

Galatians 3:28 compels us to be together, to live as one with those who are most radically different from us, even those we believe to be most distant from God's embrace. Living that oneness in Christ is not just doing what is politically correct, nor is it practicing the non-discrimination that the law requires; rather it is to have a change of heart.—C.R.M.

387. L. F. MATEO-SECO, "'Envió Dios a su Hijo, nacido de mujer' (Gálatas 4, 4-5 en el pensamiento patrístico anterior al Concilio de Éfeso)," *ScriptTheol* 32 (1, '00) 13-46.

Gal 4:4-5 constitutes a christological synthesis that gathers the basic affirmations of the apostolic preaching. The article surveys how it was interpreted by patristic authors in the pre-Nicene period (Irenaeus, Tertullian, etc.), from the Council of Nicea to the Council of Ephesus (Apollinaris of Laodicea, the Antiochenes, Cyril of Alexandria, etc.), and in Latin exegesis (Marius Victorinus, Jerome, and Augustine).—D.J.H.

388. [Gal 4:21-31] E. TAMEZ, "Hagar and Sarah in Galatians: A Case Study in Freedom," *WordWorld* 20 (3, '00) 265-271.

The story of Hagar and Sarah (see Gal 4:21-31), taken by Paul as figures that typify the condition of slavery and freedom, becomes one of the several important arguments for Paul's position in favor of the freedom we have been given in Christ. Today's political and economic situation leads us to reexamine Paul's critique of the law (as a system of logic), seeking the grace to discern the true freedom in Christ and to ask ourselves how we can live fully in freedom in society.—D.J.H.

389. J. L. Boyce, "The Poetry of the Spirit: Willing and Doing in Galatians 5 and 6," *WordWorld* 20 (3, '00) 290-298.

The whole argument of Galatians consistently moves toward the shaping of the practical imagination most explicitly addressed in Galatians 5–6. After considering the shape of the argument and how Christians are shaped by a new vision, it discusses the cross of Christ (a new creation), identity (through faith, children of God), action (through love, slaves of one another), and the harmony of identity and action.—D.J.H.

390. C. E. Arnold, "Introducing Ephesians: Establishing Believers in Christ," *SWJourn Theol* 39 (1, '96) 4-13.

The article provides perspective on basic questions regarding Ephesians: whether Paul wrote the letter, its relation to Colossians, whether it was written to Ephesus, style and composition, whether gnosticism looms in the background, and the life-setting and purpose of Ephesians. It concludes that Paul wrote Ephesians to help establish believers in Christ as they faced a variety of challenges in 1st-century Ephesus and Asia Minor. [In the same issue B. Corley presents a teaching outline of Ephesians (pp. 51-55) and a reading list (pp. 56-57).]—C.R.M.

391. W. W. Klein, "Reading Ephesians: The Glory of Christ in the Church," *SWJourn Theol* 39 (1, '96) 14-19.

After considering the overall thrust of Ephesians, the article examines its message section by section under the following major headings: God's people in the mystery of his will (1:1–3:21), and God's people in a walk worthy of his calling (4:1–6:24).—C.R.M.

392. R. A. Layton, "Recovering Origen's Pauline Exegesis: Exegesis and Eschatology in the *Commentary on Ephesians*," *JournEarlyChristStud* 8 (3, '00) 373-411.

Origen's *Commentary on Ephesians*, of which thirty-seven fragments are preserved in a Byzantine catena, is significant within the horizon of the 3rd-century reception of the Pauline letters. The article investigates the possibility that a commentary on the same text by Jerome might enable restoration of the primary themes, recurrent motifs, and chief aims that Origen pursued in commenting on Ephesians.—C.R.M.

393. J. Pester, "Making Known the Mystery in Ephesians," *Affirmation & Critique* [Anaheim, CA] 5 (3, '00) 18-26.

In Ephesians, Paul speaks of the mysteries in God's economy on many levels: the essence of the divine goal (the full expression of Christ through the church, which is his body), God's administrative arrangement to achieve this goal (the dispensing of the triune God), the effective operation of this mysterious economy (revelation), and our personal entrance into these mysteries.—D.J.H.

394. A. K. Pfeiffer, "A Comparative Study of Ephesians, Colossians and First Peter: Implications for the Evangelisation of Adults," *LuthTheolJourn* 34 (2, '00) 61-72.

Ephesians, Colossians, and 1 Peter offer solutions to the missiological problem that the daily life of many Christians seems to be a poor witness to support the confession that Christ brings forgiveness of sins and new life. Peter and Paul do not harangue believers to a better performance but remind them of their changed status by the grace of God and reinstruct them in the nature of Christian life and witness.—C.R.M.

395. A. A. TRITES, "Proclaiming Ephesians: God's Order in a Needy World," *SWJournTheol* 39 (1, '96) 43-50.

After brief reflections on the authorship of Ephesians (Paul) and its addressees (Gentile churches of the Roman province of Asia), the article explores the theological significance of its proclamation with attention to the character of God, the work of Christ, the ministry of the Holy Spirit, the nature of the church, the standards of the Christian life, and the elements of spiritual warfare.—C.R.M.

396. E. R. WENDLAND, "Contextualising the potentates, principalities and powers in the Epistle to the Ephesians," *Neotestamentica* 33 (1, '99) 199-223.

The study aims to call attention to the notion of spiritual powers in the text of Ephesians and to suggest some ways in which the writer appears to have contextualized the letter's message in order to give its instruction and encouragement a greater measure of literary and rhetorical impact and situational relevance. It concludes that the theme of power—divine as infinitely superior to demonic—appears to energize all of the other important religious or ethical concepts that are considered in Ephesians.—C.R.M.

397. [Eph] E. R. WENDLAND AND S. HACHIBAMBA, "A Central African Perspective on Contextualizing the Ephesian Potentates, Principalities, and Powers," *Missiology* 28 (3, '00) 341-363.

The article first shows that the theme of power—divine as infinitely superior to demonic— energizes all the other important religious and ethical perspectives in Ephesians. Then it investigates the notion of spiritual "powers" from the viewpoint of the Zambian Tonga people, and lists seven important principles that pertain to a meaningful contemporary communication of the biblical message.—D.J.H.

398. D. B. CAPES, "Interpreting Ephesians 1-3: 'God's People in the Mystery of His Will,'" *SWJournTheol* 39 (1, '96) 20-31.

The article offers reflections on the first three chapters of Ephesians: salutation (1:1-2); spiritual blessings in Christ (1:3-14); thanksgiving, prayer, and the cosmic Christ (1:15-23); death to life (2:1-10); the ultimate synthesis (2:11-22); Paul's role in God's plan (3:1-13); and prayer and doxology (3:14-21).—C.R.M.

399. C. M. ROARK, "Interpreting Ephesians 4-6: God's People in a Walk Worthy of His Calling," *SWJournTheol* 39 (1, '96) 32-42.

The article offers reflections on the last three chapters of Ephesians: walk worthy of your calling (4:1-16), walk not as the Gentiles (4:17-32), walk in love (5:1-6), walk in light (5:7-14), walk as wise men (5:15-21), husbands and wives (5:22-32), children and parents (6:1-4), slaves and masters (6:5-9), Christian armor (6:10-20), and conclusion (6:21-24).—C.R.M.

Phil 3:2-11, § 45-332.

Col, §§ 45-390, 394.

400. G. J. SWART, "Eschatological vision or exhortation to visible Christian conduct? Notes on the interpretation of Colossians 3:4," *Neotestamentica* 33 (1, '99) 169-177.

The interpretation of Col 3:4 as an eschatological vision of the faithful appearing together with Christ at the parousia seems not to fit the context of Colossians 2–3. This interpretation, however, has been repeated in almost all translations since the King James Version. Close attention to the context suggests the following translation: "If you let it become visible that Christ is your life, then to his glory it will also become manifest that you have been raised to a new life with him."—C.R.M.

401. [1–2 Thess] E. R. ADAMS, "Preaching from 1 and 2 Thessalonians," *SWJournTheol* 42 (1, '99) 66-78.

Sermons from 1 and 2 Thessalonians should reflect the passionate, loving concern for the church that Paul demonstrates. The article provides suggestions about preparing to preach, a book sermon, and a sermon series.—D.J.H.

402. [1–2 Thess] M. MARTIN, "'Example' and 'Imitation' in the Thessalonian Correspondence," *SWJournTheol* 42 (1, '99) 39-49.

The article first establishes that in Paul's day imitation/example terminology was normally used in reference to a learner's serious and genuine attempt at understanding and following the teachings of a mentor or at emulating the virtuous behavior of some great figure of the past. Then it discusses example and imitation in three texts: 1 Thess 1:6-7; 2:14; and 2 Thess 3:7-9. Finally it reflects on the implications of this theme for discipleship and leadership today.—D.J.H.

403. [1–2 Thess] E. R. RICHARDS, "Ministering in a Tough Place: Paul's Pattern in Thessalonica," *SWJournTheol* 42 (1, '99) 17-38.

The article looks at some of the reasons why Paul found Thessalonica a tough place in which to minister and seeks from Paul's example some principles that might help those who have been called to minister in a tough place. Paul's problems arose from outside the church (the civic cult, the Cabirus cult, the Jewish schism) and from inside the church (syncretism, the unruly). Paul's approach featured exemplary behavior on the part of the ministerial team as well as caution and concern.—D.J.H.

404. [1–2 Thess] T. D. STILL, "Paul's Thessalonian Mission," *SWJournTheol* 42 (1, '99) 4-16.

This examination of Paul's productive but painful mission to Thessalonica first discusses the city—its history and geography, and its political and religious life. Then it considers Paul's founding mission there and his subsequent contacts with that church.—D.J.H.

405. [1–2 Thess] P. VANG, "Sanctification in Thessalonians," *SWJournTheol* 42 (1, '99) 50-65.

Paul's encouragement regarding sanctification in 1–2 Thessalonians is not a list of rules for ethical behavior (or nonbehavior) but rather a reminder that the Thessalonians' struggles are overcome through the power that flows dramatically from their relationship with God. This is evident from a survey of texts (1 Thess 2:11-12; 4:3-8; 3:13; 5:19; 2:13) where Paul chooses the language of sanctification.—D.J.H.

406. T. J. BURKE, "Pauline Paternity in 1 Thessalonians," *TynBull* 51 (1, '00) 59-80.

The article contends that any correct understanding of Paul's role as "father" toward the Thessalonians needs to account adequately for his hierarchical position and authority as well as his affection for his converts, and that these two aspects are not mutually exclusive. It first examines these two aspects (hierarchy/authority and affection) of father-son relations in antiquity. Then with the necessary sociohistorical information in hand, it examines 1 Thess 2:11-12.—C.R.M.

407. D. MARGUERAT, "L'apôtre, mère et père de la communauté (1 Thessaloniciens 2/1-12)," *ÉtudThéolRel* 75 (3, '00) 373-389.

Paul's surprising characterization of his missionary activity with the images of a mother and a father in 1 Thess 2:1-12 suggests that we must revise our rigid picture of Paul. The article demonstrates how emotional vocabulary flows in this text in which Paul calls on the Thessalonian Christians to identify in their personal history traces of the power of the gospel. Collective awareness of the apostolic founding of the community and a theological reading of interpersonal relations constitute two strong accents of 1 Thessalonians.—C.R.M.

408. J. P. HEIL, "Those Now 'Asleep' (not dead) Must be 'Awakened' for the Day of the Lord in 1 Thess 5.9-10," *NTStud* 46 (3, '00) 464-471.

"Whether we may be awake or whether we may be asleep" in 1 Thess 5:10 does not mean whether we may be physically alive or dead as in 4:13-18 but whether we may be ethically or spiritually "awake" or "asleep" as in 5:6-8. Consideration of the overall hortatory and paraenetic character of the context of 5:9-10 indicates that if some Thessalonian Christians may be presently "asleep," they must be "awakened" to a life of holiness before living with the Lord Jesus Christ in the future when he comes again.—D.J.H.

409. G. A. COUSER, "God and Christian Existence in the Pastoral Epistles: Toward *Theo*logical Method and Meaning," *NovTest* 42 (3, '00) 262-283.

In the wake of the proliferation of christologically/soteriologically oriented studies of the Pastoral epistles, this study aims to make a contribution to a better understanding of their theology. After noting the theologically concerned studies of V. Hasler and A. Lau, it treats the backdrop of false teaching in the Pastorals, the immediate context and interconnections between the contexts of 1 Tim 1:17 and 6:15-16, and the role of and conception of God within 1 Tim 1:17 and 6:15-16. It contends that the author of the Pastorals has strategically placed each elaborate description of God and characterized God with a uniform emphasis in order to reinforce God's sovereign control of salvation history.—C.R.M.

410. L. T. JOHNSON, "*Oikonomia Theou:* The Theological Voice of 1 Timothy from the Perspective of Pauline Authorship," *HorBibTheol* 21 (2, '99) 87-104.

This sketch of the theological perspective of 1 Timothy assumes Pauline authorship of the letter. After clarifications and caveats (corollaries of Pauline authorship, the meaning of theology when applied to Paul's letters), it considers the composition and setting of 1 Timothy (a real letter intended to be read by Paul's delegate and his community, four salient features of the Ephesian church), and the theological perspective of 1 Timothy ("God's way of ordering reality as it is apprehended by faith," 1 Tim 1:4). It concludes that further investigation of the similarities between 1 Timothy and 1 Corinthians promises to show how the former's theological perspective might be brought into conversation with other Pauline letters. [In the same issue (pp. 124-139) M. M. Mitchell offers a response to the juxtaposed papers of Johnson and J. L. Sumney [§ 45-411], and Johnson (pp. 140-144) further clarifies his position.]—C.R.M.

411. J. L. Sumney, "'God Our Savior': The Fundamental Operational Theological Assertion of 1 Timothy," *HorBibTheol* 21 (2, '99) 105-123.

This reading of the theology of 1 Timothy takes an agnostic stance on the issue of authorship (authentic or pseudonymous). After establishing the primary exigence of the letter, it examines the theological reasoning of 1 Timothy. It contends that the fundamental and operative theological conviction of 1 Timothy is the conception of God as Savior, with the inseparable notion that faith in this God entails piety, i.e. the manner of life defined by the instructions given throughout the letter. [In the same issue (pp. 124-139) M. M. Mitchell responds to the juxtaposed papers of Sumney and L. T. Johnson [§ 45-410], and Sumney (pp. 145-150) offers a rejoinder.]—C.R.M.

412. A. Miranda, "La 'retta amministrazione' (1Tm 1,4) nella comunità cristiana dell'età subapostolica," *RivistBib* 48 (2, '00) 167-197.

After drawing attention to the issue of the meaning of οἰκονομία in 1 Tim 1:4, the article reviews four possible translations of the term with reference to its morphological value and other linguistic and exegetical considerations. Then it considers the contextual implications of the genitive θεοῦ and the locative ἐν πίστει. It concludes that the translation "administration of the house" best expresses the sense of the passage and the message of the epistle.—C.R.M.

413. K. Giles, "A Critique of the 'Novel' Contemporary Interpretation of 1 Timothy 2:9-15 Given in the Book, *Women in the Church.* Part II," *EvangQuart* 72 (3, '00) 195-215.

This installment [see § 44-1850] first examines the three most important pillars that support the case for the permanent subordination of women in *Women in the Church* [*NTA* 40, p. 535]: the creation orders argument, use of the word "role," and novel language. Then after urging a biblical-theological rather than a proof-text approach to the issue, it argues that a contextual interpretation of 1 Tim 2:9-15 makes the most sense of the double prohibition, which is not binding on Christians today, in its historical setting.—C.R.M.

414. P. H. Towner, "The Portrait of Paul and the Theology of 2 Timothy: The Closing Chapter of the Pauline Story," *HorBibTheol* 21 (2, '99) 151-170.

This study explores the way in which the presentation of theology in 2 Timothy seeks to make sense of the conclusion of Paul's mission by examining the relevant elements in three texts: 1:3-18—rehearsing Paul's story; 2:8-13—Paul's gospel, suffering, and salvation; and 4:6-18—final touches to the portrait of Paul. As the portrait of Paul develops through the sequence of reflections in 2 Timothy, a theological interpretation of his final situation of suffering emerges. Paul's suffering, patterned after and complementary of Jesus' own, is an instrument of mission.—C.R.M.

415. R. F. Collins, "The Theology of the Epistle to Titus," *EphTheolLov* 76 (1, '00) 56-72.

After considering the epistolary format of Titus and its designation of Paul as "servant of

God," the article discusses the epistle's theological themes of godliness, hope of eternal life, and realization of the promise. Then it treats some key passages (Tit 1:4; 3:4-7; 2:11-14), and revisits the theme of God's promise.—D.J.H.

416. R. M. Kidd, "Titus as *Apologia*: Grace for Liars, Beasts, and Bellies," *HorBibTheol* 21 (2, '99) 185-209.

The whole saying at Titus 1:12 about Cretans being "liars, beasts, and bellies" sets up the sweeping theological statement at 2:12 about grace coming to teach us to live "soberly" (i.e. not as bellies), "justly" (i.e. not as beasts), and "piously" (i.e. not as liars). The convergence of these two threefold statements gives the letter to Titus an apologetic thrust, and accounts in large part for its distinctive voice in the NT canon. Titus issues a clarion call to do theology for the outsider. In doing so it anticipates the apologetic claim of *Epistle to Diognetus* that Christians are a "new race."—C.R.M.

417. B. Thurston, "The Theology of Titus," *HorBibTheol* 21 (2, '99) 171-184.

After providing an orientation to Titus (author, recipient, primary concerns) and outlining its organization, the article explores the theology of the letter. It concludes that the writer of Titus is primarily concerned with church order and grounds his practical admonitions to the community in the theology of God-as-Savior. Thus the theological center of Titus is Christology, a Christology that focuses on salvation and its meaning for the present.—C.R.M.

Hebrews

418. J. Calloud and P. Chamard-Bois, "La lettre aux Hébreux," *SémiotBib* 96 ('99) 56-64.

These three notes on topics in Hebrews treat (1) son and priest in Hebrews 5 (the reading of Psalm 110 with Psalm 2), (2) the reading of Psalm 40 in Hebrews 10, and (3) the tithe of Heb 7:1-10 (the figures of king, Son, priest, and patriarch).—C.R.M.

419. F. Manzi, "La fede degli uomini e la singolare relazione filiale di Gesù con Dio nell'Epistola agli Ebrei," *Biblica* 81 (1, '00) 32-62.

After considering how people of faith are portrayed in the praise of faith in Heb 11:1-40 and the various exhortations to faith in Hebrews, the article discusses the faithfulness shown by Jesus according to Hebrews. Then it deals with the participation of people of faith in Jesus' singular relationship with God: the reverential fear of the Son (5:7) and of believers (11:7 and 12:28), the obedience of the Son (5:8) and of believers (5:9 and 11:8), and perseverance of the Son (12:2-3) and of believers (10:32 and 12:7). It concludes with reflections on the anthropological structure of faith according to Hebrews and its emphasis on Jesus' singular filial relationship with God.—D.J.H.

420. F. Manzi, "'La fine dei secoli' e la salvezza mediata 'una volta per tutte' nell'epistola agli Ebrei," *ScuolCatt* 128 (1, '00) 51-115.

This exegetical analysis of Hebrews seeks to clarify the connection between the divine salvation mediated through Jesus Christ and the time in which salvation is realized. After surveying the semantic fields of "time" and "salvation" in Hebrews, the article considers the time of salvation: the definitive "today" of salvation, waiting for and drawing near to the city of God, and the unique history of salvation in two times. Then it discusses the salvific mediation of Christ and his "once for all" sacrifice: the perfection of the sacrifice of Christ, and the unique and definitive character of the sacrifice of Christ. Finally it reflects on the times (present, past, future) of salvation and on christological and anthropological aspects of salvation history according to Hebrews.—D.J.H.

421. F. MARTIN, "Le Christ médiateur dans l'épître aux Hébreux," *SémiotBib* 97 ('00) 37-45.

The term "mediator" is applied to Christ in the NT only at 1 Tim 2:5 and Heb 8:6; 9:15; and 12:24. On the basis of the latter three texts, the article highlights the principal strategies that Hebrews employs in order to construct and define the role of mediator fulfilled by Christ. The discussion unfolds under two main headings: a mediator is a "mediator of a covenant," and the high priest as mediator.—C.R.M.

422. T. K. THOMAS, "Melchizedek, King and Priest. An Ecumenical Paradigm?" *EcumRev* 52 (3, '00) 403-409.

This article also appeared in *Bangalore Theological Forum* in 1999 [§ 44-1117].—D.J.H.

423. K. M. WOSCHITZ, "Christus — (gestern, heute) 'und derselbe in alle Ewigkeit,'" *Renovatio* 56 (2, '00) 77-86.

This investigation of "the last things" first discusses the theme in Hebrews with particular attention to its motifs of the journey, God's rest and the throne of grace, and Jesus who is "the same yesterday and today and forever" (Heb 13:8). Then it considers "the goal of all things" according to Revelation with reference to its theological analysis of history and its vision of a new heaven and a new earth as well as a new city (chaps. 21–22).—D.J.H.

424. J. SWETNAM, "Hebrews 1,5-14: A New Look," *MelTheol* 51 (1, '00) 51-68.

Heb 1:5-14 consists of three parts (vv. 5-6, 7-12, 13-14), each containing a scriptural component referring to the Son and a reference to the angels. There is good reason to assert that it follows the structure of the ancient enthronement ceremony which involved exaltation, presentation, and enthronement.—D.J.H.

425. [Heb 1:7] J. F. BRUG, "Psalm 104:4 – Winds or Angels?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 97 (3, '00) 209-210.

Psalm 104:4 should be rendered as follows: "He makes his messengers winds, his ministers flaming fire." This translation agrees exactly with the point being made in Heb 1:7: Angels, great as they are, are God's created servants.—D.J.H.

426. S. SCHREIBER, "Eine neue *varia lectio* zu Hebr 3,4b?" *BibZeit* 44 (2, '00) 252-253.

The article discusses some problems regarding the reading and reconstruction associated with the textual variant θεὸς κατασκευάσας πάντα that has been proposed for Heb 3:4b in P. Vindob. G 42417 by A. Papathomas.—D.J.H.

427. [Heb 3:7–4:11] D. A. DESILVA, "Entering God's Rest: Eschatology and the Socio-Rhetorical Strategy of Hebrews," *TrinJourn* 21 (1, '00) 25-43.

The article seeks to clarify the meaning of the image of "entering God's rest" that dominates Heb 3:7–4:11 and to explore the connection between the author's rhetorical goal and the eschatological scheme that he invokes. It is particularly concerned to question the tendency to invoke the concept of the millennial kingdom, the interim kingdom of Christ, as a means to explicate various aspects of the eschatology in Hebrews, especially the "rest" of Heb 4:1-11 and the "unshakable kingdom" of 12:26-28.—D.J.H.

428. R. C. GLEASON, "The Old Testament Background of Rest in Hebrews 3:7–4:11," *BiblSac* 157 (627, '00) 281-303.

The OT background to Heb 3:7–4:11 indicates that those warned by the author were genuinely redeemed like the people of Israel in the exodus. The readers were warned against committing the same sin of unbelief in the life-sustaining presence of God that Moses, Aaron, and the wilderness generation committed. That sin could result in their failure to enter "God's rest," which meant that they would lose the opportunity to worship God joyfully in the safety of his presence and to enjoy the covenantal blessings.—D.J.H.

429. E.-M. BECKER, "'Gottes Wort' und 'Unser Wort.' Bemerkungen zu Hebr 4,12-13," *BibZeit* 44 (2, '00) 254-262.

While Heb 4:12-13 has often been interpreted in an ethical-juridical context, this article seeks to show that it is an eminently theological text. After remarks on the context and the meaning of λόγος in vv. 12 and 13, it considers the text's structure, the history of its traditions and motifs, and the epistolary context. It concludes with theses about understanding the text, its language, form, and pragmatics.—D.J.H.

430. R. E. GANE, "Re-opening *Katapetasma* ('Veil') in Hebrews 6:19," *AndUnivSemStud* 38 (1, '00) 5-8.

In the Septuagint the phrase ἐσώτερον τοῦ καταπετάσματος means "within the inner veil" (see Exod 26:33; Lev 16:2, 12, 15). Thus it is likely that Heb 6:19-20 includes the idea of Christ entering the inner part of the heavenly sanctuary.—D.J.H.

431. D. W. ROOKE, "Jesus as Royal Priest: Reflections on the Interpretation of the Melchizedek Tradition in Heb 7," *Biblica* 81 (1, '00) 81-94.

Inasmuch as the author of Hebrews portrayed Jesus as an exalted figure of sacral monarchy, he depicted him as a truly messianic figure in whom the lines of priesthood and monarchy converge. The article first considers Melchizedek as a paradigm of royalty in Hebrews 7 against the background of Gen 14:18-20 and Ps 110:4. Then it discusses various aspects of Jesus' priesthood: royal priest from the tribe of Judah (Heb 7:14), priest in the likeness of Melchizedek (7:11, 15), priest by the power of an indestructible life (7:16), and priest addressed with an oath (7:20-22).—D.J.H.

Heb 7, §§ 45-601, 691.

Heb 7:1-3, § 45-633.

432. P. J. LEITHART, "Womb of the World: Baptism and the Priesthood of the New Covenant in Hebrews 10.19-22," *JournStudNT* 78 ('00) 49-65.

According to Heb 10:19-22 (see especially 10:22), baptism functions as an efficacious sign producing a change in the distribution of household ministry that requires a corresponding change in law. Because baptism confers priestly privileges and is applied indiscriminately to Jews and Gentiles and to Levites and non-Levites, it breaks down the ritualized boundaries that formed Israel's order of graded holiness and forms a new community of priests.—D.J.H.

433r. E. GRÄSSER, *An die Hebräer.* 3. Teilband, *Hebr 10,19–13,35,* Evangelisch-Katholische Kommentar zum Neuen Testament 17/3 (Zurich: Benizger, 1997; Neukirchen-Vluyn: Neukirchener).

N. CASALINI, "Per un commento a Ebrei (III). Eb 10,19–13,25," *StudBibFranLibAnn* 48 ('98) 179-266.—The third and final installment in a critical examination of Grässer's three-volume commentary on Hebrews [see §§ 37-1412r; 40-1620r], this article takes issue with Grässer on the interpretation of particular passages in Heb 10:19–13:25 and on the following topics in this part of Hebrews: justification, the doctrine of grace, eschatology, ecclesiology, and the Eucharist.—D.J.H.

Catholic Epistles

434. D. C. ALLISON, "Exegetical Amnesia in James," *EphTheolLov* 76 (1, '00) 162-166.

The article shows that the 20th-century exegetical suggestions that the "synagogue" in Jas 2:2 refers to a Christian court rather than an assembly for worship, and that circumcision is the image in the background of Jas 1:21, already appeared in commentaries written between the 17th and 19th centuries.—D.J.H.

435. J. A. BROOKS, "Introduction to James," *SWJournTheol* 43 (1, '00) 10-24.

After characterizing James as the most socially conscious book in the NT, the article discusses its authorship (external and internal evidence), date, place of writing (Jerusalem, if written by James the brother of Jesus), destination, and type of literature.—C.R.M.

436. O. S. HAWKINS, "Preaching from the Book of James," *SWJournTheol* 43 (1, '00) 56-77.

In his epistle James addresses thirteen themes that are major issues in our culture today: stress, relativism, the credibility crisis, discrimination, the ethical effect, words as well as works, wisdom, war and peace, roots of recession—the arrogance of the age, and so forth.—D.J.H.

437. P. KASIŁOWSKI, "Problem bogactwa w Liście św. Jakuba (Le problème de la richesse dans l'Épître de Jacques)," *Bobolanum* [Warsaw] 11 (1, '00) 179-198.

The article examines passages in the letter of James that deal with the problem of riches: the call for the rich to boast in their humiliation (1:9-11), the social dimensions of the problem (2:1-13), and the prophetic condemnation of unjustly acquired riches (5:1-6). It also treats texts that are related to the theme: visiting widows and orphans (1:26-27), the call to join faith and action (2:15-17), and the need to renounce personal autonomy (4:13-17). It concludes that James insists both on helping the poor and on working to root out social injustice.—D.J.H.

438. T. B. MASTON, "Ethical Dimensions of James," *SWJournTheol* 43 (1, '00) 25-42.

After describing James as the most exclusively practical and ethical book in the NT, the article discusses the following passages that exhibit a central theme: doers and hearers (Jas 1:22-25), partiality and the Law (2:1-13), faith and works (2:14-26), use and abuse of the tongue (3:1-12), wisdom and the good life (3:13-18), and rich and poor (5:1-6). Then it briefly considers "additional admonitions" from James 4 and portions of chapters 1–5 not previously discussed.—C.R.M.

439. E. SMITH, "Unraveling the Untangled: Perspectives on the Lingering Debate Concerning Works and Grace in James and Paul," *SWJournTheol* 43 (1, '00) 43-55.

The relation between Paul's doctrine of salvation by grace apart from works and James' teaching on authentic faith eventuating in works is far less tangled than have been the efforts to unravel it. Salvation comes only from God, by grace alone, through faith rather than by works. Genuine faith produces the capacity, desire, and imperative for good works.—D.J.H.

440. D. WARDEN, "The Rich and Poor in James: Implications for Institutionalized Partiality," *JournEvangTheolSoc* 43 (2, '00) 247-257.

After analyzing the book of James with particular attention to passages that deal with rich and poor, the article explores the message of James for its consistency with teachings found elsewhere in the Bible and notes that Jesus, like James, is on the side of the poor. Then it examines the implications of these statements for the way Christians ought to speak and act when confronted with wealth, status, and power on the one hand, or poverty, ignorance, and helplessness on the other.—D.J.H.

Jas, § 45-302.

441. [1–2 Pet] F. R. HOWE, "The Christian Life in Peter's Theology," *BiblSac* 157 (627, '00) 304-314. [See § 44-1866.]

This examination of pertinent texts in 1 and 2 Peter discusses the call for holiness, the condition for holiness, the clarification of holiness (faith, moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness, love), and the contrast of holiness and unholiness.—D.J.H.

442. [1–2 Pet] F. R. HOWE, "God's Grace in Peter's Theology," *BiblSac* 157 (628, '00) 432-438. [See § 44-441.]

With attention to texts in 1 and 2 Peter the article treats the ultimate source of grace (1 Pet 5:10), the inherited sphere of grace, the needed supply of grace (life in the fellowship of believers, life under stress and trials), and the future security of grace.—C.R.M.

443. E. R. WENDLAND, "'Stand Fast in the True Grace of God!' A Study of 1 Peter," *JournTransTextling* (13, '00) 25-102.

The discourse organization of 1 Peter presents a mixture of biblical instruction and practical advice to bear witness to "the true grace of God" as revealed in Jesus Christ (5:12). The article suggests how several prominent stylistic characteristics of the letter—recursion, contrast, comparison, review, and disjunction—serve to outline the overall structure of the text, to highlight its principal themes, and to enhance the effectiveness of its major pragmatic functions. These five rhetorical techniques appear in conjunction with the deliberate recycling of semantic fields that focus on Christian suffering, steadfastness, sanctification, and salvation in relation to the new people-priesthood of God. The two appendixes concern the topical and structural outline of 1 Peter (pp. 78-95) and "So what?" (pp. 95-100).—D.J.H.

1 Pet, § 45-394.

444. [1 Pet 2:18–3:7] F. Manns, "La morale domestique de 1 P," *Didaskalia* 30 (1, '00) 3-27.

After a review of scholarship on the NT household codes, the article considers the literary structure of 1 Pet 2:18–3:7 and discusses various motifs of its moral teaching in the context of pertinent OT and NT passages: fear of the Lord, love of the brothers and sisters, imitation of Christ, mutual respect, eschatology, apologetics, and final retribution.—D.J.H.

445. A. B. Spencer, "Peter's Pedagogical Method in 1 Peter 3:6," *BullBibRes* 10 (1, '00) 107-119.

The article examines the literary context of 1 Peter, its ancient Greco-Roman historical contexts, the appropriate context(s) in the OT, and the contemporary context(s) in order to unleash the meaning of 1 Pet 3:6. It shows that for Peter, Sarah is an example not of blind obedience but rather of willing, Christ-like, vicarious suffering in Genesis 12.—C.R.M.

446. E. R. Richards, "Silvanus Was Not Peter's Secretary: Theological Bias in Interpreting διὰ Σιλουανοῦ . . . ἔγραψα in 1 Peter 5:12," *JournEvangTheolSoc* 43 (3, '00) 417-432.

The article first demonstrates with reference to the letters of Ignatius, *Letter of Polycarp,* and several secular papyri that the formula γράφω διά τινος was used solely to identify the letter-carrier and never to identify the secretary. Then it discusses how commentators interpret this phrase in 1 Pet 5:12, noting that virtually all assertions that this verse identifies Silvanus as the secretary are advanced in the context of arguing for Petrine authorship. It concludes that 1 Pet 5:12 does not address the role of the secretary.—C.R.M.

1–3 Jn, §§ 45-247, 260, 262.

447. T. Kelly, "'God is Love'. A Theological-Moral Reading of 1 John," *Studia Moralia* [Rome] 37 (1, '99) 35-71.

This moral-theological reflection on what the author of 1 John meant God to mean for the community he addressed appears under five headings: the idols that threaten (self-justification, loveless individualism), the love of the true God (God's love and the world's desire, the initiative of love, the visibility of love, the destiny of love), the criteria of love's realism (incarnation, confidence, new birth, the greater God, christological discernment, further assurance), the three "dimensions" of love (the triadic presupposition, "God is love," a psychological analogy of the divine, the Spirit of truth), and the meanings of God (effective, constitutive, communicative, cognitive).—D.J.H.

448. J. G. van der Watt, "Der Geist macht lebendig. Die Lektüre von 1Joh im afrikanischen Kontext," *ProtoBib* 9 (1, '00) 1-22.

After general observations on symbolic narratives, the article provides overviews of important elements in the symbolic narratives of African traditional religion and of 1 John, respectively. Then it presents a reading of 1 John in Africa in light of these two symbolic narratives, with particular attention to the themes of group orientation, community, realized eschatology, being born into the family of God, the Spirit, the role of the prophet, the role of Christ, and access to the Father.—D.J.H.

1 Jn, § 45-251.

Jude 17, § 45-81.

Revelation

449. D. Bauer, "A Book with Seven Seals? Introduction to the Revelation of John," *Bulletin Dei Verbum* [Stuttgart] 54 (1, '00) 4-7.

John's purpose in writing Revelation was to console and encourage oppressed Christian communities in the Roman empire. His book rings true only where the following of Jesus is really being lived and where its consequences are pressingly palpable. [The same fascicle (pp. 19-21) contains a select bibliography on Revelation in view of biblical animation.]—D.J.H.

450. D. Bauer, "A Fireworks Display of Images. . . . Essay of an Overview on the Revelation of John," *Bulletin Dei Verbum* [Stuttgart] 54 (1, '00) 7-9.

In discerning the literary structure of Revelation, one must take account of the letter form, the patterns of seven, insertions, anticipations, repetitions, framing devices, and rereading (the OT exodus narratives). An outline of the entire book based on these literary devices is included.—D.J.H.

451. B. K. Blount, "Reading Revelation Today. Witness as Active Resistance," *Interpretation* 54 (4, '00) 398-412.

The language of witness in Revelation (see 1:1-11; 2:12-17; 6:9-11; etc.) commends civil disobedience in the form of active, nonviolent resistance. There is a correspondence between John's counsel to witness and Martin Luther King's call to march. Both expected their followers to act; both anticipated hostile reaction from the established powers; and both were certain that the perseverance of their followers would transform the world.—D.J.H.

452. P. G. R. de Villiers, "Obscure symbols in the book of Revelation in the light of Graeco-Roman pagan oracles and prophecies," *Acta Patristica et Byzantina* [Pretoria] 10 ('99) 66-88.

The dense and ambiguous symbolism of Revelation is reminiscent of the phenomenon of pagan oracles and prophecies in Greco-Roman society. The article explores this relationship by considering oracles as obscure and enigmatic utterances, oracles as divine speech, the language of oracles, obscurity and negative responses, obscurity and understanding, interpreting obscure oracles, and the influence of oracles on Jewish and Christian authors.—D.J.H.

453. P. B. Duff, "Reading the Apocalypse at the Millennium," *RelStudRev* 26 (3, '00) 217-221.

After tracing the scholarly debate about the date and situation of Revelation's composition from the 19th century to the mid-1990s, the article describes and evaluates the massive commentaries by D. E. Aune (3 vols., 1997-98) and G. K. Beale (1999), as well as the shorter commentaries by J. R. Michaels (1997), C. G. and J. L. González (1997), F. J. Murphy (1998), L. L. Thompson (1998), and D. L. Barr (1998). It concludes that the plentitude and variety of high-quality recent commentaries on Revelation should satisfy the needs of all.—D.J.H.

454. S. J. KISTEMAKER, "The Temple in the Apocalypse," *JournEvangTheolSoc* 43 (3, '00) 433-441.

The occurrences of ναός in Revelation (see 3:12; 7:15; 11:1, 2; 11:19; 15:5; 16:1, 17; 21:22) in their respective settings point to the celestial temple; namely, the very presence of God. Its occurrence in Rev 11:1 ought not to be interpreted literally (as the Jerusalem Temple) but rather symbolically (as God's presence).—D.J.H.

455. F. PORSCH, "Revelation as 'Subversive Literature,'" *Bulletin Dei Verbum* [Stuttgart] 54 (1, '00) 13-15.

A look at the peculiar character of Jewish apocalyptic (e.g. Daniel) and the societal conditions that gave rise to it (the threat to Jewish identity from Hellenization) can contribute to a better understanding of various aspects of Revelation: the situation of Christians in the Roman empire, the literary device of encoding, no compromises, and the dethroning of the oppressor (subversive aspects).—D.J.H.

456. C. J. ROTZ AND J. A. DU RAND, "The One who sits on the throne: towards a theory of theocentric characterisation according to the Apocalypse of John," *Neotestamentica* 33 (1, '99) 91-111.

The article explores the unique difficulties of theocentric characterization, using Revelation as an example. It first discusses the theocentricity of the Bible and considers the characterization of God. Then it moves toward a theory of characterization: starting point, point of contact—referentiality, point of ancestry—Greek characterization, point of divergence—direct and indirect characterization, and point of departure—"interdividuality." It concludes that while God rarely enters the story directly in Revelation, God's character can be inferred indirectly through the "interdividual" relationships between the Creator and all creation whose personhood derives from the One who sits on the throne.—C.R.M.

457. W. THIEDE, "Damaged Apocalyptic. The Book of Revelation in the Interpretation of the Christian Sects," *Bulletin Dei Verbum* [Stuttgart] 54 (1, '00) 10-12.

After reflecting on pitfalls in the book of Revelation, the article considers structures of wholesome apocalyptic consciousness, characteristics of "unwholesome" apocalyptic consciousness, and Jesus Christ as the hermeneutical key to reading the book in a sound way.—D.J.H.

Rev, §§ 45-423, 527.

458. A. H. GROVÉ, "Revelation 2 and 3 – uniformly structured or not?" *Scriptura* 73 ('00) 193-210.

While the seven messages in Revelation 2–3 are uniformly shaped on the macro-level, they are not uniform on the micro-level. Analysis of the seven messages (with particular attention to 3:7-13) shows that each one has its own line of thought, in which inter-sentence relational particles play a major role. The self-identification of Christ has a prominent function in the thought-structure of each message.—D.J.H.

459. B. BUBY, "The Fascinating Woman of Revelation 12," *MarStud* 50 ('99) 107-126.

After considering Rev 11:19–12:17 as the context, the article reviews twenty-eight different identifications of the woman—some symbolic, others biblical, still others theological and spiritual, and even astrological and mythical identifications. Then it notes some new exegetical developments in Marian theology and in the history of the interpretation of Revelation 12, and considers the challenge of the woman as we enter the new millennium.—D.J.H.

460. [Rev 20:1-7] I. H. MARSHALL, "The Christian Millennium," *EvangQuart* 72 (3, '00) 217-235.

After introducing terminology and commenting on the secular approach to the Christian term "millennium," the article considers the origin of the concept (parallels in other texts), NT precedents and parallels (2 Pet 3; 1 Cor 15:20-28), ways of interpreting Rev 20:1-7 (premillennial, spiritual or allegorical, postmillennial, amillennial, symbolic), the millennium as the present heavenly state of deceased believers (G. K. Beale), the millennium as a symbol for the final state of believers, and the significance of the millennium for us.—C.R.M.

461. D. J. MACLEOD, "The Sixth 'Last Thing': The Last Judgment and the End of the World (Rev. 20:11-15)," *BiblSac* 157 (627, '00) 315-330. [See § 44-1885.]

Rev 20:11-15 is the central passage of Scripture on the doctrine of the last judgment of the wicked. After treating the vision of the great white throne (20:11), the article considers various aspects of the vision of the judgment of the unbelieving dead in 20:12-15: the resurrection, the persons, the grounds, the justice, and the execution.—D.J.H.

462. D. J. MACLEOD, "The Seventh 'Last Thing': The New Heaven and the New Earth (Rev. 21:1-8)," *BiblSac* 157 (628, '00) 439-451. [See § 45-461.]

Rev 21:1-8 concerns the future life of God's people. Its vision of a new heaven and a new earth in 20:1-4 treats the appearance of a new creation (21:1), the descent of the New Jerusalem (21:2), and the benefits of the new order (21:3-4). Its promise of the new heaven and the new earth (21:5-8) deals with the promise of God (21:5a), the guarantee of the promise (21:5b-6a), an invitation to the thirsty (21:6b), an inheritance of the overcomer (21:7), and the prospects of the wicked (21:8).—D.J.H.

463. K. BONEVA, "La spatialisation: Élément du débrayage dans l'Apocalypse de Jean. Ap 21, 9-17," *SémiotBib* 93 ('99) 47-53.

After describing spatialization as a component of discursivization, the article examines the description of the New Jerusalem in Rev 21:9-17 from the perspective of semiotic analysis with particular attention to the spatial relationships among the elements in the passage.—D.J.H.

Rev 22:20, § 45-511.

464r. J. BARR, *The Concept of Biblical Theology* (Minneapolis, MN: Fortress, 1999).

W. BRUEGGEMANN, "James Barr on Old Testament Theology: A Review of *The Concept of Biblical Theology. An Old Testament Perspective*," *HorBibTheol* 22 (1, '00) 58-74.—Barr has written an important sketch of OT theology commensurate with his great learning and with his own passionate convictions about the discipline. It will be of immense value both for students who require an overview of the field and for seasoned workers in the discipline who are prepared to rethink a number of questions. His attempt to construct a typology of scholarly presentations, his sorting out of the several interfaces with which the discipline must struggle, and his particular attentiveness to Jewish tradition and theological thinking are important gains. Barr's approach, however, takes exceedingly "high ground" that is impatient with others. He seems not to recognize the ideological force of his own "objectivity," the fact that he also is deeply contextualized in his approach—nowhere more than in his notion of "real theology."—C.R.M.

465. B. S. CHILDS, "Walter Brueggemann's *Theology of the Old Testament. Testimony, Dispute, Advocacy*," *ScotJournTheol* 53 (2, '00) 228-233.

Brueggemann's major contribution lies in having forcefully raised the theological stakes regarding many basic questions relating to the nature and authority of the Bible for the Christian church: the evaluation of Israel's own testimony, the identity of God in the Hebrew Bible, and the rejection of an ecclesial reading of Scripture. However, there are striking analogies between Brueggemann's postmodernism and ancient gnosticism. [The same issue (pp. 234-238) contains a response by Brueggemann.]—D.J.H.

466. K. DEURLOO, "Biblische Theologie in Grundworten," *Zeitschrift für dialektische Theologie* [Kampen] 16 (1, '00) 89-92.

After noting various approaches to biblical (especially OT) theology, the article discusses the multivolume work (1988-) by F. H. Breukelman and his use of the OT words for "names," "words," "days," and "the earth under the heavens" to provide the basic structure of his biblical theology.—D.J.H.

467. J. HANSON, "The Endangered and Reaffirmed Promises of God: A Fruitful Framework for Biblical Theology," *BibTheolBull* 30 (3, '00) 90-101.

N. Dahl's proposal that the Christian Scriptures are united by a story whose central feature is God's endangered and reaffirmed promises yields a fruitful basis for biblical theology. Both the gospel story and the story of the church are set within the larger story of Israel not essentially as a completion or fulfillment of that story but as a recapitulation of a central theme of that story. The death and resurrection of Jesus, and the triumphs and failures of the church, link up at a very basic and rhetorically powerful level with the general shape of the story of Israel's attempts to live out of God's promises to it.—D.J.H.

468. R. E. MURPHY, "Questions Concerning Biblical Theology," *BibTheolBull* 30 (3, '00) 81-89.

After defining biblical theology as a construal of biblical data according to biblical categories into a complex whole based on some organizing principle (e.g. covenant, tradition history), the article discusses what is meant by the "unity" of the Christian Bible, how modern Christians might go about interpreting the OT, how biblical theology differs from a history of religions approach, and what "biblical theology" stands for. It concludes that biblical theology should proceed along the lines of historical-critical methodology with an enlarged vision. If the authority of the text is seen in the lively experience it communicates, theology is present.—C.R.M.

469. A. J. WOLF, "Biblical Theology: Is It Good for the Jews?" *Judaism* 49 (3, '00) 363-372.

Utilizing extensive extracts, the article shows how W. Brueggemann's *Theology of the Old Testament* (1997) and J. Barr's *The Concept of Biblical Theology* (1999) approach the question of the OT as both a Jewish and a Christian book. These two massive volumes represent a summation of a century of theological speculation and a probe into postmodern alternatives. These learned and believing Christians are open to Jewish insights and willing to spend effort in mastering Jewish sources. Their work is a fine beginning that gives hope of enormous spiritual and intellectual rewards to come.—C.R.M.

Christology

470. T. BRILEY, "The Old Testament 'Sin Offering' and Christ's Atonement," *Stone-Campbell Journal* [Joplin, MO] 3 (1, '00) 89-101.

An example of the potential of the OT sacrificial system for elucidating Christ's atonement is the nature of what is commonly designated as the "sin offering," which is the primary atoning sacrifice in matters of uncleanness. Christ's atonement both ransoms and purifies so that God's wrath is averted and he can dwell with Christians.—D.J.H.

471r. R. HAIGHT, *Jesus Symbol of God* [*NTA* 43, p. 609].

E. J. MILLER, "*Jesus Symbol of God*: Does It Work?" *Horizons* 27 (1, '00) 164-178.—Haight's central themes of a genetic Christology from below, of symbolic rather than representational language, and of Jesus as concrete symbol of salvation are applied consistently and come alive especially in his sections on post-NT classical developments. The article describes and critiques Haight's views in four major areas (methodology, biblical sources, classical tradition, postmodern proposals), and concludes that his book is significant and tackles tough and important stuff. [The same issue (pp. 179-184) contains a response by Haight.]—D.J.H.

472. T. HEITHER, "Jesus Christus, unsere Hoffnung," *ErbAuf* 76 (4, '00) 279-289.

With reference to various biblical texts and Origen's NT commentaries, the article first considers the death of Jesus, Christ's descent into the underworld, and the resurrection and ascension of Christ. Then it reflects on our hope for life, the death of Christ for us, and the life of Christ for us.—D.J.H.

473. C. HERRMANN, "Christologische Auslegung des Alten Testaments: Sachgemäss oder antijudaistisch? Zu drei neueren Darstellungen der Exegese Wilhelm Vischers," *TheolBeitr* 31 (2, '00) 92-96.

The article considers three recent profiles (by S. Felber, E. W. Stegemann, and B.

Schroven) of W. Vischer (1895-1988) as an advocate of a christological exegesis of the OT under four headings: the arrangement of the presentations, biographical emphases, Vischer's exposition style, and theological decisions (Christology and Christian-Jewish dialogue, pre-existence Christology as the context of exegesis, the significance of the historical-critical method).—C.R.M.

474. W. P. Loewe, "From the Humanity of Christ to the Historical Jesus," *TheolStud* 61 (2, '00) 314-331.

After drawing attention to J. P. Galvin's identification of a paradigm shift in Christology [§ 39-398], the article highlights two further questions that emerge from Galvin's discussion (with attention to the Jesus Seminar and positions taken by D. Tracy and E. A. Johnson): the theological relevance of the project and results of research on the historical Jesus, and what precisely is meant by the historical Jesus. Then it reflects on the limits of a paradigm shift (collapse of a consensus, "the historical Jesus"). It concludes that Christology has moved from an ahistorical, metaphysical approach to questions generated by and answered within the framework of the dogma of Chalcedon to a historical, genetic, and dialectical account of the entire christological tradition in the service of a constructive statement of its contemporary significance. Yet "the historical Jesus" is neither the foundation of Christology nor its primary norm.—C.R.M.

475. M. Masuda, "Jesus of Nazareth in Christology: The Method of Christology from Below," [in Japanese] *Katorikku Kenkyu* [Tokyo] 69 ('00) 123-170, viii-x.

With reference to R. Haight's *Jesus Symbol of God* (1999), the article discusses the elements of Christology from below: the language of commonly shared principles and values, historical-critical Jesus research, the pluralism of NT Christology, and Jesus as the symbol of God for Christian faith. Then it considers the criteria for determining whether a Christology is adequate: fidelity to Scripture and to the landmark interpretation of Jesus Christ from the history of the community, intelligibility to a present-day community, and an ability to empower a Christian life in the world today.—D.J.H.

476. M. J. Miller, "This triumphant sign," *Month* 33 (7, '00) 260-263.

The article first explores the OT background of the artistic depiction of the risen Christ carrying a banner emblazoned with the cross in various "banner" passages in the book of Isaiah (see Isa 5:26; 11:10, 12; 49:22, 26b; 62:10-11). Then it argues from references in Jn 12:32; Rom 15:12; and Ignatius' *Letter to the Smyrnaeans* 1:2 that early Christians identified the Isaian banner with the cross of Christ.—D.J.H.

477. J. Navone, "The uniqueness of Jesus Christ," *HomPastRev* 100 (11-12, '00) 59-63.

Jesus' resurrection was a unique personal experience and a personal triumph intended as a permanent sign and personal guarantee. The gospel is lost if Jesus is not accepted as being a divine person and effecting a unique communication by what he uniquely knew and willed, said and did.—D.J.H.

Christology, §§ 45-160, 635.

478. S. AGOURIDIS, "Die Frau und kirchliche Dienste – ein exegetischer Beitrag zum Neuen Testament," *IntKirchZeit* 88 (2, '98) 83-93.

The article first shows how Jesus relativized the family in view of the coming kingdom of God, attracted women followers, and displayed special concern for women. Then it considers the prominence of women in the Philippian church, and observes that in the early church some women could express their gift of leadership in a variety of ways.—D.J.H.

479. M. A. FAHEY, "Christ the Living Stone," *TorontoJournTheol* 16 (1, '00) 63-68.

Modern ecclesiology would be much strengthened if greater attention were given to the images of Christ as the keystone/capstone (see Eph 2:19-22), the living stone that is the cornerstone (1 Pet 2:4-8), and the foundation stone (1 Cor 3:10-11, 16).—D.J.H.

480. D. F. FORD, "Why Church?" *ScotJournTheol* 53 (1, '00) 50-71.

The article first presents an interpretation of 2 Corinthians 1. Then it discusses one attribute of God's life in the life of the church mentioned there, namely, joy. Next it considers questions about the boundaries of the church. Finally it treats one area of the church's responsibility in society, namely, that of the university.—C.R.M.

481. R. GARDNER, "Biblical Vistas on Ministry," *Brethren Life and Thought* [Richmond, IN] 44 (4, '99) 3-13.

This reflection on ministry according to the OT and NT considers its basis in God's story, origin with God's call, root in the calling of the whole people of God, charismatic nature, exercise of power with and for others, variety of roles and offices, and character as a word of mediation.—D.J.H.

482. J. E. JOHNSON, "The Prophetic Office as Paradigm for Pastoral Ministry," *TrinJourn* 21 (1, '00) 61-81.

After establishing the need and rationale for prophetic ministry, the article discusses the nature of prophetic ministry according to various OT and NT texts with reference to preparation, proclamation (passion, prediction, judgment, comfort, protest), and performance (identification, sacrifice, obedience).—D.J.H.

483. L. T. JOHNSON, "Koinonia: diversity and unity in early Christianity," *Theology Digest* [St. Louis, MO] 46 (4, '99) 303-313.

The article first reviews critically three classic explanations for unity and diversity in early Christianity: in the beginning is unity (the Catholic myth of origins); in the beginning is conflict (Luther, F. C. Baur and the Tübingen school); and in the beginning is diversity (W. Bauer, H. Koester, J. M. Robinson). Then it proposes another explanation that takes account of diversity in early Christianity, *koinonia* or fellowship (among persons, in writing, in material resources, and in convictions), the more explicit *koinonia* evoked in the 2nd century A.D., and the canon as a means of institutionalizing both unity and diversity.—D.J.H.

484. S. KUTHIRAKKATTEL, "Formation of Christian Leaders. A New Testament Perspective," *Jnanadeepa* [Pune, India] 3 (2, '00) 63-79.

After considering Jesus' basic option in identifying with sinful humans as well as his values and priorities, the article discusses the vocation and formation of the apostles with reference to their call, appointment and mission, and failure and empowerment. Then it deals with the main qualities of Christian leaders (service, suffering, building community, broad-mindedness, willingness to accept and respect differences), and reflects on some significant concerns about forming Christian leaders today.—D.J.H.

485. C. MAKI, "Gentle Giants: The Paradox of Authority and Humility in Christian Leadership," *EvangJourn* 18 (1, '00) 29-48.

By living the paradox of humility and authority, leaders can become "gentle giants," manifesting God's very nature and experiencing God's power and approval in their lives. After considering OT (Yahweh, Moses) and NT (Jesus, Peter, Paul) examples of such leadership, the article discusses some implications for modern Christian leadership and the characteristics of the true spiritual leader.—D.J.H.

486. M. SAUCY, "Evangelicals, Catholics, and Orthodox Together: Is the Church the Extension of the Incarnation?" *JournEvangTheolSoc* 43 (2, '00) 193-212.

Taking as its starting point the *munus triplex Christi* (Christ as prophet, priest, and king), the article argues that the NT is fundamentally resistant to the manner in which incarnational categories press ecclesiology toward the identity of Christ and church, and that the NT itself suggests a different category (*perichoresis*) to understand Christ's relationship to the church.—D.J.H.

487. O. SKARSAUNE, "Det kirkelige embete: fra presbyter til prest og biskop (The ecclesiastical ministry: from presbyter to priest and bishop)," *TidsTeolKirk* 71 (3, '00) 215-232.

The words used for leaders in the early Christian communities (πρεσβύτερος, ἐπίσκοπος, ποιμήν) all derive from OT descriptions of the ideal Israel and its ideal leadership during the wilderness period. Only two entities are called priests in the NT: the community of all believers, and Christ. None of the leadership ministries is conceived in mainly priestly categories. During the first three Christian centuries, however, a reversal took place in which the people gradually lost their priestly character and ministers were cast in a priestly role. Thus bishop, presbyters, and deacons were seen as the equivalents to the OT high priest, priests, and Levites.—C.R.M.

488. P. STUHLMACHER, "Der Zeugnisauftrag der Gemeinde Jesu Christi," *TheolBeitr* 31 (4, '00) 174-185.

After reflecting on the crisis regarding the word "mission" in the church today, the article considers the missionary mandate of the church in the light of Mt 28:16-20 [see § 44-209] and Jn 17:18-20. Then it discusses the theme of Christian witness to the gospel in the German context today, with particular attention to Jews and Muslims.—D.J.H.

489. H. C. VAN ZYL, "'n Perspektief op makrogemeentes vanuit die wesensaard van die kerk volgens die Nuwe Testament (A Perspective on Macro Congregations as Seen from the True Nature of the Church According to the New Testament)," *Acta Theologica* [Bloemfontein, South Africa] 19 (2, '99) 96-112.

The article argues the case for NT guidelines to the phenomenon of macro-congregations today (churches in excess of 3,500 members) with reference to the church as an eschatological community (a foreign body in the world) and as part of this world. It deals with such topics as the church as small group and large community, unity and diversity, and charism and office in the church.—D.J.H.

490. C. YRIGOYEN, "The Office of Deacon: A Historical Summary," *QuartRev* 19 (4, '99-'00) 327-342.

The article traces the origin, evolution, and significance of the office of deacon through five periods of church history: the NT, the early church from the 2nd through the 4th centuries, the Middle Ages, the Reformation, and the modern period. In the NT the terms διακονεῖν, διακονία, and διάκονος generally refer to the service to which Christ calls his people and only in a few places designate a specific office in the church. From the 2nd through the 4th centuries the number of deacons in the church increased significantly, their importance was enhanced, and their functions were more clearly delineated.—D.J.H.

Various Themes

491. M. AMALADOSS, "The Jubilee and Jesus," *Vidyajyoti* 64 (5, '00) 393-397.

While in the OT the Jubilee referred back to the settlement of Israel in the promised land, in the NT Jesus becomes the center of the Jubilee tradition. For disciples of Jesus, the Jubilee is a call to get involved in the process of history and a continuing pilgrimage of hope.—D.J.H.

492. M. AMALADOSS, "Rooted in the Land," *Vidyajyoti* 64 (2, '00) 141-145.

The story of OT Israel is a contrast between how God wanted the people to live in and use the promised land, and how the people actually used and lost it. In relation to the land, the Jubilee year legislation teaches that true religion means meeting the needs of the people, and that the land and other resources are God's gifts to be shared in human solidarity.—D.J.H.

493. G. ARANDA, "Dimensión escatológica de la tierra," *ScriptTheol* 32 (2, '00) 543-563.

With reference to various postexilic texts, the article first considers "the land" in light of the OT promises: dwelling in the land forever and with the Lord, the land and the "holy mountain" where God gives happiness, the land in this world and in the world to come, the land as the scene of the universal messianic kingdom, and the land in its transcendent dimension. Then it deals with the beatitude in Mt 5:5 with reference to the relation between "inheriting the land" and "the kingdom of heaven," and to the novelty of "inheriting the land" in Jesus' preaching. Finally it reflects on the land after Jesus' resurrection: Christ as heir of the promise, "rest" as faith in Jesus Christ (see Heb 3:7–4:11), and the land as an exclusively eschatological symbol (Revelation).—D.J.H.

494. K. BACKHAUS, "'Maranatha – Unser Herr, komm!' Das Neue Testament über den Sinn der Geschichte," *TheolGlaub* 90 (1, '00) 93-115.

While the NT writings do not present a theological formula for the meaning of history, they do disclose this meaning from various viewpoints rooted in the faithful's always new encounter with God's Logos (embodied in Christ). The dynamic process involves the "already/not yet" tension of the experience of salvation, theocentric skepticism about worldly progress, optimistic trust in the guiding forces of historical development, tranquil use of the present moment, and passionate protest in view of the victims of history. The unifying basis of these approaches is God's personal closeness in the reality of believers' lives. The concept of "imminent expectation" giving way to "early catholicism" does not do justice to the complexity of the NT struggle for the meaning of God and history.—D.J.H.

495. B. W. BALLARD, "The Death Penalty: God's Timeless Standard for the Nations?" *JournEvangTheolSoc* 43 (3, '00) 471-487.

The biblically informed argument (in the light of pertinent OT and NT texts) for the death penalty proposed in this article proceeds in three steps: (1) There is a transhistorical and transcultural standard of right to which God holds every individual and people; (2) sufficient violation of that standard merits the penalty of corporeal death; and (3) consequently the death penalty against such violation remains valid in contemporary society.—D.J.H.

496. K. BERGER, "Die biblische Botschaft vom Reich Gottes — neu bedacht," *Renovatio* 56 (2, '00) 60-67.

The reign of God is a relationship concept, not a place or the end of the world. Recognizing the reign of God (see Mt 6:10; Mk 9:1-8) is a process of growth and bearing fruit now. It is not the exclusive center of Jesus' message, nor is it to be equated with Jesus. It is not tied to Jesus' miracles (apart from the exorcisms), nor is it opposed to the church or the reign of Christ.—D.J.H.

497. S. BØE, "'Ifølge Skriftene' – en kritisk vurdering av hovedtesene i C. H. Dodd: According to the Scriptures" ['According to the Scriptures' – a critical evaluation of the principal thesis in C. H. Dodd: *According to the Scriptures*], *TidsTeolKirk* 71 (1, '00) 39-59.

The article offers an assessment of Dodd's theory of an oral core of OT passages that were used extensively by the first Christians. Although testimony collections have been found at Qumran (4Q174 and 175), it is unlikely that the vast amount and variety of OT quotations and allusions found in the NT can be explained by theories of such testimonia. Dodd's suggestion that Jesus himself drew attention to specific OT passages can to some extent account for the prevalence of some OT texts as well as the "substructure" of OT texts in many NT writings.—C.R.M.

498. P. BONY, "Le Jubilé biblique: histoire et sens," *EspVie* 110 (5, '00) 18-24, (6, '00) 18-22.

After considering the origins of the biblical Jubilee in the history of ancient Israel, the first installment focuses on Leviticus 25 with particular attention to its prescriptions and spirit (utopian character, concern for persons and the land, return). The second installment discusses some rereadings of Leviticus (Isa 61:1-3, the Hebrew legend of Melchizedek, Jesus' proclamation at the synagogue of Nazareth in Lk 4:18-19), and reflects on the significance of the Jubilee today (liberation, remission of debts, patrimony, heritage, Sabbath).—D.J.H.

499. G. BORGONOVO, "Liberaci dal maligno. L'orizzonte soteriologico neotestamentario tra Primo Testamento e tradizione enochica," *ScuolCatt* 128 (1, '00) 7-20.

After noting some soteriological perspectives in NT texts (Romans 6–8; Jn 1:29; Eph 6:10-17), the article considers the themes of salvation and liberation from sin in the OT and in the Book of Watchers (*1 Enoch* 6–36): the angelic sin as the origin and cause of every evil, the human condition as slavery, the "heavenly" mediator, and God's final victory. Then it reflects on the transformation of the Enochic tradition in the light of Christ as the "center of time."—D.J.H.

500. J. A. Brooks, "The Kingdom of God in the New Testament," *SWJournTheol* 40 (2, '98) 21-37.

The kingdom of God is a pervasive concept in the NT. It has present and future aspects, involves ethical demands, incorporates all peoples, is greater than the church, and conveys the great truth of God's absolute sovereignty.—D.J.H.

501. L. S. Cahill, "Gender and Strategies of Goodness: The New Testament and Ethics," *JournRel* 80 (3, '00) 442-460.

After considering four questions about biblical authority in relation to the use of the NT in Christian ethics, the article addresses four questions in order to reflect on how a biblically informed Christian ethics may understand strategies of goodness in light of the problem of gender: (1) What are the distinctive emphases of NT ethics? (2) What are some cultural analogues, and how might these reveal both similarities and dissimilarities? (3) What is the relevance of gender? How are the distinctive emphases of Christian ethics related specifically to gender? and (4) How do the distinctive themes of NT ethics and their social embodiment form Christian ethics today?—C.R.M.

502. F. J. Catanzaro, "Why Biblical Counsel?" *Faith & Mission* [Wake Forest, NC] 17 (2, '00) 40-63.

The emphasis in biblical counseling is on God's revelation of a theocentric image of the human person and our place in the world. After comparing this approach with other styles of counseling, the article considers the distinctives of the biblical orientation, "nouthetic" counseling as a biblical model, and the goal of biblically oriented counsel.—D.J.H.

503. D. Cohn-Sherbok, "Covenant in Judaism and Christianity," *Way* 40 (2, '00) 168-180.

The concept of Israel as God's chosen people has been a constant feature of Jewish thought from biblical times to the present. In explaining the election of the Gentiles, the early church argued that the Christian community had taken the place of the Jews. This was not conceived simply as a substitution; rather, the new Israel was understood as implicit in Scripture. Today, however, many church bodies have rejected this view and instead affirm the continuing validity of God's covenant with Israel as his chosen people.—D.J.H.

504. S. O. Cole, "Biology, Homosexuality, and the Biblical Doctrine of Sin," *BiblSac* 157 (627, '00) 348-361.

While the Bible clearly teaches that homosexual behavior is sinful, it also provides a way of forgiveness and deliverance. Thus from a biblical perspective biology does not provide an acceptable excuse for homosexual behavior. Rather, it indicates the need for deliverance from biologically inclined sinful acts.—D.J.H.

505. R. F. Collins, "Secrecy in the New Testament: An Exegetical and Theological Study," *LouvStud* 25 (1, '00) 49-71.

The NT authors were well aware that what humans attempt to keep secret will one day come to light, especially at the eschaton. The experience of secrecy is a sign that the kingdom of God is not yet fully realized in human history. The church's mission is to reveal what has been hidden; secrecy is the antithesis of what the church is called to be.—D.J.H.

506. E. CONRADIE, "Stewards or sojourners in the household of God?" *Scriptura* 73 ('00) 153-174.

After reflections on the quest for eco-justice in the household of God, the article discusses (with reference to various biblical texts) several important shifts that have taken place in the search for an appropriate root metaphor (from domination to dominion, from managers to servants, from servants to members and heirs, from inhabitants to sojourners, from sojourners to pilgrims) to express and describe the specific place and responsibility of human beings within the household of God. It concludes that the tension can be resolved only through an appreciation of the eschatological dimensions of household of God.—D.J.H.

507. É. COTHENET, "Des sacrifices de l'Ancien Testament à l'eucharistie. III – Vers la spiritualisation du culte," *EspVie* 110 (15, '00) 14-18; "IV – Les repas au temps de Jésus," (16, '00) 16-23.

The first two installments [*EspVie* 110 (13, '00) 13-18, (14, '00) 14-17] dealt with sacrifices according to Genesis and Exodus, and with the practice of sacrifice in ancient Israel, respectively. The third installment traces the spiritualization of sacrifice in Judaism from the return from the Babylonian exile and the Persian period to the Qumran community and Philo (especially his idea of *eucharistia*). The fourth installment considers how the meals of the Pharisees and of Jesus were understood, various aspects of the Lord's Supper (memorial of Passover, the farewell meal, the actions of Jesus, the words of institution, the priesthood of Christ), and the universal sacrifice of the redeemed city.—D.J.H.

508. F. DEXINGER, "'Wir alle sind das Werk deiner Hände' (Jes 64,7). Die Schöpfung als Tat Gottes in der biblischen Religion," *TheolPraktQuart* 148 (3, '00) 226-239.

With reference to OT, early Jewish, NT, and other pertinent texts, the article discusses the God of Israel as the creator of the world, creation as the reflection of the wisdom of the creator, bitterness vis-à-vis creation and the problem of theodicy, human activity corresponding to creation, and the new heaven and the new earth.—D.J.H.

509. M. FAESSLER, I. GRAESSLÉ, AND P. REYMOND, "Les cinq sens, metaphores de Dieu," *BullCentProtEtud* 52 (2-3, '00) 1-46.

After Graesslé's introduction (pp. 1-2), Faessler ("L'ouïe. L'inouï écouté et entendu," pp. 3-8) reflects on the themes of hearing and understanding with reference to Mt 13:3-23. Graesslé ("L'odorat. Fragrances inédites," pp. 9-21) considers how various aromatic substances (e.g. cinnamon, nard) are portrayed in the Bible. Faessler ("Le toucher. Dieu chevillé au corps," pp. 23-34) surveys NT references to touch and focuses on touch in the two healing stories in Mk 5:21-43. Graesslé ("La vue. Parcours entre ombres et lumière," pp. 35-40) discusses instances of sight and blindness in the Bible, with attention to both physical and spiritual seeing. Reymond ("Le goût. Douceur et amertume de la parole," pp. 41-46) deals with the sweet and the bitter taste of God's word as portrayed in Ezek 2:8–3:3 and Rev 10:1-11.—D.J.H.

510. J. FLETCHER, "The Kingdom through Progress or Crisis? Doing the Millennial Dance: Part One," *JournRadRef* 9 (2, '00) 4-29.

Biblical theology and church history show that there is a dynamic tension between a pessimistic view of humanity's ability to bring about God's will on earth (catastrophic millennialism) and an optimistic view of humanity's ability to bring about God's will on earth (progressive millennialism). The mission of the church is best fulfilled where both views come together in a kind of millennial dance.—D.J.H.

511. H. FRANKEMÖLLE, "'Maranatha – Unser Herr ist da!' (Offb 22,20). Die jüdische und christliche Bibel über den Sinn der Geschichte," *TheolGlaub* 90 (1, '00) 116-145.

The Christian understanding of history is contextually analogous to the Jewish understanding of history. Just as the Torah was (and is) the generally acknowledged basis for Jewish faith, so also it was for the Jew Jesus who primarily proclaimed the presence of the kingdom of God. Every interpretation of history in the NT corresponds to this starting point, and so apocalyptic statements about the future must be integrated into this approach. This position is developed with the help of eight theses on the Jewish and Christian understanding of history, and observations about actualization.—D.J.H.

512. J. GILLMAN, "The Ten Commandments and the New Testament," *Living Light* [Washington, DC] 36 (4, '00) 35-43.

A rapid review of the NT leaves no doubt that its authors were familiar with the Ten Commandments. Not content to simply quote or refer to these precepts, Jesus, Paul, and James give them deeper significance. In most cases this more radical interpretation is grounded in a fuller understanding of the OT itself.—C.R.M.

513. A. GONZÁLEZ, "El evangelio de la fe y de la justicia," *RevistLatAmTeol* 17 (50, '00) 167-190.

With reference to pertinent OT and NT texts, the article reflects on various aspects of the gospel of faith and justice: the figure of Abraham, the exodus, the history of Israel, the ministry of Jesus, the relation between justice and faith, and justice in the present.—D.J.H.

514. G. D. JE'ADAYIBE, "The 'Poor' in Biblical Perspective: A Challenge to Diakonia," *CommViat* 38 (3, '96) 232-246.

This paper attempts to present God's option for the poor in biblical perspective as it is reflected in the prophetic tradition, the Gospels (exemplified in Jesus' own life and teaching), and the challenges for the contemporary church. It concludes that it is contrary to God's design if some have more than they need, while some cannot feed themselves at the minimum level.—C.R.M.

515. E. A. JOHNSON, "Mary of Nazareth: Friend of God and Prophet," *America* 182 (21, '00) 7-11, 13.

We should approach Mary of Nazareth along the avenue of historical memory and envision her as a friend of God and prophet within the communion of saints. The historical Miriam of Nazareth was a Jewish village woman of faith.—D.J.H.

516. J. J. JOHNSON, "A New Testament Understanding of the Jewish Rejection of Jesus: Four Theologians on the Salvation of Israel," *JournEvangTheolSoc* 43 (2, '00) 229-246.

The traditional claim that Jesus is the Savior of the Jews is not anti-Semitic, and in fact it is a requirement if an honest interpretation of the NT evidence is to be maintained. The article first considers how four modern theologians have approached the topic of the salvation of Israel: C. Williamson, S. Hall, K. Barth, and J. Jocz. Then it argues that an interpretation of Romans 9–11 that sees Christ as Savior for Gentiles and Jews is in no way anti-Semitic, and that the interplay between divine sovereignty and personal choice found in Romans indicates that Jocz's theology of Jewish salvation is preferable to those of Williamson, Hall, and Barth.—D.J.H.

517. J. M. JONCAS, "Tasting the Kingdom of God: The Meal Ministry of Jesus and Its Implications for Contemporary Worship and Life," *Worship* 74 (4, '00) 329-365.

After exploring Greco-Roman and Jewish meal customs in the 1st century A.D. (who ate with whom; when and how they did so; and what it meant to them), the article examines the meals associated with Jesus of Nazareth (with reference to the same issues) in order to discover what his meal ministry might have signified. Then it suggests how Jesus' meal ministry founds and critiques contemporary Christian worship (with a concentration on the Roman rite Eucharist), and proposes ways in which sharing the Lord's table at Eucharist exemplifies and challenges Christian life.—D.J.H.

518. P. JONES, "Androgyny: The Pagan Sexual Ideal," *JournEvangTheolSoc* 43 (3, '00) 443-469.

The contemporary sexual revolution (particularly in its homosexual manifestation) is an integral expression of age-old religious paganism, especially in the association of the androgynous priest with the pagan cultus in the ancient Near East and the Greco-Roman world (with its echoes in gnosticism) and indeed throughout time and space.—D.J.H.

519. R. JONES, "The Kingdom That God Established," *NotesTrans* 13 (1, '99) 42-50.

After noting that in the NT "kingdom" means "kingship" or "reign," the article considers kingdom as a political word, God as its source or possessor, the OT roots, entering the kingdom, the coming of God's kingdom to be realized in the king's coming, and the church and the kingdom of God.—D.J.H.

520. R. KANGAS, "Stewards of the Mysteries of God," *Affirmation & Critique* [Anaheim, CA] 5 (3, '00) 3-10.

The article presents the NT data regarding the mysteries of the universe, God's will, human life, Christ, the church, the indwelling Christ, godliness, and stewards of God's mysteries.—D.J.H.

521. A. KAROKARAN, "Call & Sending: Biblical Perspectives," *Third Millennium* [Rajkot] 3 (2, '00) 6-19.

In the Bible when God calls and sends someone, it is always in the context of the salvation of the world. The Bible reserves such terms as "call," "choose," and "elect" to those whom

God invites and commissions to collaborate with him in working out his plan of salvation for humankind.—D.J.H.

522. J. A. KELHOFFER, "Ordinary Christians as Miracle Workers in the New Testament and the Second and Third Century Christian Apologists," *BibRes* 44 ('99) 23-34.

The essay considers the implications of depictions in the NT (1 Cor 12:9-10; Jn 14:11-14; Mk 16:17-18, 20) and other early Christian literature (Christian apologists of the 2nd and 3rd centuries) of ordinary Christians as miracle workers for the spread of the Christian movement. It concludes that the role of miracle workers as depicted in the NT and other early Christian literature constitutes a necessary part of any explanation of the astonishing popularity of early Christianity.—C.R.M.

523. A. KHATHIDE, "The spirit world awareness in the New Testament – A missiological challenge," *SkrifKerk* 21 (1, '00) 79-92.

The Bible clearly presents a world where spiritual powers exist and in which struggles and tensions between good and evil are in focus. The recognition of satanic evil provides the cosmic background for the mission of Jesus and the early church. The NT provides an adequate repertoire to engage the spirit world and power structures today.—D.J.H.

524. N. LOHFINK, "Le coeur de Jésus. Une relecture des Ecritures," *Christus* 47 (187, '00) 311-323.

After considering the promise of the new covenant in Jer 31:31-34, the article places that text in its wider OT theological context and (with reference to pertinent NT texts) reflects on the heart of Jesus as the locus of the new covenant.—D.J.H.

525. B. W. MATYSIAK, "Niebo w hebrajskim obrazie świata (Himmel im hebräischen Weltbild)," *StudTheolVars* 38 (1, '00) 217-226.

After surveying the Hebrew terminology for "heaven" in the OT, the article shows that for the ancient Israelites heaven was not only an important cosmic element but also the place where God dwelt and guided what went on below.—D.J.H.

526. P. MEAGHER, "*Pleroma* in the New Testament. Its Significance for a Theology of Religions," *Jeevadhara* 30 (177, '00) 259-270.

After noting that "fullness" in all its forms and expressions belongs exclusively to God who shares this with his creation, the article considers the NT interpretation of Jesus as the *plērōma* of God's revelation in Hebrews, Revelation, Paul, and the Gospels. When Christian churches proclaim and witness to the fullness of Jesus Christ, they ultimately wish to proclaim the fullness of God.—C.R.M.

527. W. A. MEEKS, "Apocalyptic Discourse and Strategies of Goodness," *JournRel* 80 (3, '00) 461-475.

Taking "apocalyptic discourse" to include a larger set of documented speech than only the writings included in the genre "apocalypse," the article considers examples of such discourse in Paul and Revelation in addressing the question, What can apocalyptic discourse do for (or to) the people who take it seriously? The rhetorical features of these texts imply certain modes of moral persuasion that can be conveniently summed up under four headings. Apocalyptic language is used (1) to redress an asymmetrical relationship of power, (2) to make way for innovation, (3) to revitalize or transform traditional norms, and (4) to relativize human judgments. While apocalyptic rhetoric can speak forcefully for the transcendent dimension, the language of apocalypse is freighted with destructive potential.—C.R.M.

528. W. MOBERLY, "The Use of Scripture in Contemporary Debate about Homosexuality," *Theology* 103 (814, '00) 251-258.

The article tries to set out some of the issues involved in responsible use of Scripture in the recent debate about Scripture and homosexuality. The issues include interpretation of the pertinent texts, the authority and value of the Bible, sexuality and sex, Lev 18:22 and Rom 1:18-32, and moral and spiritual questions.—D.J.H.

529. F. J. MOLONEY, "The Scriptural Basis of Jubilee, Part I: The First Testament — the End of Servitude," *IrTheolQuart* 65 (2, '00) 99-110.

The celebration of Jubilee began as a very early piece of Israelite legislation now recorded in Lev 25:8-55. Its echoes are heard in teachings of the prophets, especially in the postexilic parts of Isaiah (see Isa 42:1-6; 47:1-17; 50:4-11; 52:13–53:12; 58:6; 61:1-7). It can be said that Jesus lived a Jubilee lifestyle.—D.J.H.

530. A. MULLOOR, "Eucharistic Traditions: A Biblical Rereading," *Biblebhashyam* 26 (1-2, '00) 5-21.

The essay rereads the foundational biblical texts relating to the Eucharist from a salvation-historical point of view with the actual situation of the Christian community as the point of departure. It discusses the eucharistic convergence of salvation history, Eucharist as the authentic presence, Eucharist as the memorial, Eucharist as the sacrifice, Eucharist as service, and Eucharist and the challenge for a new community.—C.R.M.

531. J. NAVONE, "Garden and Wilderness Metaphors," *BibToday* 38 (5, '00) 297-299.

The garden and the wilderness are two metaphors that the Bible employs for describing positive and negative aspects of the human condition. The crucified and risen Christ promises to be with us until the end of time to free us from the wilderness/wasteland condition of paradise lost for eternal happiness in the paradise that he has regained for us.—D.J.H.

532. C. L. NESSAN, "Give Us This Day Our Daily Bread," *CurrTheolMiss* 27 (3, '00) 165-191.

These four essays focus on the problem of world hunger. They treat (1) the biblical witness—the justice tradition (set free for love of neighbor, the biblical imperative of justice, kingdom of God as kingdom of justice); (2) the prayer Jesus taught us according to Mt 6:9-13, with particular attention to "Give us this day our daily bread"; (3) hunger imperatives (hear the cries of the poor, stopping hunger as theological imperative); and (4) stopping hunger as a matter of *status confessionis*. A discussion guide concludes each essay.—C.R.M.

533. D. NOVAK, "Avoiding Charges of Legalism and Antinomianism in Jewish-Christian Dialogue," *ModTheol* 16 (3, '00) 275-291.

After stating some presuppositions about Jewish-Christian dialogue, the article weighs claims about Jewish legalism and Christian antinominism, considers the value of the Noahide law tradition for understanding the relationship between Judaism and Christianity, reflects on the role of the Torah in Christian theology and life, and concludes that the normative commonalities between Judaism and Christianity are better viewed as a matter of significant overlappings than as related species in a single genus "Israel." [The same fascicle (pp. 293-299) contains a response by S. Hauerwas.]—D.J.H.

534. J. O'CONNELL, "The God and Father of Jesus Christ," *Month* 33 (6, '00) 234-240.

To understand the God of Jesus according to the NT, three broad approaches are useful: discerning the features of God as Jesus and the disciples reveal them; finding in Jesus the face of God; and seeing the work of the incarnation and atonement as the work of God, carried out by and made manifest in Jesus, which lets us understand the God who has willed and accomplished this work for human creatures and sinners.—D.J.H.

535. J.-P. PREVOST, "Between Radicalism and Tolerance. Prophecy and Wisdom in the Scriptures," *Emmanuel* 106 (6, '00) 348-351, 358-359.

The article first establishes the diverse viewpoints in the NT on such issues as law, political power, violence, openness to pagans, and the status of women before God. Then it shows how pastoral practices might gain from greater exposure to biblical prophecy and wisdom.—D.J.H.

536. J. PUNT, "Peace, conflict and religion in South Africa. Biblical problems, possibilities and prospects," *Missionalia* [Menlo Park, South Africa] 27 (3, '99) 263-298.

The article first considers notions of peace in the biblical writings, with particular attention to the Pauline tradition. Then it investigates whether and how NT texts can be conceptualized, interpreted, and used to enhance peaceful relationships among people in South Africa. It concludes that, given the demographic profile of the South African population, the Bible has a particularly important role to play in ensuring that peace becomes the qualifying description of South Africa today.—D.J.H.

537. H. RECHENMACHER, "Zur Theologie der bibelhebräischen Personennamen," *MünchTheolZeit* 51 (2, '00) 151-160.

After noting some theophoric elements in personal names in the Hebrew Bible, the article discusses theophoric names that take the form of nominal sentences and of verbal sentences, respectively. Then it observes that most of these names (apart from those that contain the name of Yahweh) reflect a personal and familial piety.—D.J.H.

538. J. A. RIESTRA, "María, Hija de Sión," *ScriptTheol* 32 (1, '00) 181-198.

After considering the OT texts most pertinent to the theme of Mary as the "daughter of Zion" (Zeph 3:14-18; Zech 2:14 and 9:9-10; Mich 4:8-10; Joel 2:21-27), the article reflects on how this title accords with the presentation of Mary in the NT and on its theological implications.—D.J.H.

539. N. A. RØSAEG, "Mellom selvstendiggjørelse og ydmykelse. Møtet mellom erfaringer og antropologiske Bibel-boringer (Between independence and humiliation: Anthropological experience encountering anthropological Bible-drilling)," *TidsTeolKirk* 71 (2, '00) 97-117.

This discussion of Christian anthropology as experienced and challenged in the modern and postmodern Norwegian context focuses on three NT teachings about the human condition: the human person as prisoner and slave of sin (Romans 6–7), as still good because created by God (Rom 2:14-15; Acts 7:25-28; Phil 4:8), and as free to serve a new Master and Lord (Romans 5–6 and 8). It concludes that paradoxically the more positively we speak to and about women and men regarding their gifts and possibilities as God's creation, the more credible and realistic will a negative analysis also be.—D.J.H.

540. B. S. ROSNER, "Habsucht - Eine vergessene Sünde," *TheolBeitr* 31 (2, '00) 75-81.

The article treats the appraisal of greed as a vice in church history, greed as a vice in the NT, the definition of greed, and "against greed." It concludes with four "weapons" for the struggle against greed (see e.g. Mt 6:19; Phil 4:13; 2 Cor 8:9; 1 Cor 5:11).—C.R.M.

541. S. SCHREINER, "Galut oder Vom Sinn des Exils," *BibKirch* 55 (3, '00) 147-151.

After noting the three exiles in the history of ancient Israel (Egyptian, Babylonian, and Roman), the article discusses theological interpretations of exile as punishment and atonement and as task (among the nations) in biblical, rabbinic, and other texts.—D.J.H.

542. R. K. SEASOLTZ, "Another Look at Sacrifice," *Worship* 74 (5, '00) 386-413.

After reflecting on the skepticism that sacrifice arouses today, the article explores the place of sacrifice in a theology of creation, in a theology of incarnation and soteriology (with particular attention to OT and NT perspectives on sacrifice), and in eucharistic theology. It concludes that Eph 2:4-10 provides the foundation for a sound understanding of the relationship between sacrifice and the Eucharist.—D.J.H.

543. G. SEGALLA, "La testimonianza dei libri del Nuovo Testamento all'unico Kerygma/Evangelo," *Teologia* 25 (1, '00) 36-53.

After discussing the terms *kerygma* and *euangelion* and surveying the various approaches to them from R. Bultmann to R. Penna, the article proposes the following thesis: The NT books bear witness to the one gospel of God and of Jesus Christ that includes the gospel of the kingdom preached and brought by Jesus of Nazareth who was foreshadowed by the prophets in the Scriptures.—D.J.H.

544. Y. SIMOENS, "Sagesse et violence," *Telema* 102-103 ('00) 91-98.

After showing how God's wisdom in creation and history can overcome violence according to various OT texts, the article reflects on Jesus' rejection of violence and retaliation, as well as his teaching on love toward others.—D.J.H.

545. J.-P. SONNET, "Le Christ et l'accomplissement de la Loi: la *halakhah* du Juif, l'éthique du Gentil," *NouvRevThéol* 122 (3, '00) 353-368.

Taking its starting point from Rom 1:16 ("to the Jew first and also to the Greek"), the article explores how baptized Jews and converted pagans would have regarded the Law and its fulfillment in Christ. Whereas for Jews the fulfillment takes the form of a messianic halakah enabling them to keep the commandments, for pagans it means bringing to completion the law of conscience (i.e. the Noahide precepts; see Acts 15:20, 29). When addressed to Jewish and Gentile Christians, the Ten Commandments are double-edged.—D.J.H.

546. A. STANDHARTINGER, "Frauen im Urchristentum," *Kirche und Israel* [Neukirchen-Vluyn] 15 (1, '00) 16-25.

With reference chiefly to NT texts, the article discusses women in Galilee and Jerusalem, women as witnesses to the risen Christ, women as community leaders and missionaries, and the extent to which there was a community of equals in the NT period.—D.J.H.

547. R. STUHLMANN, M. HASITSCHKA, AND W. STEGEMANN, "Homosexualität im Neuen Testament. Ein kulturelles oder ein theologisches Problem?" *ZeitNT* 1 (2, '98) 53-68.

After Stuhlmann's introduction (p. 53), Hasitschka, "Homosexualität – eine Frage der Schöpfungsordnung" (pp. 54-60), considers NT texts that treat homosexual practices (1 Cor 6:9; 1 Tim 1:10; Rom 1:26-27) in the context of catalogues of vice-lists, and reflects on their assumptions about human nature with regard to sexuality. W. Stegemann, "Homosexualität – ein modernes Konzept" (pp. 61-68), describes "homosexuality" as a modern western cultural construct, treats the relevant OT and NT texts, and concludes that homosexuality as such is neither forbidden nor condemned in the Bible and that the biblical texts reflect a premodern value system.—D.J.H.

548. R. L. THOMAS, "The Doctrine of Imminence in Two Recent Eschatological Systems," *BiblSac* 157 (628, '00) 452-467.

Preterism has relegated imminence to a thirty-to-forty year span in the 1st century A.D., while pre-wrath rapturism and posttribulationism have limited it to a period of seven or less years in the future. But the imminence of Christ's return, including his coming to deliver the faithful and to begin inflicting wrath on the rest of the world, is repeatedly taught in Revelation and other parts of the NT. No prophecy of Scripture remains to be fulfilled before either of these events occurs.—D.J.H.

549. R. TREMBLAY, "Pane e vino eucaristici, volto del Risorto nella Chiesa. Nella scia di Lc 24,13-35," *RassTeol* 41 (2, '00) 261-270.

With reference to Lk 24:13-35 and related NT texts, the article considers the presence of Christ and the completion of the paschal mystery, the sacramental prolongation of the presence of the crucified and risen Christ, and the place of the Eucharist in history and eschatology.—D.J.H.

550. R. TREMBLAY, "La paternité de Dieu, fondement de la morale chrétienne et de l'éthique humaine," *Studia Moralia* [Rome] 37 (1, '99) 73-94.

God the Father is the point of reference and foundation of Christian morality according to the NT. Love of enemies is realizable only first by participating in the perfection of the Father, then by adopting the Father's perception of the human person, and finally by loving everyone according to the standard of the Son and in the power of his Spirit.—D.J.H.

551. B. VILLEGAS, "El fin del mundo en el Nuevo Testamento," *TeolVida* 41 (1, '00) 5-15.

Jesus' death and resurrection provide the hermeneutical key for understanding the eschatology of the NT, which is expressed in mythic-apocalyptic categories. The eschatological moment has been fully realized in the risen Christ. The "end" of historical humanity is realized by the death of each individual. It is not clear in the NT that one moment will mark the "end" of the world.—D.J.H.

552. U. von Arx, "Die Zweigeschlechtlichkeit des Menschen in schöpfungstheologischer und christologisch-soteriologischer Perspektive – ein exegetischer Beitrag," *IntKirchZeit* 88 (2, '98) 94-131.

The article examines key biblical texts that pertain to humankind as male and female, with particular attention to the equality and differentiation of the two sexes in a creation-theological and christological-soteriological perspective. It focuses on Genesis 1–3 and its receptions in various NT texts such as 1 Tim 2:8-15; 1 Cor 11:2-16; 14:33b-36; Col 3:9-11; Eph 4:22-24; and Gal 3:28. It concludes that salvation is accessible for men and women in the same way—through participation in the Lord Jesus Christ.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

553. J.-P. Brun, "The Production of Perfumes in Antiquity: The Cases of Delos and Paestum," *AmJournArch* 104 (2, '00) 277-308.

Perfumed oils and incense have been used in the Near East since early antiquity for liturgical purposes for the gods, the kings and priests who embodied them, and the dead, as well as for medical purposes or simply for pleasure. The article first discusses the origins of perfume production and trade in Mesopotamia, Egypt, Palestine, and Greece. Then it describes the process of perfume production used during the Hellenistic period and the early Roman empire with reference to recent excavations of two perfume shops in Delos and Paestum. This research gives us the opportunity to evaluate through texts and inscriptions the economic importance of perfume making and trade as well as the social status of perfumers. An appendix provides the text of fifty-six Latin inscriptions that mention perfumers.—C.R.M.

554. D. K. Buell, "Ethnicity and Religion in Mediterranean Antiquity and Beyond," *RelStudRev* 26 (3, '00) 243-249.

While G. Baumann's *The Multicultural Riddle* (1999) offers a lucid recent attempt to think through the issues of ethnicity and religion in the context of the modern nation state, S. J. D. Cohen's *The Beginnings of Jewishness. Boundaries, Varieties, Uncertainties* (1999) and J. M. Hall's *Ethnic Identity in Greek Antiquity* (1997) are the best new books to engage the question of collective and individual identity formation in the ancient Mediterranean world. While none of these authors has early Christianity as his focus, each offers valuable historical and/or theoretical contributions toward rethinking the relevance of ethnicity to studies of early Christianity.—D.J.H.

555r. J. J. Collins, B. McGinn, and S. J. Stein (eds.), *The Encyclopedia of Apocalypticism,* 3 vols. [See *NTA* 43, p. 618.]

K. Madigan, "The Encyclopedia of Apocalypticism," *RelStudRev* 26 (3, '00) 211-216.—The article describes and comments on individual contributions in the three volumes. It concludes that by virtue of its general excellence and breadth this encyclopedia will be indispensable for apocalyptic research specialists and useful for graduate students and advanced undergraduates as well as "general readers" attracted to the topic by the millennial year.—D.J.H.

556r. K. Hopkins, *A World Full of Gods. The Strange Triumph of Christianity* (New York: Free Press, 2000).

R. A. Oden, "Up From Heathendom," *New York Times Book Review* [New York] October

8 ('00) 28.—This book is filled with the sacred as was the Roman empire of the centuries on either side of the birth of Christianity. If unconventionally portrayed, the world of antiquity comes remarkably alive in it. Yet Hopkins's answers to the question of Christianity's triumph are surprisingly conventional: three powerful pillars (apostolic succession, the rule of faith, canonical Scriptures) and state support after Constantine. While one would like to know where Hopkins stands, he does succeed remarkably well in directing a compelling production of religious antiquity.—D.J.H.

557. A. PASSONI DELL'ACQUA, "Notazioni cromatiche dall'Egitto greco-romano. La versione dei LXX e i papiri," *Aegyptus* 78 (1-2, '98) 77-115.

After reflecting on problems and possibilities regarding research on the terms for colors in ancient Greek literature from Homer onward, the article considers words for various colors in the versions of the Septuagint (white, red, blue-violet), the OT Apocrypha, the NT, and the Egyptian papyri (lexicon, lists, the colors of clothes).—D.J.H.

558. J. J. PILCH, "Seeing God," *BibToday* 38 (4, '00) 243-247.

With reference to research on altered states of consciousness, the article treats "seeing God" in the biblical tradition, evil thoughts that separate one from God, techniques to prepare for an experience of God, seeing the word (visions), and seeing in ecstasy.—C.R.M.

559. J. J. PILCH, "'Who touched me?'" *BibToday* 38 (5, '00) 310-315.

Touch is a symbolic means of communication that signals the nature of various human interactions and conveys different messages (emotion, status, need for bodily contact, etc.). In a healing touch a healthy person touches someone who is sick to soothe that person's pain or suffering. Jesus seemed to have worked well and effectively within his culture's rules regarding touch.—D.J.H.

Archaeology

560. H. ABU 'UQSA AND N. KATSNELSON, "Qbrym mn htqwph hrwmyt btl šubeib (Tombs of the Roman Period at Tell Shubeib)," *'Atiqot* 37 ('99) 175-179, 179*.

During the winter of 1994-95 four cist tombs and a stone sarcophagus were exposed within the boundaries of Tell Shubeib. The finds indicate a 3rd-century A.D. date for these tombs. They were probably part of the eastern cemetery of Akhziv during the Roman period.—D.J.H.

561. D. BARAG AND S. QEDAR, "A Countermark of the Legio Quinta Scytica from the Jewish War," *IsrNumisJourn* 13 ('94-'99) 66-69, plate 8.

The article takes four coins countermarked in Judea by the Legio V Scytica ca. A.D. 68-71 as the starting point for a discussion of the historical relationship between the Legio V Scytica and the Legio V Macedonica.—D.J.H.

562. R. BARKAY, "Coins of Roman Governors Issued by Nysa-Scythopolis in the Late Republican Period," *IsrNumisJourn* 13 ('94-'99) 54-62, plate 7.

Between 57 and 45 B.C. six types of coins were issued at Nysa-Scythopolis under three different Roman governors (Gabinius, Crassus, and Bassus). This group of coins is exceptional because at this early stage the issue of city coins was rather restricted and because the portraits and legends on the coins are unusual.—D.J.H.

563. G. BIJOVSKY, "A Coin of Demetrius I from Akko-Ptolemais," *IsrNumisJourn* 13 ('94-'99) 39-45, plate 7.

Research on the numismatic evidence, together with the historical background, area of circulation, and metallurgical analysis, indicates that the small serrated Seleucid bronze coin bearing the name of King Demetrius that is examined in this article should be attributed to Demetrius I (162-150 B.C.) and that it was minted in Akko-Ptolemais.—D.J.H.

564. M. CHANCEY AND E. M. MEYERS, "How Jewish Was Sepphoris in Jesus' Time?" *BibArchRev* 26 (4, '00) 18-33, 61.

The archaeological evidence indicates that Sepphoris in Jesus' time was largely Jewish, as was Galilee in general, albeit with some Hellenistic characteristics. This situation is best understood in the context of the history of Sepphoris from earliest times until the Byzantine period. The lack of pig bones, the abundance of stone vessels, the presence of many ritual baths [see § 45-567], and other archaeological evidence show that Sepphoris in Jesus' time was home to a significant Jewish community, with Gentiles as at best a small and uninfluential minority.—D.J.H.

565. L. DI SEGNI, "Two Greek Inscriptions from the Painted Tomb at Migdal Ashqelon," *'Atiqot* 37 ('99) 83*-88*.

Two inscribed ceramic objects (a lantern and an amphoriskos) were discovered in the painted tomb at Migdal Ashqelon [see § 45-578]. Four Greek letters dotted on the top of the lantern may be read in two different sequences: ΦΝΕ Μ, φ(αῖ)νε μ(οί) and ΦΝ ΕΜ, φ(ώτισο)ν μέ. Both formulas ("Shine for me" and "Illuminate me") are well known on lamps. An inscription in red on the amphoriskos should be read: Τόρδιλ(ον). The τορδύλιον, τόρδυλον, or τόρδιλον is a well-known medicinal herb, the hartwort (*Tordylium maximum*). The article discusses its appearance in ancient medical literature.—C.R.M.

566. L. DI SEGNI AND R. FRANKEL, "A Greek Inscription from Kibbutz Shomrat," *IsrExplJourn* 50 (1-2, '00) 43-46.

The Greek inscription (late 4th or early 5th century A.D.) found near Kibbutz Shomrat may refer to the village of Capharasima (perhaps Tell es-Sumeiriye). The block may have been built into a funerary structure or possibly into a gate giving access to a cemetery belonging to the village.—D.J.H.

567. H. ESHEL AND E. M. MEYERS, "The Pools of Sepphoris—Ritual Baths or Bathtubs?" *BibArchRev* 26 (4, '00) 42-49, 60-61.

Eshel ("They're Not Ritual Baths," pp. 42-45) suggests that the dozen or so stepped pools discovered at Sepphoris are not ritual baths since they lack many of the characteristics of true *miqwa'ôt.* Meyers ("Yes, They Are," pp. 46-49, 60-61) contends that most of the stepped pools at Sepphoris were used by Jews and served ritual rather than hygienic purposes. Eshel ("We Need More Data," p. 49) notes that there is a need for an article that contains all the data on the stepped pools found at Sepphoris.—D.J.H.

568. H. ESHEL AND B. ZISSU, "Roman Coins from the 'Cave of the Sandal' West of Jericho," *IsrNumisJourn* 13 ('94-'99) 70-77, plates 9-10.

The twenty-six Roman coins found in the "Cave of the Sandal" near Jericho in 1993 represent three different groups: (A) six bronze coins, all with countermarks of units of the Roman army; (B) seven silver coins, including six imperial denarii and one drachm of the Provinica Arabia; and (C) seven imperial denarii, two tetradrachms of Antioch, one drachm of Provinica Arabia, and three bronze coins. The occurrence of Roman silver coins in contexts of the Bar Kokhba revolt that were not overstruck by the insurgents may indicate difficulties of communication with the Bar Kokhba mint or that some coins were not overstruck so that they could be used for obtaining provisions from areas beyond Bar Kokhba's control or for other reasons.—D.J.H.

569. S. FINE, "Iconoclasm. Who Defaced This Jewish Art?" *BibRev* 16 (5, '00) 32-43, 55.

Between the late 7th and 9th centuries A.D., a wave of iconoclasm swept across Palestine. Synagogue mosaics, which previously had often been rich in representations of people, mythic figures, and animals, were frequently defaced. It appears that Jews (perhaps under Islamic influence) were responsible for despoiling art within their own places of worship.—D.J.H.

570. H. GITLER AND A. KUSHNIR-STEIN, "The Chronology of a Late Ptolemaic Bronze Coin-Type from Cyprus," *IsrNumisJourn* 13 ('94-'99) 46-53, plates 5-6.

A fairly large number of late Ptolemaic Cypriot bronze coins bearing the head of Zeus-Ammon on the obverse and on the reverse two eagles and the legend ΠΤΟΛΕΜΑΙΟΥ ΒΑΣΙΛΕΩΣ have been discovered at several sites in northern Israel. The majority of these coins come from archaeological excavations on the north-western shore of the Sea of Galilee, the south Phoenician coastal city of Ptolemais-Akko, and the south Phoenician coastal city of Dora. Most of them must have been brought to these sites in 103 B.C. by the army of Ptolemy IX Lathyrus.—D.J.H.

571. J. GONZÁLEZ ECHEGARAY, "La Jerusalén que vio Jesús," *ScriptTheol* 32 (2, '00) 475-493.

The article presents information (based on literary and archaeological sources) about the city of Jerusalem in the time of Jesus under three headings: the areas enclosed by the walls, the large buildings, and the Temple. A map of Jerusalem and two drawings of the Temple complex are included.—D.J.H.

572. R. C. GREGG, "Marking Religious and Ethnic Boundaries: Cases from the Ancient Golan Heights," *Church History* [Durham, NC] 69 (3, '00) 519-557.

This investigation of "boundary drawing and religion" first discusses the evidence for the locations and possible interactions of members of various religious groups in the Golan Heights from the 3rd to the 7th centuries A.D., and then takes up questions about religious identity and ways of "marking" it within Golan countryside communities. It concludes that (1) Golan cities, towns, and villages appear not to have been settled and inhabited with a view to keeping distance from those of dissimilar religious loyalty; and (2) within the Golan communities a number of Jews and Christians paid attention to setting boundaries against demonic forces in verbal formulas and symbols particular to their own traditions.—D.J.H.

573. D. HENDIN, “Four New Jewish Lead Coins or Tokens,” *IsrNumisJourn* 13 (’94-’99) 63-65, plate 8.

The article discusses six coins representing four types of Jewish lead coins or tokens discovered during the past ten years in the Jerusalem markets.—D.J.H.

574. P. HIDIROGLOU, “L’eau et les bains à Qoumrân,” *RevÉtudJuiv* 159 (1-2, ’00) 19-47.

Despite the differences among scholars regarding the site of Qumran and the manuscripts discovered there, the initial consensus about the importance of water has never been questioned. Excavations undertaken in Israel and Jordan in the last two decades now make it possible to compare the Qumran installation with other settlements of the same period with regard to such topics as the origin and nature of the water, the volume of water in reserve, basins, technology for conveying and storing water, and baths and/or *miqwaʾôt.* The vocabulary devoted to practices (baths, baptisms) and places (pools, ritual baths) related to water in the Qumran manuscripts and related writings should be reexamined in light of the new archaeological data.—D.J.H.

575. J. JANAI, “A Find of Bar Kokhba Coins from the Al Midya Ar-Ras Area,” *IsrNumis Journ* 13 (’94-’99) 78-82, plate 11.

The twenty-one coins presented in this article were found during a survey of hiding complexes at Al Midya Ar-Ras and the vicinity in the foothills of the mountains of Samaria, ca. ten km east-south-east of Lod-Diospolis. The eleven coins from the 3rd to the 1st centuries B.C. indicate that the Al Midya-Ar-Ras area was inhabited during that period. The two coins of Bar Kokhba show that the area involved in the Bar Kokhba revolt extended at least eleven km. north of Horvat ‘Eqed.—D.J.H.

576. Z. J. KAPERA WITH J. KONIK, “How Many Tombs in Qumran?” *QumChron* 9 (1, ’00) 35-49.

Careful examination of the air photograph of the Qumran area taken in 1954 by the Royal Jordanian Air Force indicates the presence of 669 tombs in the main cemetery and about 42 in the north and south cemeteries. This number is far smaller that the estimates of from 1,100 to 1,200 made by R. de Vaux (following 19th-century scholars) and repeated by many other scholars. The Qumran cemetery seems to have been a normal, common burial ground rather than the cemetery of a special Jewish group at the turn of the era.—D.J.H.

577. N. KATSNELSON, “Glass Vessels from the Painted Tomb at Migdal Ashqelon,” *‘Atiqot* 37 (’99) 67*-82*.

The article describes glass fragments from the following vessel types unearthed at the Migdal Ashqelon tomb [see § 45-578]: bowls, beakers, plain bottles/jugs, decorated bottles, and bowls/oil lamps. It also comments on small window fragments. The variety of examples of glass vessels (most dating between the 5th and early 7th centuries) provides for the first time a general perspective of local and imported vessels in common use on the southern coast of Israel.—C.R.M.

578. E. KOGAN-ZEHAVI, “Qbr mʿwtr mn htqwph hrwmyt bmgdl ʾšqlwn (A Painted Tomb of the Roman Period at Migdal Ashqelon),” *‘Atiqot* 37 (’99) 181-209, 179*-181*.

After describing the painted tomb excavated at Migdal Ashqelon in 1993, the article distinguishes four architectural phases and two superimposed floors in the courtyard. It concludes that the frescoes, the lead coffins, and the *in situ* amphorae in the northern bench date to the 3rd century A.D., but notes that the plan and method of construction of the tomb suggest that it was originally built in the 2nd century A.D.—D.J.H.

579r. L. I. LEVINE, *The Ancient Synagogue. The First Thousand Years* [*NTA* 44, p. 425].

S. C. REIF, "Serving the community," *Times Literary Supplement* [London] August 25 ('00) 36.—In this meaty and weighty volume, Levine cites the latest evidence from all over the Jewish world, compares it with Christian developments, and sets the whole story in its Greco-Roman context. He provides sound methodological discussions and examines the sources in a comprehensive and judicious manner, politely but firmly challenging what he regards, usually justifiably, as questionable views, and having no truck with academic prima donnas. His book will undoubtedly remain for a long time the leading work of reference in the field.—D.J.H.

580. R. LIEBERMAN-WANDER, A. TATCHER, AND A. MUQARI, "Qbrym mhtqwph hhlnysṭyt bʿkw, ḥwp hym (Graves of the Hellenistic Period on the ʿAkko Seashore)," *ʿAtiqot* 37 ('99) 169-173, 178*.

A group of seven rock-cut graves of the Hellenistic period and one of a later date were uncovered in 1992 during construction on the seashore of ʿAkko. Four of the graves contained a single adult burial; two contained two bodies; and one grave had three bodies. The pottery vessels suggest a date in the 4th-3rd centuries B.C.—D.J.H.

581. Z. U. MAʿOZ, "Coin and Temple — The Case of Caesarea Philippi-Paneas," *IsrNumisJourn* 13 ('94-'99) 90-102, plates 13-16.

The coins of Paneas offer important information for the interpretation of numerous buildings excavated in the sanctuary, which were along with the grotto of Pan the major attraction for worshippers and visitors to Paneas in antiquity. After surveying the layout of the sanctuary of Pan at Banyas, the article shows how coins mainly from the 3rd century A.D. can illuminate our understanding of the cult and temple of Pan and the sacred goats; the semicircular colonnade, the sacred pool, and the Paneas festival; and the grotto of Pan, respectively.—D.J.H.

582. Z. MESHEL, "The Nabataean 'Rock' and the Judaean Desert Fortresses," *IsrExplJourn* 50 (1-2, '00) 109-115.

Taking as its starting point 1 Macc 9:33-35, the article suggests that the Hasmoneans established Judean desert fortresses in Masada and Dok (Dagon) to maintain the security of their dynasty. They adopted the Nabatean concept but changed the planning and architectural design. It is no wonder that Herod followed their example and improved upon these desert fortresses.—D.J.H.

583. T. MICHAELI, "Tmsyhy hqyr bqbr bmgdl ʾšqlwn (The Wall-Paintings of the Migdal Ashqelon Tomb)," *ʿAtiqot* 37 ('99) 211-223, 181*-183*, plate B.

The surviving paintings (frescoes) of the Migdal Ashqelon tomb [see § 45-578] feature five nude male figures within niches, holding various objects and birds. Each figure is surrounded by unidentifiable red flowers. The article provides interpretations for various features in the iconographic program (peacock, hunted ducks or geese and figs, etc.). It suggests a 3rd-century date and a pagan identity for the patrons of the tomb.—D.J.H.

584. P. Nowogórski, "Biblijna Betsaida w świetle współczesnych badań (Biblical Bethsaida in the Light of Contemporary Research)," *CollTheol* 70 (1, '00) 25-36.

In 1998 a team of Polish archaeologists joined the Bethsaida Excavations Project (begun in 1987 by the University of Nebraska-Omaha), and in 1999 the team worked independently on the section described as a Roman temple. The team includes I. Skupińska-Lovset, Nowogórski, E. Makowiecka, and P. Federak. No ruins of Herod the Great's mausoleum (thought to be located in Bethsaida) have been found. The team's preliminary examination of the ruins thought by some to be a Roman temple resulted in skepticism about the identification.—J.J.P.

585. Y. Porath, E. Yannai, and A. Kasher, "Šrydym ʾrkyʾwlwgyym bg´t (Archaeological Remains at Jatt)," *ʿAtiqot* 37 ('99) 1-78, 167*-171*.

The article reports on the results of various salvage excavations conducted from 1982 to 1990 at or near Jatt (at the junction between the Sharon plain and the Samaria hills). It appears that the village flourished in the Persian and Hellenistic periods, and that in the Roman and Byzantine periods Jatt and its surroundings formed part of the rural area of Caesarea Maritima. Tomb 4 consists of one hall with fifteen *kôkîm,* and yielded three names engraved in Hebrew letters on ossuaries. On pp. 47-51 Porath and Kasher discuss the fifteen Greek inscriptions found in Tomb 5, and on pp. 52-62 they analyze these names and conclude that the deceased were local Jews of the late 1st century A.D.—D.J.H.

586. A. Rochman-Halperin, "Ḥpyrwt bgbʿt yāsāp (tl ʾe-rāʾs) — 1984-1985 (Excavations at Givʿat Yasaf [Tell er-Ras]) — 1984-1985," *ʿAtiqot* 37 ('99) 83-123, 172*-173*, plate A.

The excavations at Givʿat Yasaf (Tell er-Ras) yielded material from the Mameluke, Hellenistic, and Persian periods. Glass vessels of the late Roman, Byzantine, and Mameluke periods were also found. [The English section of this fascicle contains additional articles on Givʿat Yasaf by A. Berman and D. T. Ariel on coins (pp. 23*-24*), Ariel on stamped amphora handles (pp. 25*-30*), L. K. Horwitz on animal remains (pp. 31*-44*), and A. Onn on Persian period tombs (pp. 45*-65*). The Hebrew section contains articles by E. J. Stern on 13th to 15th century pottery (pp. 125-136, 174*), Y. Gorin-Rosen on glass vessels (pp. 137-140, 175*), O. Shourkin on tombs of the Persian and Roman periods (pp. 141-163, 175*-177*), and Rochman-Halperin on two tombs of the late Hellenistic and Roman periods (pp. 165-168, 177*-178*).]—D.J.H.

587. S. J. G. Sanchez, "Histoire et archéologie bibliques," *RevRéf* 51 (4, '00) 35-50.

After theoretical observations about history and archaeology, the article illustrates with reference to examples from the mid-19th century to the present the debt that biblical research owes to archaeology and that archaeology owes to the Bible. Then it shows how reason and faith should be regarded as complementary rather than as opposed.—D.J.H.

588. H. Shanks, "Restore the Roman Temple at Kedesh," *BibArchRev* 26 (5, '00) 42-47.

Constructed in A.D. 117 and destroyed by an earthquake in A.D. 363, the temple at Kedesh in Upper Galilee was the southernmost of a series of Roman temples whose inspiration emanated from Baalbek. The god whose statue stood in the Kedesh temple was probably Baalshamin, or, in his Latin incarnation, Jupiter. This magnificent temple should be restored.—D.J.H.

589. S. F. SINGER, "More Temple Mount Antiquities Destroyed. A Personal View," *BibArchRev* 26 (5, '00) 28-33.

The al-Marawani Mosque lies underground between the Al-Aqsa Mosque and the Temple Mount's eastern wall in Jerusalem. Recent construction around the al-Marawani Mosque has proceeded without the legally mandated supervision of the Israel Antiquities Authority.—D.J.H.

590. R. R. R. SMITH AND C. RATTÉ, "Archaeological Research at Aphrodisias in Caria, 1997 and 1998," *AmJournArch* 104 (2, '00) 221-253.

Aphrodisias is extraordinarily well preserved, and that makes it possible to study subjects such as urban development (from the Hellenistic through the late Antique period) or the public settings of ancient sculpture in unusual detail. Survey, documentation, and excavation projects carried out at Aphrodisias in 1997 and 1998 [see § 42-1978] included the continuation of the geophysical survey of the unexcavated parts of the site begun in 1995, and further work on the Stadium, the Temple of Aphrodite, the Bouleuterion, the Sebasteion, the Basilica, and the North Agora. The research described in this report falls into two categories: fieldwork, and the study and conservation of sculpture. The discovery and elucidation of Aphrodisias' grid plan represents a major step forward in our understanding of the relationship between the public buildings of the center of the city and the surrounding residential districts.—C.R.M.

591. T. TSUK, "Bringing Water to Sepphoris," *BibArchRev* 26 (4, '00) 34-41.

An 8.5-mile system of tunnels, channels, and aqueducts brought fresh water to Sepphoris from the 1st to the 7th century A.D. After noting some earlier explorations, the article describes the comprehensive study of the entire water system at Sepphoris undertaken in recent years.—D.J.H.

592. Z. WEISS, "The Sepphoris Synagogue Mosaic," *BibArchRev* 26 (5, '00) 48-61, 70.

Most of the Sepphoris synagogue mosaic is distinctly Jewish, with many depictions of biblical characters and Jewish religious objects. But it does also contain a large zodiac with the sun god Helios at its center. The various elements in the mosaic reflect a well-thought-out artistic program with three major themes: promise, God's centrality in creation, and redemption.—D.J.H.

593. R. WESTGATE, "*Pavimenta atque emblemata vermiculata*: Regional Styles in Hellenistic Mosaic and the First Mosaics at Pompeii," *AmJournArch* 104 (2, '00) 255-275.

Consideration of the stylistic and technical differences between Pompeian and Greek mosaics yields interesting insights into the tastes and desires of the wealthy Italians who chose to decorate their houses with Greek mosaics and throws some light on the process of mosaic production. The article defines the two broad regional stylistic schools of Hellenistic mosaics (eastern and western), and examines the relationship between the earliest mosaics at Pompeii and the western Greek mosaic tradition. It concludes that the early Pompeian mosaics represent a very specialized strand in Hellenistic art that catered to Italian demand for copies and pastiches of Greek art; they are distinct from the contemporary mosaics found at Greek sites.—C.R.M.

594. J. ZANGENBERG, "Bones of Contention. 'New' Bones from Qumran Help Settle Old Questions (and Raise New Ones) - Remarks on Two Recent Conferences," *QumChron* 9 (1, '00) 51-76.

The article first explains how some of the human bones from the excavation of the cemetery at Qumran ended up in Germany (through G. Kurth) and France (through H.-V. Vallois). Then it reports on two recent conferences (the SBL in Boston and the Eichstätt exhibition and conference) where the Qumran cemeteries were discussed. Finally it offers general observations about J. Zias's hypothesis of intrusive bedouin graves, the forms and orientation of the Qumran graves, the use of beads around ankles, the date of the human remains, and the presence of women in the main cemetery.—D.J.H.

Archaeology, §§ 45-100, 553, 640.

Dead Sea Scrolls

595. A. CAQUOT, "Retour à la mère du Messie: 1QH 3 (Sukenik), 6-18," *RevHistPhilRel* 80 (1, '00) 5-12.

The article defends the messianic interpretation of 1QH iii (xi) 6-18, with its reference to Isa 9:5. The allegory of the woman in childbirth represents the author's community hoping for the painful birth of the Davidic messiah. The woman pregnant with "nought" represents a rival group opposed to the Qumran sect by its doctrine and doomed to hell.—D.J.H.

596. J. H. CHARLESWORTH, "The Qumran Beatitudes (4Q525) and the New Testament (Mt 5:3-11, Lk 6:20-26)," *RevHistPhilRel* 80 (1, '00) 13-35.

The article considers the content of 4Q525 (Beatitudes) and its bearing on study of the NT beatitudes (see Mt 5:3-11/Lk 6:20-26). It first presents an improved critical edition of the Hebrew text (fragments 1 and 2), a translation, and exegetical remarks. Then it discusses the genre of the text, its origin, the relation between 4Q525 and the OT, the relation between 4Q525 and other early Jewish documents, the relation between 4Q525 and the NT, and beatitudes in Christian apocryphal texts. It concludes that there is no reason to posit any influence from 4Q525 on Jesus or Matthew and his redactional work.—C.R.M.

597. J. J. COLLINS, "Teacher and Servant," *RevHistPhilRel* 80 (1, '00) 37-50.

In the *Hodayot* and related Qumran texts allusions to the Servant Songs of Second Isaiah are not exceptionally prominent, but they do play a role in the self-presentation of the Teacher of Righteousness. However, we should not conclude that the Teacher identified himself as the Servant in any unique or messianic sense. Insofar as the Teacher corresponds to the Servant, he does so by moving from abasement to exaltation, like the *maśkîlîm* in Daniel and the righteous man in Wisdom.—D.J.H.

598. C. M. CONWAY, "Toward a Well-Formed Subject: The Function of Purity Language in the Serek ha-Yaḥad," *JournStudPseud* 21 ('00) 103-120.

Drawing on the insights of M. Douglas and M. Bakhtin, the article first argues in general terms about why purity rhetoric is featured so prominently in the Qumran *Community Rule* and then explores the possible functions of this rhetoric in the light of 1QS ii 25b–iii 12. It concludes that purity language does something for the community in that it protects the members' self-knowledge and knowledge of the very order of existence and guards them from external and internal dangers, and that it does something to the community in that it forms the type of subjectivity necessary for the sustenance of the Yaḥad.—D.J.H.

599. C. G. FRECHETTE, "Chiasm, Reversal and Biblical Reference in 1QH 11.3-18 (= Sukenik Column 3): A Structural Proposal," *JournStudPseud* 21 ('00) 71-102.

After presenting a structured translation of 1QH xi 3-18, the article reviews previous studies, explains the proposed structure and its implications for meaning, and comments on significant and problematic terms (some of which are interpreted in the context of biblical references). It concludes that the psalm is comprised of an opening section of thanks followed by a simple narrative told in the structure of a primary chiasm and a concluding chiasm, and that the narrative expresses pain and anxiety only to relieve these through reversing the expectation of defeat and confirming hope in the active power of God.—D.J.H.

600. F. GARCÍA MARTÍNEZ, "Il Rotolo del Tempio e la Nuova Gerusalemme: quanti esemplari possediamo?" *Henoch* 21 (3, '99) 253-283.

The article reflects on problems faced by editors of Qumran manuscripts in giving titles to previously unknown texts. It first treats the Hebrew *Temple Scroll* and the Aramaic *New Jerusalem* with attention to their content, sources, literary genre and relations to the OT, origins and relations to other Qumran texts, and date. Then it discusses the number of copies of them in the Qumran library—five for *Temple Scroll,* and at least seven for *New Jerusalem.*—D.J.H.

601. F. GARCÍA MARTÍNEZ, "Las tradiciones sobre Melquisedec en los manuscritos de Qumrán," *Biblica* 81 (1, '00) 70-80.

This investigation of 11QMelchizedek (11Q13) focuses on its widening of the concept of the eschatological redeemer to include a nonhuman agent of salvation who may be called "messiah," and its indication of the "messianic" character of the expected eschatological prophet announced as a "messenger" by Isa 52:7 and identified as "the anointed of the spirit" in 11QMelchizedek.—D.J.H.

602r. F. GARCÍA MARTÍNEZ AND E. J. C. TIGCHELAAR (EDS.), *The Dead Sea Scrolls Study Edition* [*NTA* 42, p. 611; 44, p. 621].

Z. J. KAPERA, "The First Comprehensive Dead Sea Scrolls Study Edition (Review article)," *QumChron* 9 (1, '00) 92-98.—After discussing various features of this study edition, the article describes earlier publications of this kind and other similar projects, and reflects on the values of this comprehensive and reliable new publication.—D.J.H.

603. U. GLESSMER, "Die Texte von Qumran – Zum gegenwärtigen Stand ihrer Erforschung," *ZeitNT* 1 (2, '98) 2-17.

After explaining why knowledge of the Qumran discoveries is important for understanding the NT, the article shows how the Qumran library provides evidence about Jewish diversity with regard to the biblical text, community life, and traditions about the Temple. Then it notes some peculiarities of the traditions in the Qumran texts with reference to community rules and structures, separation from the Temple and the Hasmonean priest-kings, and end-time expectations and calendrical conflicts.—D.J.H.

604. R. S. HENDEL AND J. A. SANDERS, "The Most Original Bible Text: How to Get There," *BibRev* 16 (4, '00) 27-49, 58.

Hendel ("Combine the Best from Each Tradition," pp. 28-39) shows how data from the Qumran scrolls can help us to achieve better readings of various OT texts (see Gen 1:9; Exod 1:3; Deut 32:8; Judg 6:6-11), and calls for a new critical, eclectic edition of the Hebrew Bible. Sanders ("Keep Each Tradition Separate," pp. 40-49, 58) regards Hendel's project as premature because it is first necessary to reconstruct as far as possible each textual tradition in its authentic form, and suggests that a pluriform Bible in which the LXX, Qumran, and MT readings would appear side by side would be most helpful for now.—D.J.H.

605. M. HOFFMANN, L. STUCKENBRUCK, AND M. VINCENT, "Bibliographische Dokumentation: Qumran," *ZeitAltheb* 13 (1, '00) 121-131.

The article presents bibliographical data and summaries for twenty-three articles on the Qumran scrolls that appeared recently in *Dead Sea Discoveries* and *Revue de Qumran.*—D.J.H.

606. I. HUTCHESSON, "The Essene Hypothesis After Fifty Years: an Assessment," *QumChron* 9 (1, '00) 17-34.

While there are similarities between the Essenes and the Qumran people, there are enough differences to indicate that the Essenes cannot be related to the Qumran scrolls. There is no reason why the scrolls could not have been written in or around the Jerusalem Temple by the "sons of Zadok" and brought to Qumran in 63 B.C. [see § 44-1336].—D.J.H.

607. E. JUCCI, "Nuovi manoscritti del Mar Morto? Annotazioni sul cosiddetto 'Rotolo dell'Angelo' ovvero 'Il Libro delle Visioni di Yeshua ben Padiah,'" *BibOr* 42 (1, '00) 41-48.

Based on the report by N. C. Gross [§ 44-571], the article discusses the so-called *Angel Scroll*—how it came to light, its content, and potential importance.—D.J.H.

608. C. MÜLLER-KESSLER, "A New Suggestion for the Hebrew Hapax Legomenon *sʾwn* from Qumran," *Ancient Near Eastern Studies* [Louvain] 36 ('99) 172-174.

The Hebrew word *sʾwn* in 1QS iii 2 reflects the Aramaic term *synʾ* or *ʾsyʾnʾ*, meaning "mud" or "muck."—D.J.H.

609. M. O'CONNOR, "Biblical Hebrew lexicography: *ṭp* 'children, dependents' in Biblical and Qumranic Hebrew," *JournNWSemLang* 25 (2, '99) 25-40.

The Hebrew word *ṭap* designates both the superordinate class of "dependent persons" who are unable to care and provide for themselves, as well as the hyponymous class of "children, little ones." Recent lexicons have relied too much on the translation equivalents "children" and the like, and have ignored the complexity of passages such as Numbers 31–32. In the Qumran manuscripts the hyponymous sense of *ṭap* as "children" occurs alongside its superordinate sense as "dependents."—D.J.H.

610. F. SCHMIDT, "Élection et tirage au sort (1QS VI, 13-23 et Ac 1, 15-26)," *RevHist PhilRel* 80 (1, '00) 105-117.

Translators have frequently taken the expression *yṣʾ hgwrl* ("cast the lot") in 1QS vi 16, 18, 21-22 (see Acts 1:15-26) in a figurative sense as "make a decision." This article contends that the phrase should be taken concretely in a ritual sense and that the casting of lots should be interpreted as an expression of God's will.—D.J.H.

611. S. SEGERT, "Access to the Dead Sea Scrolls—II," *CommViat* 38 (2, '96) 131-173.

This installment [§ 42-1347] deals with various studies of the Dead Sea scrolls and with the presentation of the results to the broader public. It covers collections of articles, books and monographs, and publications treating Qumran and the NT.—C.R.M.

612. D. SHEPHERD, "*Mn qdm:* deferential treatment in biblical Aramaic and the Qumran Targum of Job?" *VetTest* 50 (3, '00) 401-404.

The use of *mn qdm* is not limited to a "buffering" or deferential treatment of divine-human or monarch-subject relations in either biblical Aramaic or the Aramaic utilized in the Qumran *Targum of Job.* Rather, the compound preposition appears in both texts as an idiomatic Aramaic expression of hierarchical relationships in which one member is inferior to the other in terms of influence, power, or position.—D.J.H.

613. A. VAN WIERINGEN, "De vondsten in de woestijn van Juda: Oude mythen en nieuwe inzichten (The Discoveries in the Judaean Desert: Old Myths and New Insights)," *TijdTheol* 40 (2, '00) 122-143.

The myths surrounding the Dead Sea scrolls include conspiracy theories about their slow publication, and equating Qumran and early Christianity. The idea of a library (rather than a storage room) and the usefulness of the terms "monastery" and "sect" are now matters of debate. The Judean Desert discoveries have exercised great influence in the areas of OT textual criticism, the diachronic knowledge of Hebrew and Aramaic, historical knowledge of early Judaism and the history of the canon, and NT exegesis.—D.J.H.

614. J. VÁZQUEZ ALLEGUE, "El 'Segundo Éxodo' en Qumrán (4Q462)," *Salmanticensis* 47 (1, '00) 61-83.

4Q462 is a narrative text that recalls oppression and exile, and takes as its background the book of Exodus. After a photograph and transcription of the text, the article presents a phrase-by-phrase literary analysis, a translation of the whole text, a structural analysis, a commentary, and a reflection on various approaches to its interpretation (symbolic, biblical, literary, historical, "second exodus").—D.J.H.

615. B. Z. WACHOLDER, "The Preamble to the Damascus Document: A Composite Edition of 4Q266-4Q268," *HebUnCollAnn* 69 ('98) 31-47.

By fusing 4Q266 1–2, 4Q267 1, 4Q268 1, and CD i 1–ii 1, the article produces a composite edition of the preamble to *Damascus Document.* It provides a transcription of the Hebrew text, notes on the readings in the various manuscripts, and a translation of the reconstructed text.—D.J.H.

616. G. XERAVITS, "The Early History of Qumran's Messianic Expectations," *EphTheol Lov* 76 (1, '00) 113-121.

Examination of the messianic passages in *Damascus Document* and *Rule of the Commu-*

nity indicates that the messianic expectations of the Qumran community started to crystallize around only one personage—one with an undoubtedly priestly character (very likely under the influence of the memory of the priestly Righteous Teacher). The classic Israelite picture of the royal messiah was a secondary development in the originally nonmessianic theological system of the Qumran community.—D.J.H.

617. J. ZIMMERMANN, "Messianische Erwartungen in den Schriftfunden von Qumran. Einführung und Überblick," *TheolBeitr* 31 (3, '00) 125-144.

After a review of research on messianic expectations in the Qumran scrolls, the article presents a survey of Qumran texts that represent three types of messianism: royal, priestly, and prophetic. Then it considers how these different expectations might fit together and what significance they might have for NT interpretation.—D.J.H.

Dead Sea Scrolls, §§ 45-98, 135, 146, 201, 574, 576, 594, 722.

Jewish World

618. M. I. AGUILAR, "Rethinking the Judean Past: Questions of History and a Social Archaeology of Memory in the First Book of the Maccabees," *BibTheolBull* 30 (2, '00) 58-67.

This article focuses on biblical texts as socially constructed memorials (expressions of a social past) and argues, using parameters of a historical anthropology and an "ethnographic present" taken from 1 Maccabees, that the paradigm of an anthropological history of the text can provide the complementary context for continuous anthropological inscriptions of the biblical text. It first presents a short review of the main contributions by anthropologists to the study of the biblical text during the 20th century. Then it offers a general analysis of the Maccabean revolt and its insights using anthropological concepts. If treated as ethnography and evaluated within the social history of a society, biblical texts give us clues as to why people remember, how they remember, and what they remember.—C.R.M.

619. C. T. BEGG, "Josephus' Account of the Benjaminite War," *StudBibFranLibAnn* 48 ('98) 273-304.

After preliminary remarks on the placement of the Benjaminite war episode in the Bible and Josephus' work and on the text-form(s) of Judges 20–21 employed by Josephus, the article compares the narratives in Judges 20–21 and *Antiquities* 5:150-174 under eight headings: Israelite assembly, failed negotiations, initial battles, Bethel interlude, Israel's victory, Jabesh-gilead punished, Benjaminites' return, and additional wives procured. It concludes with observations on Josephus' literary techniques, treatment of problems in the biblical text, and message for his double readership of (Roman) Gentiles and fellow Jews.—D.J.H.

620. P.-M. BOGAERT, "Les livres d'Esdras et leur numérotation dans l'histoire du canon de la Bible latine," *RevBén* 110 (1-2, '00) 5-26.

While the 13th-century Parisian system for numbering the books of Esdras has become customary in the Latin Bible tradition, earlier manuscripts or manuscripts outside this tradition manifest different numerations. The article treats the following topics: Esdras-Nehemiah as one book or as divided into two books, two books of Esdras, the omission of Esdras,

Esdras rather than Nehemiah, 3 Esdras, Jerome's prologue to his new translation of Esdras, Esdras-Nehemiah in the Verceil manuscript, the Latin version of the Verceil manuscript and its Greek model, and the numeration of the books of Esdras in the Middle Ages. A French translation of Jerome's prologue appears as an appendix on pp. 24-26.—D.J.H.

621. G. BOHAK, "The Impact of Jewish Monotheism on the Greco-Roman World," *Jewish Studies Quarterly* [Tübingen] 7 (1, '00) 1-21.

Examination of the political, religious, and social spheres reveals little evidence for the supposed impact of Jewish monotheism on the Greco-Roman world. Most non-Jews, including those who showed some respect for the Jewish god (and their numbers kept on swelling with Christianity's growing visibility), simply ignored his claim to uniqueness. And most Jews, including those who avoided worshipping any god other than their own, did not find this ancestral custom a hindrance to peaceful coexistence in an inherently polytheistic world.—D.J.H.

622. P. J. J. BOTHA, "Schools in the world of Jesus: Analysing the evidence," *Neotestamentica* 33 (1, '99) 225-260.

The study queries the unproblematic way in which concepts such as "school," "education," and "literacy" are used with regard to the 1st-century Palestinian world. It first reviews studies of 1st-century Jewish education and finds them wanting. Next it examines the literary (rabbinic evidence; Philo and Josephus) and archaeological evidence, respectively, and finds no indication of the existence of elementary schools. Finally it considers whether the synagogue was a school and suggests that the question is not a proper one (What would "school" refer to?). It concludes that many judgments about 1st-century schools reflect more the interests and ideals of modern scholars than ancient realities.—C.R.M.

623. L. BRISKIN, "Septuagint Vocabulary in the Gospels and Acts," *Jewish Bible Quarterly* [Jerusalem] 28 (3, '00) 190-197.

Examination of eighteen examples shows that the authors of the Gospels and Acts borrowed not only ideas but also the very words of the Tanakh in its Septuagint version. Because so much of the Gospels are reworkings of events taken from the Tanakh/Septuagint, little remains of the life of Jesus.—D.J.H.

624. W. P. BROWN, "Reassessing the Text-Critical Value of Septuagint-Genesis 1: A Response to Martin Rösel," *BullIntOrgSeptCogStud* 32 ('99) 35-39. [See § 44-624.]

That the Septuagint of Genesis 1 presents a more structurally uniform text of the priestly creation account is obvious. A plausible case can be made (against Rösel) that the Masoretic text reflects a deliberate disruption of the originally consistent structure as reflected in the *Vorlage* of the Septuagint.—D.J.H.

625. J. M. CAÑAS REÍLLO, "Fragmentos españoles de la *Vulgata* de *1-2 Macabeos*: el fragmento de Vich y la Biblia de Valvanera; edición y estudio," *Sefarad* 60 (1, '00) 19-41.

The article presents a critical edition and analysis of two Spanish fragments of the Vulgate text of 1 and 2 Maccabees. The fragmentary text of 1 Macc 1:46–2:12 (MS Museo Episcopal de Vich XIII/19, fol. 8) is an example of the type of Vulgate text employed in 11th-century Catalonia. The second fragment derives from the lost Valvanera Bible, parts of the Vulgate of which have been conserved in sparse marginal glosses (on 1 and 2 Maccabees) copied by H. del Castillo in 1571 (MS Escorial incunabulum 54.V.35).—D.J.H.

626. M. Cimosa, "LXX Dictionary Entries on the Song of Songs," *BibOr* 41 (4, '99) 251-269.

The article considers examples of diversity between the Hebrew and Greek texts of Song of Songs together with an analysis of the Greek translation and of some modern translations (Song 1:4; 1:13; 2:4; 2:12; 2:17; etc.). It concludes that the Greek translation of Song of Songs may belong to the *kaige* group of the first half of the 1st century A.D., and that it deserves the interest and attention of exegetes and translators.—C.R.M.

627. V. Comerro, "Le *Quatrième Esdras* et la littérature islamique," *RevHistPhilRel* 80 (1, '00) 137-151.

The article first considers the influence that questioning about divine justice in *4 Ezra* had in early Islamic debates about free will and predestination. Then it shows that two traditions ascribed to Wahb Ibn Munabbih (died ca. A.D. 732) are precise adaptations of *4 Ezra* 3:1-36 and 5:23-30.—D.J.H.

628. J. Cook, "Contextual exegetical interpretations in the Septuagint of Proverbs," *Journ NWSemLang* 25 (2, '99) 139-152.

The article offers examples of explicative contextual interpretations, unique exegetical interpretations, and additions in the Septuagint version of Proverbs. It concludes that the person(s) responsible for the Greek version of Proverbs took a remarkably free approach toward the parent text.—D.J.H.

629. H. Cuvigny, "Sens de *misthios* chez Flavius Josèphe, BJ 3.126 et 5.49," *Revue de Philologie* [Paris] 73 (1, '99) 27-37.

The terms μίσθιος ὄχλος in Josephus' *War* 3:126 and οἱ μίσθιοι in 5:49 have generally been translated as "mercenaries" and understood as auxiliaries/allies of the Roman army under Vespasian and Titus. It is more likely that these people were the *lixae* ("camp followers"), civilians who followed the armies *quaestus gratia*.—D.J.H.

630. J. C. de Moor, "Unit Division in the Peshiṭta of Micah," *JournAramBib* 1 (2, '99) 225-247.

The article examines the various kinds of unit division in six manuscripts of the Peshitta of the book of Micah: the division between books, unit dividers (with a table on pp. 229-240), the cola, and the larger units. It concludes with reflections on possible relationships among the pre-Masoretic, Septuagint, and Peshitta traditions of unit division.—D.J.H.

631. J. C. R. de Roo, "Was the Goat for Azazel Destined for the Wrath of God?" *Biblica* 81 (2, '00) 233-242.

The enigmatic Hebrew word *ʿzʾzl* (see Lev 16:8, 10, 26) should be understood as a metathesized form of *ʿzzʾl* ("the powerful wrath of God") and be interpreted in the context of the OT idea of making atonement for sin as appeasing God's wrath. This spelling occurs in some Dead Sea scrolls, and the motif is reflected in *1 Enoch* 10:4-8. It is likely that the author of *Letter of Barnabas,* who identified the "goat for Azazel" with Christ while calling it accursed (7:7, 9), viewed the ritual as foreshadowing God's wrath upon Jesus in order to deliver humans from the guilt of sin.—D.J.H.

632. H. EFTHIMIADIS-KEITH, "The dream of *Judith*: a Jungian perspective," *JournNWSem Lang* 25 (2, '99) 153-171.

By representing Judith as the positive, integrated *anima* of the Jewish nation in the guise of Judas Maccabeus, the "dream" holds forth the possibility and necessity of the community becoming like her/him—overcoming the shadow within and living to the glory of God. On a deeper level, it holds forth the conviction and challenge that the covenant community must take heed of the instruction of the self and fully integrate the *anima* (the feminine principle of faith) into its way of life in order to accede to a far greater level of consciousness where it can safeguard itself against further unconscious attacks.—D.J.H.

633. J. A. FITZMYER, "Melchizedek in the MT, LXX, and the NT," *Biblica* 81 (1, '00) 63-69.

After considering the presentation of Melchizedek in the Masoretic text of Gen 14:18-20 and Ps 110:4, the article discusses how he is portrayed in the Septuagint, Josephus' writings, the Vetus Latina and the Vulgate, and the Peshitta as well as Heb 7:1-3.—D.J.H.

634. L. S. FRIED, "Towards the *Ur*-Text of Esther," *JournStudOT* 88 ('00) 49-57.

The book of Esther exists in three separate versions: the Hebrew Masoretic text (MT), the Greek LXX (B-text), and a second Greek text (A-text). Examination of their relationships indicates that the B-text is a translation of the MT except for the additions, that the A-text is a translation of a Hebrew text different from the MT, and that the MT and proto-A depended on a pre-proto-A-text (Hebrew).—D.J.H.

635. C. GRAPPE, "De l'intérêt de 4 Maccabées 17.18-22 (et 16.20-1) pour la christologie du NT," *NTStud* 46 (3, '00) 342-357.

In *4 Maccabees* the heroic sufferings and deaths of Eleazar and the seven brothers are linked to the sufferings of various OT figures, especially Isaac (see Genesis 22 and its many adaptations in the Aqedah tradition) and Daniel with his companions in 16:20-21. Analysis of 17:18-22 and related texts shows that the work attributes to the deaths of the Maccabean martyrs not only an element of expiation ("a ransom for the sin of our nation") but also a dimension of exaltation or glorification ("they now stand before the divine throne and live the life of eternal blessedness"). This combination has important implications for understanding NT representations of Jesus' death and exaltation.—D.J.H.

636. M. D. GUINAN, "Images of God in the Wisdom Literature," *BibToday* 38 (4, '00) 223-227.

The images of God in the OT wisdom literature as skillful craftsman, disciplining father, wisdom woman, and woman serving a meal direct our attention to the everyday, the regular, the normal, the secular, and the mundane as places where we encounter God.—C.R.M.

637. R. S. HENDEL, "On the Text-Critical Value of Septuagint Genesis: A Reply to Rösel," *BullIntOrgSeptCogStud* 32 ('99) 31-34. [See § 44-624.]

It is more plausible and cogent methodologically to describe the Septuagint of Genesis as a careful conservation of its Hebrew *Vorlage* than (as M. Rösel proposes) to explain each deviation from the Masoretic text as the free composition of the Greek translator.—D.J.H.

638. P. HÖFFKEN, "Jesus Sirachs Darstellung der Interaktion des Königs Hiskija und des Propheten Jesaja (*Sir* 48:17-25)," *JournStudJud* 31 (2, '00) 162-175.

After comparing the Hebrew and Greek versions of Sir 48:17-25, the article notes the parallel structure (ABCA'B'C') in the presentations of Hezekiah (vv. 17-22b) and Isaiah (vv. 22c-24). It also calls attention to their student-teacher relationship, the central role attributed to Isaiah, and the depiction of Isaiah as a wonderworker.—D.J.H.

639. U. HÜBNER, "Les jeux d'enfants et les jouets dans la Palestine antique," *RevBib* 107 (2, '00) 163-174.

While the literary, epigraphic, and iconographic evidence for children's games in ancient Palestine is sparse, the archaeological documentation is more abundant. The most important games were hide-and-seek, sandpits, dolls, tops, balls, knuckle-bones, board games, bull-roarers, and lots. The main games were common to adults and children, though the diverse roles appropriate to the patriarchal society of ancient Palestine were respected.—D.J.H.

640. C. C. JI, "A New Look at the Tobiads in 'Iraq al-Amir," *StudBibFranLibAnn* 48 ('98) 417-440, plates 19-20.

After reviewing the textual evidence about the Tobiads, the article seeks to correlate recent archaeological findings at 'Iraq al-Amir with the history of the Tobiad family. It concludes that in the Hellenistic period the principality of the Tobiads seems to have been long established at 'Iraq al-Amir, that the Tobiads appear to have engaged in the cult of Aphrodite-Atragatis and other nonconformist Jewish cultic rituals, and that they raised doves and valued them as symbols of this goddess and erected columbaria in conjunction with this cult.—D.J.H.

641. J. JOOSTEN, "Materials for a Linguistic Approach to the Old Testament Peshiṭta," *JournAramBib* 1 (2, '99) 203-218.

The OT Peshitta was written in idiomatic Syriac and in early Syriac (before ca. A.D. 150). There is also a foreign (Western Aramaic) element in its language, at least insofar as its vocabulary is concerned.—D.J.H.

642. J. JOOSTEN, "Une théologie de la Septante? Réflexions méthodologiques sur l'interprétation de la version grecque," *RevThéolPhil* 132 (1, '00) 31-46.

While it is tempting to affirm that the Greek version of the OT has its own theology, one must admit that elaborating the theology of an ancient translation is a hazardous enterprise that encounters many obstacles. The article offers a critique of existing approaches (through individual passages, themes, and lexical equivalents) and identifies some paths for future research (the Septuagint's tendencies toward literalism and uniformity).—D.J.H.

643. J. KATZ, "Mnyyn bʾw hʾḥym hhšmwnʾym? (Where Did the Hasmonean Brothers Come From?)," *Lĕšonénu* [Jerusalem] 62 (1-2, '99) 81-85.

The epithets appended to the names of the Hasmonean brothers in 1 Macc 2:1-5 indicate the villages in the vicinity of Modein where the brothers lived and owned property: Joannes

Gaddi—the village of Deir Qaddes, near the ruin of Deir el-Jidi; Simon Tarsi (Tassi)—Budrus; Judas Maccabeus—Qibya; Eleazar Auran—Beit Horon/Beit ‘Ur; and Jonathan Apphos or Sapphos—Saffa.—D.J.H.

644. C. KRAUS REGGIANI, “La figura di Giobbe in tre documenti del giudaismo ellenistico,” *VetChrist* 36 (2, ’99) 165-192.

After reviewing ancient debates about Job as a historical figure and about whether he was Jewish, the article discusses three Hellenistic Jewish documents that relate Job to Jobab, the second king of Edom (see Gen 36:33; 1 Chron 1:44): a fragment of work by Aristeas preserved first by Alexander Polyhistor and then by Eusebius, an addition to the Septuagint of Job (42:17b-e LXX), and *Testament of Job.*—D.J.H.

645. D. LAMOUR, “L’*Autobiographie* de Flavius Josèphe ou le roman d’une vie,” *Revue Belge de Philologie et d’Histoire* [Brussels] 77 (1, ’99) 105-130.

While Josephus’ *Life* is not a novel, it does transmit autobiographical material in such a way that it manifests novelistic characteristics. This thesis is developed with reference to the work’s treatment of time, personages (bandits, heroes, the people), situations (the “adventure” and its meaning), and quest for meaning.—D.J.H.

646r. H. LENOWITZ, *The Jewish Messiahs. From the Galilee to Crown Heights* [*NTA* 44, p. 425].

M. SAPERSTEIN, “A ‘Ritual Dance of Destruction’?” *JewQuartRev* 90 (1-2, ’99) 151-158.—This is the first book in English that focuses on primary texts relating to messianism as an active force throughout Jewish history. Despite its value in raising important questions and making significant texts more accessible, the book is not without problems. The essay explores the issues under the following headings: interpretation, selection of figures, organization of material, selection of accounts, bibliography, user friendliness, translations, and questionable statements.—C.R.M.

647. A. LEONAS, “The Septuagint and the Magical Papyri: Some preliminary notes,” *BullIntOrgSeptCogStud* 32 (’99) 51-64.

Besides the extensive use of biblical divine and angelic names, the Magical Papyri contain direct and indirect Septuagint quotations, expressions typical of biblical Greek, and Septuagint translations of Hebrew used as *voces magicae*. The problems raised by these quotations can have interesting textual and cultural-historical dimensions.—D.J.H.

648. K. LUKE, “Enoch and the Son of Man,” *IndTheolStud* 37 (1, ’00) 46-64.

After a survey of the various books associated with Enoch (*1, 2,* and *3 Enoch,* Qumran manuscripts), the article discusses how Enoch is portrayed in each of these works. Then it analyzes the vocabulary used in the Ethiopic text of *1 Enoch* 37–71 to designate the “Son of Man,” and concludes that he is not identified as Enoch.—D.J.H.

649. S. L. MATTILA, “Ben Sira and the Stoics: A Reexamination of the Evidence,” *Journ BibLit* 119 (3, ’00) 473-501.

The basics of Stoicism would not have been readily accessible to an eastern scribe in the world of Ben Sira’s time, a world in which even such a Greek cultural center as Alexandria shows every sign of having been philosophically impoverished in this period. Moreover, none of the passages that have been commonly cited as evidence of Stoic influence in Ben Sira in fact demonstrates such an influence. It is important to stop reading into Ben Sira's text Stoic notions—such as seeing in his identification of wisdom with the Torah an analogue to the Stoic identification of the universal law with the *logos*—that simply are not there.—D.J.H.

650. A. MINISSALE, "Convegni e studi su Ben Sira," *RivistBib* 48 (2, '00) 211-217.

The article reviews the contents of four volumes dedicated to the study of Ben Sira published between 1996-98 by de Gruyter in the Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft series. The volumes are edited by F. V. Reiterer (two), P. C. Beentjes, and R. Egger-Wenzel and I. Krammer. These four volumes offer a vast and significant panorama of studies on Ben Sira for our time.—C.R.M

651. V. NIKIPROWETZKY, "Le Sabbat et les armes dans l'histoire ancienne d'Israël," *Rev ÉtudJuiv* 159 (1-2, '00) 1-17.

Although one cannot conceive of a more absolute negation or greater desecration of the Sabbath than violence and war, historical circumstances in the Hellenistic and Roman periods obliged Jews to submit the relationship between the Sabbath and war to an informal and hesitant casuistry. The books of Maccabees and the writings of Josephus allow us to trace the historical evolution of this relationship at a time in which Jewish nationalism developed in the face of established foreign powers.—D.J.H.

652. R. NIR, "'Lʾ zw hʿyr ʾšr ʿl kpyym ḥqwtyh': Yrwšlym hšmymyt bspr brwk hswry ('This is not the city which I have carved on the palms of my hands': The Heavenly Jerusalem in *II Baruch*)," *Zion* [Jerusalem] 65 (1, '00) 5-44.

The author of *2 Baruch* looked forward not to the rehabilitation of the earthly Jerusalem but rather to the eternal Jerusalem engraved "on the palms of [God's] hands" (4:2). The descriptions of the departure of the watchman from the house, the priests throwing the keys to heaven, and the virgins weaving the veil should be understood in light of the concept of the heavenly Jerusalem. While the author of *2 Baruch* made use of Jewish traditions, he took only those elements that served his own tendentious purposes.—D.J.H.

653. J. C. O'NEILL, "The Woman whose son died as he entered his bridal chamber (4 Ezra 9 and 10)," *IrBibStud* 22 (2, '00) 50-70.

The tradition that H. Gunkel reconstructed in *4 Ezra* 9–10 about a woman whose son died as he entered his bridal chamber is more extensive than Gunkel thought, reaching its conclusion in the transfiguration and ascension of the woman with a cosmic upheaval caused by her cry. The woman's son was seen to represent the Messiah. Another ancient tradition about a city that comes down from heaven has been woven together with the woman tradition. A later interpreter has given the combination a messianic reading.—C.R.M.

654. A. ORLOV, "The Origin of the Name 'Metatron' and the Text of 2 (Slavonic Apocalypse of) Enoch," *JournStudPseud* 21 ('00) 19-26.

The term *prometaya* (perhaps derived from *praemetitor* meaning "measurer" or from προμήθεια in the sense of "protection") attached to Enoch's description of himself as "the governor of the earth" in *2 Enoch* 43:1 may represent a very early, rudimentary form of the title that was later transformed into the term "Metatron." It could be one of the earliest traces connecting the names Enoch and Metatron.—D.J.H.

655. J. ORNELAS CARVALHO, "Origem e evolução do Messianismo em Israel," *Didaskalia* 30 (1, '00) 29-51.

After considering key OT texts that pertain to messianism (e.g. 2 Sam 7:11-16; Ps 110:1-4; Isa 7:13-16; 11:1-9), the article traces the development of messianism with reference to the postexilic period, the rise of apocalyptic, the Qumran writings, *Psalms of Solomon,* messianic hopes in Jesus' time, and Jesus as the Messiah (see Mk 8:27-31).—D.J.H.

656. E. REGEV, "Pure Individualism: The Idea of Non-Priestly Purity in Ancient Judaism," *JournStudJud* 31 (2, '00) 176-202.

Non-priestly purity was observed by many Jews in Israel and the Diaspora in Second Temple times and should not be associated with the Pharisees alone. It was observed at Qumran, and by some of those who used stone vessels and ritual baths. In contrast to the biblical priestly system and the centering of Jewish culture around the Temple, the notion of non-priestly purity focused on the individual and not the community as a whole. When Jesus confronted the Pharisees, he protested against the use of the pure body and physical boundaries as a message for the masses.—D.J.H.

657. J. RIAUD, "Quelques observations sur les relations parents-enfants dans les *Sentences* du pseudo-Phocylide," *RevHistPhilRel* 80 (1, '00) 79-92.

Written by a hellenized Jew perhaps in Alexandria between 30 B.C. and A.D. 40, *Sentences of ps.-Phocylides* drew on a fund of popular philosophy common to Philo, Musonius Rufus, Seneca, and Epictetus in order to formulate a collection of precepts whose observance will help one to live well "to the end of old age" (v. 230). In this framework the author set forth his advice on relations between parents and children (vv. 207-219) so that a "holy unanimity" might reign in the family (v. 219).—D.J.H.

658. G. RIZZI, "Il *Pentateuco* nella versione dei Settanta: un nuovo strumento ermeneutico e didattico," *EuntDoc* 53 (1, '00) 203-206.

With reference to L. Mortari (ed.), *Il Pentateuco. La Bibbia dei LXX* (1999), the article considers the organization of the project, the format and contents (introductions, Greek and Italian texts of the LXX, notes, cross-references to the NT), and the value of the undertaking.—D.J.H.

659. D. T. RUNIA, "The Idea and the Reality of the City in the Thought of Philo of Alexandria," *Journal of the History of Ideas* [Baltimore, MD] 61 (3, '00) 361-379.

Although as an Alexandrian Philo was very much a *homo urbanus,* he nevertheless displayed a significant ambivalence toward the city. This attitude is related to his dual ideological background (Jewish and Greek), and anticipates developments in later antiquity. After discussing Philo as a citizen of Alexandria, the article considers his views on the city as a symbol of order, his use of the city as an exegetical theme and allegorical symbol, his criticisms of the city, his descriptions of two idealized extra-urban communities (Essenes, Therapeutae), and his concept of Jerusalem as the ideal city. It concludes that three contrasts shaped Philo's thinking about the city: the ideal versus the reality of the city, the good versus the bad city, and city life versus solitude (represented by the countryside or the desert).—D.J.H.

660. P. A. SAMPATHKUMAR, "Bandits and Messiahs: Social Revolts in the Time of Jesus," *Jeevadhara* 30 (175, '00) 72-89.

Under Hellenistic and Roman rule, the experience of the Jewish people in Palestine involved domination, exploitation, and domestic oppression. In this situation there arose Jewish social bandits (Aristobulus, Hezekiah, the Galilean bandits, Eleazar ben Dinai) and popular messianic movements (Judas, Simon, Athronges). For all the movements, the primary conflict was between the Jewish ruling groups and foreign rulers on one side, and the Jewish peasantry on the other. In this respect, Jesus shared the basic concerns of the peasants.—D.J.H.

661. M. B. SCHWARTZ, "Greek and Jew: Philo and the Alexandrian Riots of 38-41 CE," *Judaism* 49 (2, '00) 206-216.

Philo's *Against Flaccus* and *Embassy to Gaius* provide the only eyewitness accounts of the Alexandrian riots of A.D. 38-41. His essays are philosophical arguments centered on the idea that Heaven punishes the wicked and guards the Jewish people.—D.J.H.

662. J. SCURLOCK, "167 BCE: Hellenism or Reform?" *JournStudJud* 31 (2, '00) 125-161.

The article considers the rationale for the Jewish decrees of Antiochus IV Epiphanes, particularly the forced sacrifice of pigs (see 1 Macc 1:41-63; 2 Macc 6:2, 4-5, 7; Josephus, *Ant.* 12.5.4), from within a Seleucid perspective. It suggests that Antiochus intended to punish Jerusalem by demoting it to a military colony, requiring the monthly celebration of his birthday, and installing Zeus Olympius as chief deity there. The rest of his program was, however, intended as a sort of olive branch to the local divinity and his worshippers. Yahweh (alias Osiris/Dionysus) was to be retained as the second most important deity. In accordance with a Greek "rationalization" of the cult, Antiochus discontinued the *tāmîd* sacrifice and constructed a new altar superstructure upon which pigs and other "unclean cattle" were to be offered, as suited a god who was allegedly the Egyptian Dionysus. Other features also appropriate to the Greek version of Dionysus were to be introduced, and the offputting customs of the Sabbath and circumcision were to be abandoned with a view to creating a syncretistic cult in which Greeks or hellenized Syrians could also participate. The intent of Antiochus' decrees was not to impose new customs from without but to restore allegedly ancestral customs from within.—C.R.M.

663. G. SELLIN, "Eine vorchristliche Christologie. Der Beitrag des alexandrinischen Juden Philon zur Theologie im Neuen Testament," *ZeitNT* 2 (4, '99) 12-21.

After a survey of Philo's writings, the article discusses his allegorical method of interpreting Scripture, theology (God, Logos, humankind), identity as a Greek philosopher and a pious Jew, and significance for understanding the NT.—D.J.H.

664. J. STOCK-HESKETH, "Circles and Mirrors: Understanding 1 Enoch 21–32," *Journ StudPseud* 21 ('00) 27-58.

This paper maintains that it is possible to accept the existing "stage directions" in *1 Enoch* 17–36 and find a coherent structure by proposing that (1) there are three journeys described; (2) the second journey (chaps. 21–32) is partly based on the first (chaps. 17–20); and (3) the third journey (chaps. 33-36) has been inserted into the final section of the second journey. It treats the journeys of Enoch in *1 Enoch* 17–36, examines the second journey in some detail with attention to paradise/Eden features and Gen 2:4b–3:24, and considers the wider context of the second journey. It concludes that structure in this text serves to emphasize that physical reality is ordered and controlled, to point to the Law as God's method of ordering the world, and to give coherence to the group's symbolic universe.—C.R.M.

665. J. R. STRANGE, "Defining Judaism in its Classical Age: What is at Stake in the Academic Study of Religion," *JournHighCrit* 6 (2, '99) 175-185.

After reflecting on what is at stake in the study of religion in general, the article focuses on the particular problems of defining Judaism in its formative period with attention to three traditional definitions: historical (G. F. Moore), theological (E. E. Urbach), and least common denominator (E. P. Sanders). It concludes that the failure of Urbach's theological definition of Judaism, more than Moore's and Sanders's success, shows us what is at stake in the academic study of religion: the humanization of human beings.—C.R.M.

666. A. TAL, "Divergent Traditions of the Samaritan Pentateuch as Reflected by Its Aramaic Targum," *JournAramBib* 1 (2, '99) 297-314.

After noting the existence of some 6,000 orthographic differences between the Samaritan Pentateuch and the Masoretic text, the article considers (1) differences reflecting the textual status of the Samaritan Pentateuch, manifesting religious-historical or literary factors; and (2) linguistic differences. Then it treats several old manuscripts of the Samaritan Targum that offer many readings that reveal *Vorlagen* that diverge from the "mainstream" of the Torah as read or written, and notes that many of these different traditions manifest visible similarity with the Masoretic text.—C.R.M.

667. R. VAN DE WATER, "Moses' Exaltation: Pre-Christian?" *JournStudPseud* 21 ('00) 59-69.

Examination of Eusebius' citations from Ezekiel the Tragedian establishes reasonable doubt that he borrowed them from Alexander Polyhistor. In light of this incertitude behind the principal argument for dating Ezekiel's *Exagoge* to the pre-Christian period, it seems presumptuous to use it as the basis for claiming a pre-Christian tradition of Moses' mystical ascent. Secondary arguments offered for such a dating are no less certain. Parallels between the interpretation of Ezekiel 1 in the *Exagoge* and rabbinic tradition give credence not only to a Christian-era dating for the *Exagoge* but also to the more general idea that the Moses exaltation motif originated as a response to Christian exegesis.—C.R.M.

668. A. VAN DER KOOIJ, "The use of the Greek Bible in II Maccabees," *JournNWSemLang* 25 (2, '99) 127-138.

In 2 Maccabees, Scripture is quoted both literally and freely, and alluded to, in the Greek version of the time. All the explicit quotations are from the LXX Pentateuch. The poetic passages of Exodus 15 and Deuteronomy 32, as well as Exod 19:6, are applied to Judas Maccabeus and his style of leadership.—D.J.H.

669. J. W. VAN HENTEN, "*Nero Redivivus* Demolished: The Coherence of the Nero Traditions in the *Sibylline Oracles*," *JournStudPseud* 21 ('00) 3-17.

The article discusses several passage in *Sibylline Oracles* that supposedly concern Nero *redivivus,* and assesses how they can be read as a source about Nero before or after A.D. 68. After a survey of current views about these passages (J. J. Collins, L. Kreitzer), it considers Nero's government and return in *Sibylline Oracles,* and the coagulation of Nero's image with that of other rulers. It contends that Nero *redivivus* is a modern scholarly construction, at least as far as the *Sibylline Oracles,* which mentions Nero's return but does not refer to his death in this connection, and Greco-Roman sources are concerned.—C.R.M.

670. M. Zillhardt, "'Et ibidem vidi alias mulieres pendentes . . .' Avatars de la figure apocalyptique de la mauvaise mère," *RevHistPhilRel* 80 (1, '00) 187-197.

The article examines the traces of the motif of the punishment of the wicked mother in the Ezra cycle (*Vision of Ezra* and related texts) and in Byzantine frescos.—D.J.H.

Jewish World, §§ 45-93, 98, 119, 143, 267, 326, 499, 557.

Rabbinics

671. A. J. Avery-Peck, "The Exodus in Jewish Faith: The Problem of God's Intervention in History," *Annual of Rabbinic Judaism* [Leiden] 1 ('98) 3-22.

What Jews experienced on the stage of history—loss of the Temple and the land, and the rise of Christianity as the official religion of the Roman empire—suggested to many that at least in the short run God's actions were not reasonable and could not be interpreted so easily as Scripture claims. In this setting the rabbis shaped a new image of God, of how God behaves, and of what people should expect from God. This renewed understanding of God allowed Jews to make sense of the world in which they actually lived, a world that no longer reflected a God such as is described in the exodus story and throughout the Bible's historical narrative.—D.J.H.

672. G. Bissoli, "I testi della centralizzazione del culto secondo il Targum," *StudBibFran LibAnn* 48 ('98) 267-271.

The Targums translate literally the Deuteronomic formulas of centralization of worship ("the place that the Lord has chosen"), except in *Targum ps.-Jonathan* of Deut 12:5 and 26:2 where *hmqwm* ("the place") is changed to *ʾrʿʾ* ("the country"). With the use of the Aramaic reflexive verb *ytrʿy* ("desire, be pleased") for the Hebrew *bḥr* ("choose"), the Targums emphasize God's deep attachment to the Temple as the place of his Shekinah or divine presence.—D.J.H.

673. D. R. Blank, "It's Time to Take Another Look at 'Our Little Sister' Soferim: A Bibliographical Essay," *JewQuartRev* 90 (1-2, '99) 1-26.

Tractate *Soferim* can best be thought of as a tapestry comprising excerpts from the Mishnah, the Tosefta, and both Talmuds, along with independent baraitot and phrases. The work as a whole is unified by the topic of scrolls—writing them, reading them, and reciting attendant liturgies. The article describes all known manuscripts and printed editions (including commentaries) of *Soferim.*—C.R.M.

674r. G. J. Blidstein, *In the Rabbis' Garden. Adam and Eve in the Midrash* (Northvale, NJ: Aronson, 1997).

A. Walfish, "Review Essay: In the Rabbis' Garden—Adam and Eve in the Midrash," *Tradition* 34 (2, '00) 78-89.—Although Blidstein set out to write a nonscholarly book, he does not fulfill the scholar's duty to make transparent his methodological assumptions and practice. Nevertheless, he is a knowledgeable, alert, imaginative, and articulate guide to the midrash on Adam and Eve. The sense of wonder and enchantment embedded in the midrash carries over into his reflections on the texts.—D.J.H.

675. G. BOHAK, "Classica et Rabbinica I: The Bull of Phalaris and the Tophet," *JournStudJud* 31 (2, '00) 203-216.

The article explores how two classical motifs entered the world of the rabbis: the brazen bull inside which the Sicilian tyrant Phalaris is said to have burned his enemies alive (with reference to the punishment of Manasseh), and the grisly ritual by which the Carthaginians were said to sacrifice their own children (with reference to the biblical Tophet in Jerusalem). —D.J.H.

676. B. J. J. BOTER ET AL., "Bibliography," *JournAramBib* 1 (2, '99) 318-326.

This installment [see § 44-642] provides bibliographical information (along with lists of keywords and primary texts) about recent books and articles on the Targums and related topics.—D.J.H.

677. Y. BREUER, "Hrkyb hʿbry bʾrmyt šl htlmwd hbbly (The Hebrew Component in the Aramaic of the Babylonian Talmud)," *Lĕšonénu* [Jerusalem] 62 (1-2, '99) 23-80.

This investigation of the Hebrew component in the Aramaic of the Babylonian Talmud treats the following topics: deciding if a word is of Hebrew origin and to what extent it became part of Babylonian Aramaic, how Hebrew words were adapted to the Aramaic system, what Aramaic lexical domains Hebrew words tended to penetrate, changes in form and meaning, and the relation between the penetrating Hebrew word and its Aramaic counterpart.—D.J.H.

678. Y. BREUER, "Intervocalic *alef/yodh* Interchanges in Mishnaic Hebrew," *RevÉtudJuiv* 159 (1-2, '00) 63-78.

An *aleph* > *yodh* shift takes place only in the final consonant of the *lamedh-aleph* paradigm and belongs to the morphological shift of *lamedh-aleph* to *lamedh-yodh*. A *yodh* > *aleph* shift in Mishnaic Hebrew depends on the preceding vowel, whereas in other Hebrew sources it takes place under any and all conditions. (1) The interchange only occurs after a *qames* vowel, whereas after other vowels the *yodh* persists in Mishnaic Hebrew. (2) The interchange occurs consistently in the Babylonian branch but not the Palestinian branch. (3) The interchange is conditioned only in rabbinic Hebrew literature and not elsewhere.—D.J.H.

679. D. DE LA MAISONNNEUVE, "Lectio divina et Talmud Torah," *Christus* 47 (187, '00) 285-292.

In Judaism the word is the privileged place of encounter with God, and study of Scripture ("Talmud Torah") is an important religious institution. After explaining the relationship between the Oral and the Written Torah, the article discusses study as a means of hearing and as an affair of love. Then it considers the place of Scripture in the synagogue and in the "house of study."—D.J.H.

680. A. EDREI, "‘Mṣwwh lqyym dbry hmt.’ ʿl twqph šl hṣwwʾh bsprwt ḥz"l (‘To Fulfill the Wishes of the Deceased.’ On the Validity of Wills in Rabbinic Literature)," *HebUn CollAnn* 69 (’98) qh-qmʾ.

The rule in *b. Giṭṭin* 14b ("it is a *miṣwâ* to fulfill the wishes [lit.: to uphold the words] of the deceased"), though largely ignored by scholars, is a significant element in the tannaitic debate about the laws of inheritance and is implicitly evoked more than is initially apparent. The rule's intent is more radical than previously assumed: Rather than being a moral duty, dividing the possessions of the deceased in accordance with his wishes is a normative obligation. In the Amoraic discussion there is a consistent trend to restrict its power. Whereas the biblical notion of rights was familial, in the rabbinic period the idea of individual property reigned and so it became necessary to allow one to will one's property.—D.J.H.

681. L. F. GIRÓN BLANC, "*Cantar de los Cantares Rabbá*: Seis fragmentos de la Guenizá de El Cairo conservados en Cambridge University Library," *Sefarad* 60 (1, ’00) 43-74.

This edition and analysis of six fragments of *Canticles Rabbah* from the Cairo Genizah and preserved in the Taylor-Schechter collection at Cambridge University first provides an overview of the manuscripts and their general characteristics (orthography; phonetics, morphology, literary aspects). Then it presents the texts of the first three fragments (T-S C2.51 = *Canticles Rabbah* 1.9.1-6; T-S C2.20 = *Cant. Rabb.* 1.9.6-1.10.1; T-S C2.119 = *Cant. Rabb.* 3.10.2-4) with textual notes, photographs, material descriptions, orthographic analyses, lists of loanwords and unique readings, and other observations. [To be continued]—D.J.H.

682. P. GRELOT, "Deux poèmes araméens sur Exode 20, 1-2," *RevÉtudJuiv* 159 (1-2, ’00) 49-61.

The article presents annotated French translations of two *piyyutim* written in Aramaic and published by M. L. Klein in *Genizah Manuscripts of the Palestinian Targum to the Pentateuch* (1986). One of them is inscribed in the margins of Exodus 19–20 and 24 and is based on Exod 20:1, while the second consists of two poetic sections separated by four lines of prose and includes comments on the commandments in Exod 20:2-6. These examples of liturgical poetry written in the Palestinian Aramaic of the Jerusalem Targum suggest that this language was spoken when these works were written down.—D.J.H.

683. A. HOUTMAN, "Targum Isaiah According to Felix Pratensis," *JournAramBib* 1 (2, ’99) 191-202.

A textual comparison of their texts of *Targum of Isaiah* shows a direct and complete dependency of the first Rabbinic Bible (1517) on Codex Solger 1-7.2^{0} (Stadtbibliothek Nürnberg). All the evidence from *Targum of Isaiah* and the other Targums points unambiguously to Codex Solger as the sole *Vorlage* for the Targum texts of the Rabbinic Bible edited by Pratensis and published by D. Bomberg.—D.J.H.

684. A. HÜTTERMANN, "Water and Purity: Microbiology and the Precepts of the Torah, Mishnah, and Talmud," *Annual of Rabbinic Judaism* [Leiden] 1 (’98) 23-36.

In the Torah, Mishnah, and Talmud, two aspects of water were of particular concern: basic health care and hygiene to protect people's health, and ritual matters since only ritually clean people were allowed to perform certain services in the Temple and later in Jewish religious life. Although these two aspects are not necessarily connected, one point was clear: Water unfit for sanitation purposes, i.e. contaminated with pathogenic bacteria, was also not fit for ritual purposes.—D.J.H.

685. T. ILAN, "Jüdische Frauen in der Spätantike. Ein Überblick," *Kirche und Israel* [Neukirchen-Vluyn] 15 (1, '00) 7-15.

With reference to pertinent OT and rabbinic texts, the article discusses the legal position of Jewish women, their role in worship and in public life, and women and the rabbis. It concludes that Judaism in late antiquity was essentially a patriarchal and androcentric society in which women were regarded as second-class citizens and as the property of the various men in their family.—D.J.H.

686. R. KASHER, "On the Portrayal of Messiahs in Light of an Unknown Targum to Lam 4:21-22," *Jewish Studies Quarterly* [Tübingen] 7 (1, '00) 22-41.

The recently discovered targum of Lam 4:21-22 in MS Moscow-Guenzburg 333, fol. 149b, is unique because it describes the simultaneous actions of two messiahs (of David and of Joseph), and because it concentrates on the actions of the messiahs, praising them, without any mention of God.—D.J.H.

687. S. E. KINSELLA, "The transformation of the Jewish Passover in an early Christian liturgy. The influence of the Passover *Haggadah* in the *Apostolic Tradition*," *SciEsp* 52 (2, '00) 215-228.

The eucharistic prayer preserved in Hippolytus' *Apostolic Tradition* demonstrates great familiarity with and respect for the model and pattern of Jewish liturgical expression, particularly with regard to the celebration of Passover. The *Passover Haggadah* and the eucharistic prayer both establish community through a narrative dialogue and bring the historical past into a personal present. Inspired by the model of Jewish liturgical prayer, the eucharistic prayer in *Apostolic Tradition* extends and transforms that model by situating the *bĕrākâ* of the Passover *Haggadah* in the new Passover of Jesus' death and resurrection.—D.J.H.

688. D. LAUNDERVILLE, "Translations: The Targums," *BibToday* 38 (4, '00) 239-242.

The Targums are Aramaic translations of the biblical texts created to serve the needs of Jewish people whose vernacular was not Hebrew. The article comments on the method of translation, Targums of the Torah, and Targums of the Prophets and Writings.—C.R.M.

689. J. C. LAWRENZ, "A Look at Rabbinic Judaism. Part 1: History," *Wisconsin Lutheran Quarterly* [Mequon, WI] 97 (3, '00) 192-208.

After describing the varieties of Judaism today, the article traces the development of rabbinic Judaism from the time of Jesus and the early church, through the talmudic period and the Middle Ages, to the 20th century.—D.J.H.

690. A. LUC, "Like One of Us? Targum Onqelos and Genesis 3.22," *JournAramBib* 1 (2, '99) 219-223.

Targum Onqelos renders Gen 3:22a as "See, Adam has become the only one in the world knowing good and evil from it." Instead of attributing the translation to anti-anthropomorphism, the rendering is better explained as resulting from contextual and literary insights.—D.J.H.

691. M. McNamara, “Melchizedek: Gen 14,17-20 in the Targums, in Rabbinic and Early Christian Literature,” *Biblica* 81 (1, ’00) 1-31.

After reflecting on the nature of the targumic evidence, the article considers (as background for Hebrews 7) how the various targums and other pertinent rabbinic and early Christian writings treat Melchizedek in Gen 14:17-20: the encounter at the Valley of Shaveh, that is, the King’s Valley (14:17); Melchizedek as king and priest (14:18; see Ps 110:4); and the blessing and the tithes (14:19-20).—D.J.H.

692. C. Müller-Kessler, “The Meaning of *ʾntʾ* in the Babylonian Talmud,” *Ancient Near Eastern Studies* [Louvain] 36 (’99) 169-171.

The term *ʾntʾ* in *b. Menaḥot* 78a is an Akkadian loanword. The phrase *ʾntʾ dmšḥʾ* in which it appears should be translated “a jar of oil.”—D.J.H.

693. J. Neusner, “Why No History in Rabbinic Judaism? Yerushalmi’s *Zakhor* Revisited,” *Annual of Rabbinic Judaism* [Leiden] 1 (’98) 153-174.

Taking as its starting point Y. H. Yerushalmi’s *Zakhor. Jewish History and Jewish Memory* (1982), the article shows that rabbinic Judaism departed from the Hebrew Bible’s emphasis on history and formulated its conception of the social order—of the life of its “Israel” and the meaning of that life through time and change—in enduring paradigms that admit no distinction between past, present, and future. It concludes that the rabbis’ conception of paradigmatic thinking took shape in deep reflection on the meaning of events: What happened before has happened again—to the Temple.—D.J.H.

694. M. Pickup, “Eschatological Interpretation in Shirata,” *Annual of Rabbinic Judaism* [Leiden] 1 (’98) 83-99.

After surveying the eschatological interpretations (allegorical, typological, literal) of the Song of Moses (Exod 15:1-18) in the treatise *Shirata* in *Mekilta,* the article identifies the underlying rationale for *Shirata*’s eschatological treatment of the song: the paradigmatic concept of time, the teleological view of history, and the immutability of God. Then it argues that the midrashist’s predetermined eschatology, not an interpretation of the biblical text, generated the eschatological propositions in *Shirata.*—D.J.H.

695. B.-Z. Rosenfeld, “Mqwmwt mwšbm šl hḥkmym bglyl, 70-400: prypryh mwl mrkz (Places of Rabbinic Settlement in the Galilee, 70-400 C.E.: Periphery versus Center),” *HebUnCollAnn* 69 (’98) nz-qg.

The number of sages who were active in Galilee and the number of settlements where they were active grew progressively from A.D. 70 to 400, reached their peak in the middle of the period, and remained stable until the end. At first the rural settlements were dominant, but later during the time of Rabbi Judah the Patriarch the influence of the city centers (especially Sepphoris and Tiberias) grew, causing the villages to become reliant on them and to seek guidance from them. The increase in the number of sages and the extension of their activities in many settlements enhanced their influence in Galilee (which was the main Jewish center after the Bar Kokhba revolt), and greatly influenced the character of Jewish culture in that period and afterward.—D.J.H.

696. R. Salamon, “The Number Four in the Passover Haggadah,” *Journal of Progressive Judaism* [Sheffield, UK] 13 (’99) 19-28.

The number four plays a major role in the Passover Haggadah: four cups of wine, four questions, and four sons. Its four major themes are physical and emotional slavery, physical and spiritual exodus, joy after deliverance, and hope for the future through belief in the coming of the messiah and the messianic period.—D.J.H.

697. P. SCHÄFER, "Daughter, Sister, Bride, and Mother: Images of the Femininity of God in the Early Kabbala," *JournAmAcadRel* 68 (2, '00) 221-242.

The description of the Shekhina as a feminine figure and as the *mediatrix* between God and humans, heaven and earth, is one of the central concerns of the *Book Bahir* and the Kabbala. She is included as a distinctive principle within the inner-divine life (a concept completely alien to rabbinic Judaism), but her influence is also felt in a special way on earth. The roots of this tradition are better sought in Christianity (in the Shekhina the functions of Mary and Jesus coincide) than in Judaism or in gnosticism.—D.J.H.

698. A. J. SELTZER, "Jonah in the belly of the great fish: The birth of Messiah ben Joseph," *JournNWSemLang* 25 (2, '99) 187-203.

The esoteric, allegorical interpretive Jewish tradition on the book of Jonah views Jonah as the resurrected soul of the son of the widow of Zarephath (see 1 Kgs 17:8-24) and as the next-to-last incarnation of that same soul which in its final reincarnation will appear as Messiah ben Joseph at the end of days. From this perspective, the book of Jonah is transformed into an allegory on the mysteries of birth, death, rebirth, resurrection, reincarnation, the struggle between good and evil, judgment, eschatology, the end of days, and the messianic era.—D.J.H.

699. W. F. SMELIK, "The Rabbinic Reception of Early Bible Translations as Holy Writings and Oral Torah," *JournAramBib* 1 (2, '99) 249-272.

It has always been taken for granted that the rabbis considered the Aramaic translations to be part and parcel of the Oral Torah. The article first reviews the reasons for this common view and discusses the status of early Bible translations as Oral Torah. Then it examines sources that reflect a different state of affairs and adduces proof for the status of early Bible translations as holy writings. It concludes that the status of the Aramaic Bible translations was subject to change. The requirement of reading the Torah in Hebrew and attributing the status of Oral Torah to the Targums comprises the strategy of the rabbis to set their seal on the synagogue liturgy.—C.R.M.

700. C. SPRING, "The Patriarchal Family in the Light of the Midrash: Part I: Abraham and Sarah," *Jewish Bible Quarterly* [Jerusalem] 28 (3, '00) 169-176.

This investigation of how Abraham and Sarah are portrayed in the rabbinic midrash and by Rashi focuses on their marital relationship rather than on their individual or public personalities. It shows that the ups and downs, joys, frustrations and disappointments, and misjudgments that filled their marriage did not detract from their roles as prophetic personalities and progenitors of the people of Israel.—D.J.H.

701. L. TEUGELS, "Two Centuries of Midrash Study: A Survey of Some Standard Works on Rabbinic Midrash and its Methods," *NedTheolTijd* 54 (2, '00) 125-144.

After explaining the terms "midrash" and "haggahah," the article surveys 19th- and 20th-century scholarship on rabbinic midrash with reference to L. Zunz (the *Wissenschaft des Judentums*), I. Heinemann (the methods of haggadah), the recent contributions made by D.

Boyarin and J. Fraenkel, and other approaches (R. Bloch and G. Vermes, J. Neusner, A. Goldberg, etc.).—D.J.H.

702. B. (R.) K. ULMER, "Some Redactional Problems in Pesiqta Rabbati," *Annual of Rabbinic Judaism* [Leiden] 1 ('98) 71-81.

Comparison of a homily on Num 7:1 in the manuscripts of *Pesiqta Rabbati, Pesiqta de-Rav Kahana,* and *Midrash Tanhuma* shows that while the three versions are parallel in many respects, they exhibit enough differences in sequential order and content to warrant considering them as three different documents. These works were in an immense state of fluidity, and each editor integrated midrashim from related materials for the same scriptural verse into complete homilies.—D.J.H.

703r. R. ULMER, *Pesiqta Rabbati. A Synoptic Edition* [*NTA* 43, p. 438; 44, p. 434].

C. MILIKOWSKY, "Further on Editing Rabbinic Texts," *JewQuartRev* 90 (1-2, '99) 137-149.—After surveying the editions of rabbinic works that have been published during the last few decades, the article takes a closer look at Ulmer's edition of *Pesiqta Rabbati.* Ulmer has transcribed five extensive witnesses to the text of *Pesiqta Rabbati.* Three of these transcriptions (MS Parma, MS Casanata, and *editio princeps*) are important for the critical study of *Pesiqta Rabbati.* It is to be hoped that in the not-too-distant future these transcriptions will be used to edit critically this important midrashic work.—C.R.M.

704. E. VAN STAALDUINE-SALMAN, "Reward and Punishment in the Messianic Age (Targ. 2 Sam. 23.1-8)," *JournAramBib* 1 (2, '99) 273-296.

In *Targum of the Prophets,* 2 Sam 23:1-8 is interpreted not as the last words of David but rather as the words of David about the last things to happen—about the world to come. The Aramaic poem consists of an introductory strophe and sixteen strophes grouped in five canticles about David, the righteous, David, the wicked, and David, respectively. It puts into words two articles of Jewish faith: reward and punishment, and the coming of the messiah.—D.J.H.

705. S. WEINGARTEN AND M. FISCHER, "Iamnia – Abella – Ibelin. New Light on the Theophanes Archive," *ZeitDeutschPalVer* 116 (1, '00) 49-56.

From the Madeba map it is clear that Yavniel in Josh 15:11 is an alternative name for Iamnia. From 2 Chron 26:6 it is clear that Yavniel/Iamnia was also called Yavneh, the same form as appears in talmudic sources. The names Abella/Ibelin in the Theophanes archive and other sources also refer to Iamnia/Yavneh.—D.J.H.

706. D. E. WEISBERG, "Levirate Marriage and *Halitzah* in the Mishnah," *Annual of Rabbinic Judaism* [Leiden] 1 ('98) 37-69.

The Mishnah's rules differ from those of the Bible because the sages regarded levirate marriage and *ḥălîṣâ* differently from how the authors of Deut 25:5-10 and Genesis 38 did. While this change in attitude may reflect the exegetical concerns of the rabbis, it probably also reflects their social attitudes toward marriage, heirship, and sexuality. In particular, *m. Yebamot* demonstrates the Mishnah's concern with delineating boundaries and resolving uncertainties in status—in this case, the status of a levirate widow. Its central concern is determining whether a levirate bond exists between a widow and her brother-in-law, and resolving that bond either through levirate marriage or *ḥălîṣâ.*—D.J.H.

Rabbinics, §§ 45-171, 246, 646r.

707. N. ADKIN, "Did the Romans Keep Their Underwear on in Bed?" *ClassWorld* 93 (6, '00) 619-620.

The view that the Romans wore "(a little) underwear" in bed is challenged by Jerome's description of Vigilantius during an earthquake near Bethlehem (*Contra Vigilantium* 11).—D.J.H.

708. J. ALVARES, "A Hidden Magus in Chariton's 'Chaireas and Callirhoe,'" *Hermes* [Stuttgart] 128 (3, '00) 383-384.

Chariton's *Chaireas and Callirhoe* reflects the negative views found in the literature of the Roman empire about the Persian Magoi as possessing necromantic powers, showing a propensity to fraud, and indulging in self-serving manipulation of religion.—D.J.H.

709. G. BAUDY, "Das Evangelium des Thamus und der Tod des 'grossen Pan.' Ein Zeugnis romfeindlicher Apokalyptik aus der Zeit des Kaisers Tiberius?" *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 4 (1, '00) 13-48.

The legend of the Great Pan's death should be interpreted as an oracle in narrative guise that prophesied the death of the emperor Tiberius and the fall of the Roman empire. Its apocalyptic source evoked two mythical motifs: the epiphany of the Phoenix, and the resurrection of Tammuz. This combination, rooted in West-Semitic and Egyptian traditions, was most likely due to a Jewish-Christian group that invented the navigator Thamus as a symbol for the Messiah and saw in the person of Thamus the resurrected Christ confronting his antagonist Tiberius with an apocalyptic message. Thus the Thamus-Pan legend may reflect the oldest form of the Gospel.—D.J.H.

710. A. R. BIRLEY, "The Life and Death of Cornelius Tacitus," *Historia* [Stuttgart] 49 (2, '00) 230-247.

After describing Tacitus' names and origin, the article considers previous evidence about his date of birth and career, his career according to the funerary inscription, and information about his later career.—D.J.H.

711r. G. W. BOWERSOCK, P. BROWN, AND O. GRABAR (EDS.), *Late Antiquity. A Guide to the Postclassical World* [*NTA* 44, p. 416].

R. MCKITTERICK, "Heirs of antiquity," *Times Literary Supplement* [London] June 16 ('00) 35.—The emphasis of this volume is on the continuity of the Roman civilization and the Roman inheritance of the Jews, Islam, and the Christian Byzantine empire. The chapters on religion, philosophy, and the formation of religious communities are the best in the book. While it remains a magnificent guide to the postclassical world in the eastern Mediterranean and Middle East, its failure to engage positively with the transformation of the Roman world in the West and the emergence of early medieval Europe underlines the dangers of modern categorization and periodization.—D.J.H.

712. P. CAGNIART, "The Philosopher and the Gladiator," *ClassWorld* 93 (6, '00) 607-618.

Seneca's knowledge of the Roman games was real and undoubtedly acquired by his frequent attendance as a spectator. The long-prevailing opinion that he scorned and objected to them cannot be sustained. In fact, the circus and amphitheater not only offered relaxation and excitement for Seneca, but also served to illustrate for his readers some of the most fundamental axioms of his Stoic philosophy.—D.J.H.

713. P. CARTLEDGE, "Olympic Self-Sacrifice," *History Today* [London] 50 (10, '00) 10-15.

The original Olympics were alien to what we understand by competitive sports today. They were primarily a display of religious devotion and worship. A victor was regarded as having been touched by divinity, and the prizes were always symbolic tokens. The closing ritual procession to the altar of Zeus was followed by a great blood sacrifice of a hundred oxen provided by the organizing city of Elis.—D.J.H.

714. R. CHLUP, "Plutarch's Dualism and the Delphic Cult," *Phronesis* [Leiden] 45 (2, '00) 138-158.

The article interprets Plutarch's dualism in light of the Apollo-Dionysus opposition as presented in *De E* 388e-389c, arguing that Plutarch was no dualist in the strict sense of the word. Comparison of *De E* 393f-394a with *De Iside* 369b-d shows that it was only in the sublunary realm of nature that Plutarch assumed a duality of two distinct powers; at higher levels of reality the divine is unified and harmonious. If Plutarch failed to emphasize this point clearly enough, it was because his primary philosophical interests were ethical rather than metaphysical.—D.J.H.

715. P. G. R. DE VILLIERS, "Interpreting the New Testament in the light of pagan criticisms of oracles and prophecies in Greco-Roman times," *Neotestamentica* 33 (1, '99) 35-57.

The article presents an overview of pagan attitudes to prophecies and oracles from the perspective of their reception and *Wirkungsgeschichte* in a further attempt [see §§ 43-693; 45-452] to determine the value of pagan prophecies and oracles for an interpretation of biblical texts. The focus is on pagan critics of these prophecies and oracles. It concludes that people who thought critically about prophecies and oracles reflected on how gullible audiences were exploited and deceived by charlatans, if and what (pecuniary) demands were made, to whom and how oracles were given, what their effects were on society and individuals, and other related questions.—C.R.M.

716. M. DUBUISSON, "Le 'procurateur' de Judée," *Revue Belge de Philologie et d'Histoire* [Brussels] 77 (1, '99) 131-136.

Tacitus' application of the word *procurator* to Pontius Pilate in *Annales* 15.44 has generally been interpreted as a mistake, especially since the 1961 discovery of an inscription at Caesarea Maritima in which Pilate is called *[prae]fectus*. The article proposes that Tacitus' testimony about Jesus' death be read in this way: "The Christ was handed over for punishment while Tiberius governed through the mediation of Pontius Pilate his procurator." In this reading *procurator* refers to Pilate's relationship and service to the emperor Tiberius rather than to his official position in Judea.—D.J.H.

717. A. T. FEAR, "Status Symbol or Leisure Pursuit? Amphitheatres in the Roman World," *Latomus* [Brussels] 59 (1, '00) 82-87.

There is little solid evidence for the claims that Roman towns were dominated by their amphitheaters or that these edifices functioned as markers of Romanization.—D.J.H.

718. N. G. L. HAMMOND, "Alexander's Newly-founded Cities," *GkRomByzStud* 39 (3, '98) 243-269.

The article first examines general statements about Alexander's newly founded cities that are found in the writings of ancient historians concerning the number, origin, and age of the Epigonoi ("successors"); the significance of the number and date; foundations in particular regions and places; Alexander's plans for further foundations; Alexander's purposes in founding new cities; and the size and significance of Alexander's cities. Then it offers methodological criticisms of the approaches taken to the question by W. W. Tarn and P. M. Fraser.—D.J.H.

719. S. J. JOUBERT, "*Patronatus* as dominante sosiale sisteem in die Romeinse wêreld gedurende die Nuwe-Testamentiese era (Patronage as dominant social system in the Roman world during the New Testament era)," *SkrifKerk* 21 (1, '00) 66-78.

Patronage was one of the most important forms of social exchange in the Roman world, functioning as a pervasive, voluntary form of interaction between socially unequal individuals and groups involved in a reciprocal exchange of material goods and services. The essay presents an overview of various forms of interaction between patrons and clients in the Roman world (e.g. former masters and freedmen, the emperor and the *populus Romanus,* brokers as mediators of imperial benefits to their clients—the example of Pliny, patronage as friendship, the functions of patrons in the Roman *collegia*). Finally it considers the implications of Roman patronage for NT interpretation.—C.R.M.

720. T. J. KRAUS, "(Il)literacy in Non-Literary Papyri from Graeco-Roman Egypt: Further Aspects of the Educational Ideal in Ancient Literary Sources and Modern Times," *Mnemosyne* 53 (3, '00) 322-342.

The formulas used for distinguishing illiterates from others in Greco-Roman Egypt may be categorized in three types: "who does not know letters"; "who is illiterate"; and "who writes slowly." The administration of Greco-Roman Egypt was based on the Greek language, and all those who could not read and write Greek were designated as illiterates. Even if illiteracy might have been a widespread phenomenon in Greco-Roman Egypt, possibly even among officials, one should not generalize about the social classes, professions, or nativity of those who were illiterate.—D.J.H.

721. D. LATEINER, "Marriage and the Return of Spouses in Apuleius' *Metamorphoses,*" *ClassJourn* 95 (4, '00) 313-332.

The paper examines twelve spoiled marriages in Apuleius' *Metamorphoses,* many of them the consequences of unexpected arrivals, usually of husbands. It argues that Lucius, if not Apuleius, views marriage as undependable, sexual trust as unimaginable, and conjugality as a likely source of humiliation and amusement for others. It treats unexpected and unwelcome returns of unsuspecting or suspicious husbands, welcome returns of disguised lovers or husbands, Apuleius' manipulation of the homecoming husband motif for his novel's presentation of human or divine heterosexual bonding, and the unusual ultimate union of the internal narrator with the (untold) myths of Isis playing in the background.—D.J.H.

722. J. MÉLÈZE MODRZEJEWSKI, "What is Hellenistic Law? The Documents of the Judean Desert in the Light of the Papyri from Egypt," *QumChron* 9 (1, '00) 1-16.

After defining Hellenistic law as Greek law practiced by the Greek-speaking immigrants within the kingdoms stemming from Alexander's conquests, the article illustrates the permanence of Hellenistic law in these monarchies with reference to laws about marriage, family structures, and handing down property by means of succession.—D.J.H.

723. H.-P. MÜLLER, "Daphnis – ein Doppelgänger des Gottes Adonis," *ZeitDeutschPalVer* 116 (1, '00) 26-41.

To the pair Tammuz-Adonis also belongs Daphnis whose cult was brought to Sicily by Phoenician colonists. Both Adonis and Daphnis were youthful shepherds, were loved by goddesses, suffered and died, and were lamented ritually on account of their deaths. After setting out the problem of Daphnis, the article discusses the origin of his name, his place in ancient religion and literature, and some consequences for understanding religion and culture in the ancient Mediterranean world.—D.J.H.

724. Y. NADEAU, "The Death of Aeneas – Vergil's Version (and Ovid's). An Insight into the Politics of Vergil's Poetry," *Latomus* 59 (2, '00) 289-316.

Those parts of the *Aeneid* that pertain to Aeneas' death are meant to suggest that while Rome will win (has won?) world empire and Augustus will become (has become?) immortal, empires are not eternal and Augustus might fall victim to a plot. Whereas Virgil portrayed Augustus as a *princeps* in the Ciceronian mold, Ovid treated Augustus in a mocking manner.—D.J.H.

725. C. R. PHILLIPS, "Ancient Roman Religion in the Late 1990s," *RelStudRev* 26 (2, '00) 140-145.

After reflecting on how classicists have studied Roman religion, the article describes and evaluates three works published in 1998 by Cambridge University Press: E. Fantham, *Ovid: Fasti Book IV* ("the traditional commentary"); D. Feeney, *Literature and Religion at Rome. Cultures, Contexts, and Beliefs* ("the untraditional literary study"); and M. Beard, J. North, and S. Price, *Religions of Rome* (2 vols., "three specialists speak"). The very existence of these books comes, in the Roman phrase, *bonis auspiciis* for the 21st century.—D.J.H.

726. R. SALLER, "Domitian and His Successors: Methodological Traps in Assessing Emperors," *American Journal of Ancient History* 15 (1, '90['00]) 4-18.

After a brief description of the competing assessments of the emperor Domitian, the article analyzes critically some of the anecdotal and documentary evidence for them, and closes with thoughts about the limitations on writing biographies of emperors. It concludes that methodological obstacles limit the possibility of knowing Domitian's character and assessing his reign in comparison with the "good emperors" following him. [The same fascicle contains articles by K. M. Coleman on Latin literature after A.D. 96 (pp. 19-39), T. C. Brennan on Nerva's reign as a possible turning point for *princeps* and *plebs* (pp. 40-66), and M. T. Boatwright on public architecture in Rome and the year A.D. 96 (pp. 67-90).]—D.J.H.

727. D. C. A. SHOTTER, "Agrippina the Elder – a Woman in a Man's World," *Historia* [Stuttgart] 49 (3, '00) 341-357.

A powerful and controversial presence during much of the reign of Tiberius Caesar was that of his stepdaughter and adoptive daughter-in-law, Agrippina (14 B.C.-A.D. 33). The article examines Agrippina's life and role, and the course of her relationship with Tiberius. It also gives attention to the portrayal of her in Tacitus' *Annales*. It concludes that Agrippina clearly exceeded the bounds of what was expected of a female member of the imperial family at this stage of the principate.—D.J.H.

728. R. C. STEINER, "Semitic Names for Utensils in the Demotic Word-List from Tebtunis," *JournNearEastStud* 59 (3, '00) 191-194.

The list of vessels and tools written in Demotic script of the Roman period (2nd century A.D.) and known as P. Carlsberg 41a is a word list compiled for educational purposes. The article treats only those foreign loanwords (for mortar, saw, chariot, sawhorse, etc.) for which there are plausible Semitic interpretations.—D.J.H.

729r. A. WROE, *Pontius Pilate* (New York: Random House, 2000).

J. GRIFFIN, "The Invented Man," *New York Review of Books* 47 (14, '00) 12, 14-15.—The interest of Wroe's profound and beautifully written study is largely that of seeing how different times and places have filled the tantalizing gaps between what we know about Pilate and what we would like to know. Her feeling for what it must have been like to live in the distant world of Roman Judea is remarkable, vivid, and convincing. It is a pity that she did not take more advice from a specialist who could have easily saved her from a number of small but embarrassingly revealing slips.—D.J.H.

730r. IBID.

R. PRICE, "So Famous, So Little Known," *New York Times Book Review* [New York] June 25 ('00) 7.—This original kind of speculative biography of Pontius Pilate is a substantial tribute to Wroe's Oxford training as a historian, her breadth of reading, and her canny but careful imagination. She has achieved much more than might have been expected. Pilate emerges from Wroe's best pages as a sanely detailed and singular figure, one about whom a serious reader might well be left wanting more.—D.J.H.

Greco-Roman World, §§ 45-92, 310, 452, 675.

The Early Church

731. S. J. DAVIS, "A 'Pauline' Defense of Women's Right to Baptize? Intertextuality and Apostolic Authority in the *Acts of Paul*," *JournEarlyChristStud* 8 (3, '00) 453-459.

The article contends that an intertextual allusion is operative in the scene of Thecla's self-baptism in *Acts of Paul and Thecla* 34 that implicitly presents Thecla's action as the eschatological fulfillment of Paul's scriptural exegesis and teaching on baptism in 1 Cor 10:1-11. This intertextual appeal to apostolic authority in *Acts of Paul and Thecla* may have had a profound effect upon the history of the text's reception among early Christian communities insofar as it represented a "Pauline" defense of women's right to baptize in the early church.—C.R.M.

732. A. DI BERARDINO, "Christianity on the Road," *Augustinianum* 39 (2, '99) 231-244.

This consideration of the travels of Christian missionaries in the first three centuries first highlights references to the movements of Christians in the NT with particular attention to Paul and his associates. Then it focuses on the means of travel and hospitality, respectively.

It observes that the Roman road system, the security of travel, the Greek language and culture, and the Jewish Diaspora facilitated the mobility of Christian preachers.—C.R.M.

733. G. B. FERNGREN, "Medicine and compassion in early Christianity," *Theology Digest* [St. Louis, MO] 46 (4, '99) 315-326.

The doctrines of the incarnation and the *imago Dei* were the twin pillars that supported the whole tradition of Christian philanthropy and private charity. This tradition encompassed and influenced the early church's extensive program of providing care for the sick, its broadened care during crises, the founding of hospitals, and encouraging compassion in medical practice.—D.J.H.

734. G. LÜDEMANN, "Das Urchristentum (I)," *TheolRund* 65 (2, '00) 121-179.

After a list of about ninety books on primitive Christianity published in various languages since the mid-1980s, this installment [see § 32-355] first considers the issues of delimiting primitive Christianity and the tasks and methods of its presentation (with reference to the works of S. Alkier, W. Baird, J. Becker, W. Bauer, and T. A. Robinson). Then it discusses various attempts at treating the history of early Christianity (by L. Schenke, W. Schmithals, K. Berger, F. Vouga, A. Vögtle, W. Simonis, F. F. Bruce, etc.).—D.J.H.

735. W. RORDORF, "'Τὰ ἅγια τοῖς ἁγίοις,'" *Irénikon* 72 (3-4, '99) 346-364.

Didache 9:5 forbids giving the eucharistic elements referred to as "holy things" (τὰ ἅγια) to nonbaptized persons. The "holy ones" (οἱ ἅγιοι) are the baptized (see 9:5), and those whose sins are forgiven (4:4; 10:6). Those in strife with fellow Christians are ordered not to take part in the Eucharist lest their sacrifice be desecrated.—D.J.H.

736. J.-M. ROSENSTIEHL, "Un voyage dans l'Au-delà, vers l'an mil. Brèves remarques autour d'une apocalypse byzantine," *RevHistPhilRel* 80 (1, '00) 93-104.

The article discusses the little known Byzantine apocalypse *Revelations of ps.-Methodius* with particular attention to its utilization of themes that originated in pseudepigraphic literature and their transmission through time and space (with Syria playing the most important role) resulting in the appearance of ancient Near Eastern material in late literary texts.—C.R.M.

737. G. F. SNYDER, "Sea Monsters in Early Christian Art," *BibRes* 44 ('99) 7-21.

The frequent artistic representations of Hercules wrestling with a sea monster depict narratives that occur in Latin and Greek literature. In Jewish literature the sea and sea monsters reflect the Near Eastern combat myth. During the Second Temple period and through the NT, the sea and sea monsters came to symbolize political oppressors. Christians in the 3rd century used the iconography of the Hellenistic sea monster and the story of Jonah to signify the presence of the Christian in an alien, oppressive culture. Eleven photographs accompany the main text.—D.J.H.

738. R. TREVIJANO ETCHEVERRÍA, "Bibliografía Patrística Hispano-luso-americana, XI (1997-1998)," *Salmanticensis* 47 (1, '00) 85-147.

This bibliography [see § 43-738] of 627 articles and books on patristics published in Spanish and Portuguese in 1997 and 1998 appears under the following headings: general, NT and

Apocrypha, authors, liturgy, juridical matters and creeds, the teaching of authors and the history of dogmas, gnosticism, and patristic exegesis of the OT and NT.—D.J.H.

739. M. Wallraff, "Die Ursprünge der christlichen Gebetsostung," *ZeitKirchGesch* 111 (2, '00) 169-184.

The prayer life of early Christians was marked by the custom of facing toward the east, even though this practice is not mentioned in the NT or the earliest Christian writings. There is abundant evidence for praying toward the east in ancient Jewish and pagan sources, and it is likely that these traditions influenced one another.—D.J.H.

740. D. Weber, "Zweiter Bericht über lateinische Editionen und Hilfsmittel aus dem Gebiet der Patristik," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 4 (1, '00) 3-12.

This installment [see § 43-1495] treats sixty-one recent publications on Latin patristics under four headings: editions and translations, concordances, catalogues of manuscripts of patristic texts, and electronic research tools.—D.J.H.

741. G. A. Wells, "Doing Without Jesus: Some Aspects of Second-Century Christianity," *JournHighCrit* 6 (2, '99) 210-215.

First-century Christian writers who predate or are early enough to be independent of the Gospels fail to confirm what is said of Jesus in them. Some 2nd-century apologists (Tatian, Theophilus) write almost as if the Gospel traditions did not exist because for them Christianity was essentially a monotheistic philosophy, not a historically based religion. Nevertheless, for all their unexpected silences, they betray an acquaintance with the Jesus tradition that is not to be found in the Pauline and other early epistles.—C.R.M.

742. F. Winter, "Frühes Christentum und Gnosis in Ägypten. Das Zeugnis der Privatbriefliteratur der ersten Jahrhunderte," *ProtoBib* 9 (1, '00) 47-70.

Thorough examination of three selected examples of private correspondence on papyrus from ancient Egypt (P. Harr. I 107; P. Kell. I 63; P. Oxy. XLII 3057) provides insights into the difficulty of classifying these texts as "Christian," "gnostic," or "certainly not Christian." These texts serve as a living illustration of W. Bauer's theses in *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934) concerning the fundamental uncertainties that are connected with the pursuit of the history of the early church, above all with regard to the question about "orthodox" and "nonorthodox."—C.R.M.

743. J. L. P. Wolmarans, "Organisational behaviour in the *Didache*," *Acta Patristica et Byzantina* [Pretoria] 10 ('99) 199-209.

This study examines *Didache* synchronically and comprehensively within the framework of the modern discipline of organizational behavior in order to gain insight into the spread and success of early Christianity. It treats the internal and external environment as reflected in *Didache;* the vision and mission advanced by *Didache;* the implementation of this vision and mission—in the organizational structure of Christian communities, organizational rituals and their functions, and the behavior required of members; and the motivation provided by *Didache,* within a reward and punishment framework, to enable members to adopt the required behavior and remain loyal to the organization.—C.R.M.

Early Church, §§ 45-91, 94, 152, 292, 487, 522, 687.

Gnosticism

744. E. ALBRILE, "I Magi e la 'madre celeste.' Appunti per una teologia del sincretismo Iranico-Mesopotamico," *Antonianum* 75 (2, '00) 311-332.

In treating the magi-kings, the Syriac *Chronicle of Zuqnīn* places next to the Father-Creator a figure known as the "Greatness" (*Rabūttā*) from whom arises a star. The article situates these concepts against their Mesopotamian and Iranian background, and relates them to Mandaeism and to "Sethian" documents in the Nag Hammadi corpus (*Apocalypse of Adam, Zostrianos*).—D.J.H.

745. H. W. ATTRIDGE, "Valentinian and Sethian Apocalyptic Traditions," *JournEarlyChristStud* 8 (2, '00) 173-211.

After reviewing recent contributions by B. Daley and D. Frankfurter on the relation between "apocalyptic" and "gnostic" traditions, the essay focuses on two related textual collections (Valentinian and Sethian corpora in the Nag Hammadi collection) and tests whether there are specific differences in their appropriation of Jewish apocalyptic elements. It proposes that Valentinian teachers eschewed the literary trappings of Jewish and early Christian apocalyptic literature; although occasionally interested in "visions," they presumed that the major "ascent" was eschatological. "Sethians," much closer to their Jewish literary roots, used apocalyptic literary conventions and apparently did engage in practices designed to provide revelatory experience. Nonetheless, they distanced themselves from their Jewish roots, particularly in texts with evidence of a ritual setting for revelatory experience.—C.R.M.

746. C. E. HILL, "Cerinthus, Gnostic or Chiliast? A New Solution to an Old Problem," *JournEarlyChristStud* 8 (2, '00) 135-172.

The patristic picture of Cerinthus appears Janus-faced, presenting at once a primitive gnostic arch-heretic and a chiliastic and materialistic "Judaizer." After considering conflicting reports about Cerinthus and scholarly attempts to solve the problems, the article examines and evaluates the conventional sources for our knowledge of the tradition of Cerinthus (Epiphanius and the "Judaic" Cerinthus, Irenaeus and the "gnostic" Cerinthus). Then it proposes a construction of the evidence that makes sense of the diverse data and offers a plausible accounting of the teaching of a real person. In Cerinthus we are presented with an outlook that sought to supersede at once both the Judaism and the (Johannine) Christianity it knew.—C.R.M.

747. S. PETERSEN, "'Natürlich, eine alte Handschrift'. Nag Hammadi, die Gnosis und das Neue Testament," *ZeitNT* 2 (4, '99) 2-11.

After introducing the topic of lost and rediscovered manuscripts with reference to U. Eco's *The Name of the Rose,* the article briefly reviews the story of the discovery and publication of the Nag Hammadi writings and provides an overview of their contents. Then it discusses the definition of gnosis (church-historical, religious-historical, and philosophical perspectives); gnosis and the diversity of early Christianity; *Gospel of Thomas* in the context of early Christian literature; and Nag Hammadi, gnosis, and women.—C.R.M.

748. M. ROBERGE, "The Paraphrase of Shem (NH VII,1) as an Ascent Apocalypse," *Muséon* 113 (1-2, '00) 25-54.

After briefly noting the compositional difficulties of the final pages of *Paraphrase of*

Shem, the article suggests that the tractate meets the requirements of the apocalyptic genre and analyzes it according to the following outline: the narrative framework, the content of the revelation on a temporal basis, the content of the revelation on a spatial basis, and the transformation of the seer at the end of his mystical experience. It concludes that *Paraphrase of Shem* provides us with a striking example of an ascent apocalypse.—C.R.M.

749. A. SIVERSTEV, "The *Gospel of Thomas* and Early Stages in the Development of the Christian Wisdom Literature," *JournEarlyChristStud* 8 (3, '00) 319-340.

The article investigates the relation of *Gospel of Thomas* to the personified Wisdom tradition on the one hand, and to the Syriac Christian tradition of the impersonal divine redeemer on the other. It finds that *Gospel of Thomas* perfectly fits the theological agenda of early Syriac literature of the 2nd-3rd centuries, sharing with it not only an overall perspective but also technical language and symbolism. Nevertheless, *Gospel of Thomas* and early Syriac literature represent consecutive stages in the history of a single theological idea. The Syriac writings represent the more mature stage in the development of the notion of personal deification. The idea of Jesus as personified Wisdom could exist in parallel with or be an attempt at taming personal deification theology. Emphasis on the significance and uniqueness of Wisdom as personified in the historical Jesus ran contrary to the major postulate of deification theology, namely, that the heavenly Jesus is a state of being not limited to the historical Jesus.—C.R.M.

750. M. WALDSTEIN, "Hans Jonas' Construct 'Gnosticism': Analysis and Critique," *Journ EarlyChristStud* 8 (3, '00) 341-372.

Jonas's category "gnosticism" is shaped by two main principles: (1) an overarching historical hypothesis about "the spirit of late antiquity" adopted from O. Spengler, and (2) a set of hermeneutical principles governing what he calls "existential interpretation." Jonas's approach to gnostic texts is very much an engaged approach in which his own early existentialist philosophical position functions as a criterion for *Sachkritik.* Jonas's theses are fascinating in their insightful soaring above the details of earth. But they tend to misrepresent the actual history suggested by the Nag Hammadi texts. Close analysis of *Apocryphon of John* shows that it was not an expression of a broad "spirit of late antiquity" characterized by *Entweltlichung,* but rather a very particular and in many respects idiosyncratic eddy in the broad stream of Hellenistic Judaism.—C.R.M.

Gnosticism, § 45-742.

NOTES ON JOURNALS

Ceased Publication

Jerusalem Perspective (Jerusalem), with no. 56 (1999).

Changed

Église et Théologie is now *Theoforum* (Faculté de théologie, Université Saint-Paul, 223, rue Main, Ottawa K1S 1C4, Canada), with vol. 31, no. 1 (2000). Three times per year, $46.80 Can.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

A. K. M. ADAM (ED.), *Handbook of Postmodern Biblical Interpretation* (St. Louis, MO: Chalice, 2000, paper $29.99) xii and 322 pp. Bibliography. Indexed. LCN: 00-010043. ISBN: 0-8272-2971-2.

This introduction to postmodern biblical interpretation presents forty essays on major figures and key concepts. The contributors include Adam on author, C. A. Newsom on M. M. Bakhtin, K. Surin on culture and cultural criticism, D. W. Odell-Scott on deconstruction, Y. Sherwood on J. Derrida, M. A. Tolbert on gender, F. W. Burnett on historiography, B. J. Stratton on ideology, T. K. Beal on intertextuality, A. Wilson on J. Kristeva, G. Hens-Piazza on J.-F. Lyotard, D. Boyarin on midrash, S. D. Moore on postcolonialism, W. A. Beardslee on process, L. C. Schneider on queer theory, B. O. Long on scholarship, J. W. Flanagan on space, and P. D. Kenneson on truth.

G. ADAM ET AL., *Einführung in die exegetischen Methoden* (7th ed.; Gütersloh: Kaiser/Gütersloher Verlagshaus, 2000, paper DM 29.80) 149 pp. Bibliographies. ISBN: 3-579-02651-3.

The revised form of what has become a classic introduction to exegetical methodology [see *NTA* 21, p. 75], this volume presents essays by O. Kaiser on OT exegesis, W. G. Kümmel on NT exegesis (revised and expanded by O. Merk), and Adam on scholarly tools and ways of proceeding. The chapter on NT exegesis deals with various aspects of NT study (textual criticism, philology, issues of introduction, the task of exegesis, tools) and illustrates their value with reference to Rom 5:1-11 and Mt 12:22-37.

G. AICHELE (ED.), *Culture, Entertainment and the Bible,* JSOT Supplement Series 309 (Sheffield, UK: Sheffield Academic Press, 2000, £46 or $75) 229 pp., 17 figs., 2 tables. Bibliography. Indexed. ISBN: 1-84127-075-X.

The eleven essays in this volume deal with the adoption of biblical language and narrative and the presentation of "biblical" images and themes in popular literature, art, and mass media. They appear under three headings: popular entertainment (five); art, literature, music (four); and ideology (two). The three articles most pertinent to the NT field are by S. L. Graham on "some day my prince will come"—the Gospel according to St. Walt (Disney); T. Pippin and Aichele on "the cut that confuses, or: in the penile colony"—circumcision in the OT and NT; and C. Vander Stichele on Apocalypse, art, and abjection—images of the Great Whore. The other contributors are F. C. Black, R. G. Walsh, L. L. Rowlett, R. C. Heard, H. Leneman, P. S. Kramer, J. W. Tarlin, and E. Runions. A. Brenner has provided a six-page foreword.

R. ALTHANN (ED.), *Elenchus of Biblica, 1996,* Elenchus of Biblical Bibliography 12 (Rome: Editrice Pontificio Istituto Biblico, 2000, paper) 690 pp. Indexed. ISBN: 88-7653-612-4.

This volume of the *Elenchus* for 1996 [see *NTA* 42, pp. 571-572; 43, p. 365] provides bibliographical information for 11,163 books and articles under twenty general headings (with many subdivisions): bibliography, introduction, texts and versions, exegesis of the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, NT exegesis in general, Gospels, Luke's work, the Johannine corpus, Paul and others, biblical theology, biblical philology, postbiblical sources, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and the history of biblical studies.

J. E. BARNHART AND L. T. KRAEGER, *In Search of First-Century Christianity,* Ashgate New Critical Thinking in Theology & Biblical Studies (Aldershot, UK—Burlington, VT: Ashgate, 2000, $69.95) viii and 217 pp., table. Bibliography. Indexed. LCN: 99-056780. ISBN: 0-7546-1238-4.

Barnhart, professor of philosophy and religious studies at the University of North Texas, and Kraeger, lecturer in the department of literature and language at Grayson County College in Denison, Texas, contend that Jesus Christ should be viewed as a cultural emergent who developed as Paul and other thinkers sought to solve problems that grew out of the universal human condition of finitude and tragedy within a special Greco-Roman political setting. After a four-page introduction, they treat the Renaissance and the Bible, Thucydides' history and Chariton's novel, Paul the apostle (problems in the paradigm), Paul the Hellenistic Jew, Paul and two Jews of Alexandria (Wisdom, Philo), Paul and 2 Esdras, Paul on sinful desires and divine providence, an apocalyptic vision of ultimate power, versions of the Jesus story, M. J. Borg's Jesus and P. N. Anderson's Christ, Jesus as king, whether Jesus is a legend, tragedy and gospel, culturology, and Christ and human vulnerability.

K. BERGER AND C. NORD, *Das Neue Testament und frühchristliche Schriften* (Frankfurt—Leipzig: Insel, 1999, DM 64 or €32.75) 1373 pp. ISBN: 3-458-16970-9.

This volume presents brief introductions (distinctive character, author, dating, addressees, problems, theology) and lightly annotated translations for all early Christian writings (NT, Apostolic Fathers, apocryphal Gospels and Acts, letters, etc.) composed between A.D. 50 and 200. The texts are arranged in chronological order from the early 50s of the 1st century (2 and 3 John, 1 and 2 Thessalonians, 1 Peter, 1 John, James, 1 and 2 Corinthians, etc.) to the late 2nd century (hymns in *Acts of John, Acts of Thomas,* and other sources). In their 22-page introduction, Berger and Nord explain their principles of inclusion, presentation, and translation.

M. J. BROWN, *What They Don't Tell You. A Survivor's Guide to Biblical Studies* (Louisville, KY: Westminster John Knox, 2000, paper $10.95) xv and 157 pp. ISBN: 0-664-22220-X.

Intended to explain the mind-set (or presuppositions) that scholars use implicitly when interpreting the Bible, this guide first explains the aims of Bible study and the aims of biblical scholarship. Then it provides twenty-eight "rules of thumb" for reading and interpreting biblical texts, for understanding biblical scholarship, and for surviving biblical scholarship. Examples of the rules of thumb are the following: (2) Be careful not to read your modern assumptions into ancient texts; (17) Always go for the more difficult reading; and (20) Most biblical scholars can't agree on lunch, much less the precise meaning of a text. Brown is assistant professor of NT and Christian origins at Candler School of Theology, Emory University, in Atlanta, GA.

G. CARON ET AL., *Women Also Journeyed with Him. Feminist Perspectives on the Bible* (Collegeville, MN: Liturgical Press, 2000, paper $24.95) xi and 179 pp. LCN: 00-026308. ISBN: 0-8146-5892-X.

The English version of *Des femmes aussi faisaient route avec lui* (1995), this volume contains essays by É. J. Lacelle on feminist readings and perspectives in theology, O. Genest on feminist theories in the interpretation of the Bible, A. da Silva on the condition of women in Mesopotamian and biblical literature, J.-J. Lavoie on woman in the Song of Songs, A. Myre on the NT in the *Women's Bible Commentary,* J.-F. Racine on three approaches to the position of women in the Q document (H. Taussig, L. Schottroff, and A.-J. Levine), M. Gourgues on who is misogynist—Paul or certain Corinthians (a note on 1 Cor 14:33b-36), M. Girard on love as subjection—the Christian ideal for husbands and wives (a structuralist study of Eph 5:21-33), and Caron on the authority of the Bible challenged by feminist hermeneutics. J.-P. Prévost has provided a five-page foreword.

S. CARRARINI, *Se uno scriba diventa discepolo... Parrocchia e volontariato in ascolto della Parola,* Lettura pastorale della Bibbia, Bibbia e spiritualità (Bologna: Dehoniane, 2000, paper 40,000 L or €20.66) 304 pp. ISBN: 88-10-21105-7.

Developed in the context of the author's experience in parish ministry, the biblical reflections and meditations in this volume appear under five headings: Christmas (Phil 2:1-11; Mt 1–2; Lk 1:26-56; 2:8-38), Easter (Lk 22:31-46; Genesis 4 and Mt 26–27; Mk 8:31–9:13 and 1 Cor 1:17–2:5; Lk 23:32-49; 1 Cor 15:1-34; Jn 20:24-29; 21:1-19), with the power of the

Spirit (OT texts about Samuel, Elijah, Amos, Hosea, and Jonah), Matthew's Gospel (chaps. 5–7; 8–9; 10; 13; 18; 24-25; 26–27), and Revelation (various texts plus lengthy treatments of chaps. 2–3; 4–11; 12–13 and 17–20; and 21–22).

B. CHILTON AND C. A. EVANS (EDS.), *James the Just and Christian Origins,* Supplements to Novum Testamentum 98 (Leiden—Boston—Cologne: Brill, 1999, 119 gld. or $67) xi and 299 pp. Bibliography. Indexed. ISBN: 90-04-11550-1.

After a thirteen-page introduction by Chilton, the first four essays in this volume concern issues of background and context: P. Davies on James in the Qumran scrolls; P. H. Davids on Palestinian traditions in the epistle of James; J. Neusner on vow-taking, the Nazirites, and the Law—whether James' advice to Paul accords with halakah; and S. McKnight on a parting within the way—Jesus and James on Israel and purity. Then there are four papers on James and Jewish Christianity: W. R. Farmer on James the Lord's brother, according to Paul; M. Bockmuehl on Antioch and James the Just; R. J. Bauckham on the offense for which James was put to death; and Evans on Jesus and James as martyrs of the Temple. Chilton has provided a seventeen-page reflection on conclusions and questions.

M. COUCH (ED.), *An Introduction to Classical Evangelical Hermeneutics. A Guide to the History and Practice of Biblical Interpretation* (Grand Rapids: Kregel, 2000, paper $15.99) 371 pp. Indexed. LCN: 99-33767. ISBN: 0-8254-2367-8.

The contributors (Couch, L. V. Crutchfield, T. O. Figart, B. Hayes, R. M. Johnson, R. L. Penney, and P. L. Tan) to this introduction to evangelical biblical hermeneutics contend that grammatical-historical interpretation is most carefully followed when the interpreter is informed by premillennial, dispensational theology. Under the heading "God has spoken" they deal with such topics as inspiration and inerrancy, systematic theology and hermeneutics, theological and prophetic systems throughout history, principles of hermeneutics, and symbols and types in prophecy. Next under "interpretive systems throughout history" they treat the early Church Fathers and the foundations of dispensationalism; the allegorists who undermined the normal interpretation of Scripture; Calvinism, dispensationalism, and later history; the dispensations of C. Hodge; and hermeneutics and the covenants of Scripture. Then under "interpreting the church" they discuss covenant theology and the doctrine of the church; dispensational hermeneutics and the doctrine of the church; the dispensation of the Law replaced by the dispensation of the church; and so forth. Finally under "interpreting prophecy" they consider allegorical interpretation and the book of Revelation; the kingdom of God; and whether Ezekiel's temple is literal. An appendix compares covenant theology and dispensational theology.

F. E. DEIST, *The Material Culture of the Bible. An Introduction,* ed. R. P. Carroll, Biblical Seminar 70 (Sheffield, UK: Sheffield Academic Press, 2000, paper £18.95 or $29.95) 348 pp., 41 figs. Bibliography. Indexed. ISBN: 1-84127-098-9.

This volume explores the theoretical and practical implications of the observation that biblical interpretation implies intercultural communication from a cultural anthropological perspective, looks at recent anthropological studies of ancient Israelite society, supplies practical examples of a cultural interpretation of ancient Hebrew narratives, and discusses the impact of the notions of "cultural relativity" and "intercultural communication" for biblical interpretation. Its nine chapters appear under the following headings: culture and interpretation; what do we mean by "culture"?; culture, language, and meaning; environment and meaning; economy and meaning; technology and meaning; social organization and meaning; political organization and meaning; and social control and meaning. At the time of his death in 1997 Deist was professor of ancient Near Eastern studies at the University of Stellenbosch. Carroll prepared Deist's manuscript for publication, and P. R. Davies completed the task when Carroll died in May 2000.

F. G. Downing, *Making Sense in (and of) the First Christian Century,* JSNT Supplement Series 197 (Sheffield, UK: Sheffield Academic Press, 2000, £50 or $80) 268 pp. Bibliography. Indexed. ISBN: 1-84127-124-1.

After a six-page introduction, this collection presents thirteen essays on "honor" among exegetes [§ 44-15]; persons in relation; forgivingness?—of forgiveness?—or the remission of offenses?; the ambiguity of "the Pharisee and the toll-collector" (Lk 18:9-14) in the Greco-Roman world of late antiquity [§ 36-1334]; the woman from Syrophoenicia and her doggedness—Mk 7:24-31 and Mt 15:21-28 (1992); deeper reflections on the Jewish Cynic Jesus [§ 42-1599]; Cynics and Christians, Oedipus and Thyestes [§ 37-1633]; exile in formative Judaism; common strands in pagan, Jewish, and Christian eschatologies in the first Christian centuries [§ 40-1131]; ontological asymmetry in Philo, and christological realism in Paul, Hebrews, and John [§ 35-925]; magic and skepticism in and around the 1st century A.D.; interpretation and the "culture gap" [§ 32-14]; and "reflecting" in the 1st century A.D.—1 Cor 13:12 [§ 28-1051]. Downing is an honorary research fellow in the department of religions and theology at the University of Manchester.

M. W. Dube, *Postcolonial Feminist Interpretation of the Bible* (St. Louis, MO: Chalice, 2000, paper $32.99) ix and 221 pp. Bibliography. Indexed. LCN: 00-008998. ISBN: 0-8272-2963-1.

After defining the problem of the postcolonial condition in relation to the Bible and to feminisms, Dube, senior lecturer in biblical studies at the University of Botswana, introduces some postcolonial theories, discusses method in ancient imperializing texts, in modern imperializing texts, and in decolonizing literature, respectively, and takes up "the doubly colonized decolonizing method." Finally she presents a postcolonial feminist reading of Mt 15:21-28 by treating empire and mission in Matthew, decolonizing white western readings of Mt 15:21-28, and the continuing struggle. She concludes that theorizing the story of Rahab as a woman who embodies two intertwined forms of oppression is a useful reading strategy in the postcolonial era because it helps feminist readers to resist oppression and highlights the fact that, while women are patriarchally colonized, some women are doubly colonized.

J. K. Elliott, *A Bibliography of Greek New Testament Manuscripts,* Society for New Testament Studies Monograph Series 109 (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 2000, $64.95) xxv and 287 pp. ISBN: 0-521-77012-2.

This considerably revised and expanded version of the work described in *NTA* 33, p. 377 includes material published since 1989 as well as articles and references not included in the first edition. After a seventeen-page introduction, it provides bibliographical information about the papyri, majuscules, minuscules, lectionaries, and unregistered manuscripts. The work is intended for those who are interested in a particular NT manuscript and wish to know if it is published as a facsimile, or if a photographic reproduction or collation is available, or if a major study of its textual character has been undertaken. Elliott is professor of NT textual criticism at the University of Leeds.

C. A. Evans (ed.), *The Interpretation of Scripture in Early Judaism and Christianity. Studies in Language and Tradition,* JSP Supplement Series 33, Studies in Scripture in Early Judaism and Christianity 7 (Sheffield, UK: Sheffield Academic Press, 2000, £55 or $85) 488 pp. Indexed. ISBN: 1-84127-076-8.

After a five-page introduction by Evans, this volume presents six papers on interpretation of Scripture in intertestamental traditions: S. B. Chapman on "the law and the words" as a canonical formula in the OT, S. Olofsson on "death shall be their shepherd"—an interpretation of Ps 49:15 in the Masoretic text and the Septuagint, K. R. Atkinson on the use of Scripture in the development of militant Davidic messianism at Qumran—new light from *Psalms of Solomon* 17, L. H. Feldman on Josephus' biblical paraphrase as a commentary on contemporary issues, H. Najman on the Torah of Moses—pseudonymous attribution in

Second Temple writings, and B. N. Fisk on one good story deserves another—the hermeneutics of invoking secondary biblical episodes in the narratives of ps.-Philo's *Biblical Antiquities* and *Testaments of the Twelve Patriarchs.* Then there are five essays on interpretation in the NT: J. P. Brown on the noun-vocabulary of Jesus' Aramaic, R. S. Notley on the kingdom of heaven forcefully advancing, B. T. Viviano on Peter as Jesus' mouth—Mt 16:13-20 in the light of Exod 4:10-17 and other models, E. B. Aitken on at the well of living water—traditions in John 4, and Y. Z. Eliav on "interpretive citation" in *Epistle of Barnabas* and the early Christian attitude toward the Temple Mount. Finally there are five articles on interpretation in the rabbis and the Targums: C. M. M. Brady on the role of *mdt dynʾ* in the Targums, A. J. Saldarini on "Is Saul also among the prophets?"—scribes and prophets in *Targum Jonathan,* R. Kalmin on Doeg the Edomite—from biblical villain to rabbinic sage, J. Ribera-Florit on the use of the *derash* method in *Targum of Ezekiel,* and E. M. Menn on *Targum of the Song of Songs* and the dynamics of historical allegory.

Explorer la Bible. Vademecum pour le lecteur des Écritures (Montreal: Médiaspaul, 1999, paper $19.95 Can.; Paris: Cerf) 308 pp., 7 maps, 2 tables. Bibliography. ISBN: 2-89420-377-2 (M), 2-204-06359-2 (C).

The French version of a work published in Italian in 1996 under the title *Vademecum per il lettore della Bibbia,* this volume first discusses the books of the OT; the books of the NT; the languages of the Bible; and the principal manuscripts, codices, and versions. Next it deals with the reading of Scripture: the Hebrew reading, the methods of biblical interpretation, the great interpreters of the Bible in the Hebrew tradition, and the great interpreters of the Bible in the Christian tradition (with two appendixes). Then it deals with terminology: the usage of certain terms, the names of God, and the calendar of Israel. Finally it provides a glossary of terms used in biblical and related studies, and offers a brief history of Israel from the patriarchs to the first four centuries of the postbiblical era. J. A. Soggin has provided a three-page preface, and P. De Benedetti has supplied a two-page foreword.

J. C. Exum (ed.), *Virtual History and the Bible* (Leiden—Boston—Cologne: Brill, 2000, paper 90.35 gld. or $51) iii and 204 pp. LCN: 99-049028. ISBN: 90-04-11555-2.

The seventeen essays in this volume (which appeared also as an issue of *Biblical Interpretation*) explore how different the course of history and the present century might have been if certain events in ancient (especially biblical) history had not happened. Besides Exum's introductory essay on the value of virtual history—alternatives, counterfactuals, and the Bible [§ 44-1516], the five papers most pertinent to the NT field are by P. R. Davies on what if the Lord's anointed (Onias III) had lived [§ 44-2027], L. C. A. Alexander on what if Luke had never met Theophilus [§ 44-1704], R. Bauckham on what if Paul had travelled East rather than West [§ 44-1784], J. D. Crossan on earliest Christianity in counterfactual focus [§ 44-2124], and P. Perkins on what if Jerusalem stood—the destruction of Jerusalem in A.D. 70 and Christian anti-Judaism [§ 44-2048]. The other contributors are K. W. Whitelam, L. L. Grabbe, S. Ackerman, T. L. Thompson, E. A. Knauf, E. Ben Zvi, D. Edelman, R. P. Carroll, N. P. Lemche, J. Blenkinsopp, and A. G. Auld.

G. D. Fee, *Listening to the Spirit in the Text* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $12; Vancouver, BC: Regent College Publishing) ix and 180 pp., fig. LCN: 00-041730. ISBN: 0-8028-4757-9 (E).

The first seven essays in this collection appear under the heading "the text and the life in the Spirit": exegesis and spirituality—completing the circle [§ 40-1318], reflections on commentary writing [§ 34-1023], being a trinitarian Christian (1992), Pauline spirituality (1992), the NT view of wealth and possessions (1981), gender issues—from Paul's perspective [§ 44-320], and the bishop and the Bible [§ 38-1285]. The remaining five papers concern "the text and the life of the church": the Holy Spirit and worship in the Pauline churches, a Pauline theology of glossolalia [§ 40-323], *laos* and leadership under the new covenant [§ 34-818], church order in the Pastorals [§ 30-1219], and the kingdom of God and the church's global mission (1991). Fee is professor of NT studies at Regent College in Vancouver.

T. FORNBERG, *The Bible in a World of Many Faiths,* Tro & Tanke 2000:3 (Uppsala: Svenska kyrkans forskningsråd, 2000, paper) 154 pp., 11 figs. Bibliographies. ISBN: 91-88774-15-5.

The thirteen essays in this collection concern the holy gospel [§ 42-1232]; recent trends in NT research [§ 32-2]; textual criticism and canon—some problems [§ 31-50]; anti-Pharisaic polemic and Jewish-Christian dialogue (1988); Matthew and his readers [§ 44-909]; Abraham in the time of Christ [§§ 43-2041; 44-1373]; the figure of Peter in Matthew and 2 Peter [§ 40-1450]; deicide and genocide—Matthew, the death of Jesus, and Auschwitz [§ 43-1671]; biblical arguments and the theology of religions; the Bible and the many faiths—harmony or conflict [§ 40-1683]; God, the fathers, and the prophets—the use of Heb 1:1 in recent theology of religions (1995); the cross, the snake, and the lotus—the role of images for interreligious understanding (1998); and Kirishitan as an enforced experiment in religious inculturation (1998). Some of the articles have been translated from Swedish, while those first published in English have been checked and revised where necessary. The bibliographical information has been simplified, and the system of footnotes and abbreviations and other formal details have been made consistent throughout the volume. Fornberg is associate professor of NT exegesis at Uppsala University and director of the Swedish Theological Institute in Jerusalem.

H. FRANKEMÖLLE (ED.), *Lebendige Welt Jesu und des Neuen Testaments. Eine Entdeckungsreise* (Freiburg—Basel—Vienna: Herder, 2000, DM 68 or €34.77) 200 pp. Illustrated. Indexed. ISBN: 3-451-26898-1.

Intended as a help toward discovering the NT, this volume first presents essays on the NT in the world in which we live (A. Mertin), films (M. Magers and P. Osterfeld), modern literature (V. Garske), and art (J. Meyer zu Schlochtern). Then it discusses the world of Jesus and the NT communities in historical perspective, with contributions by K. Löning on early Judaism as the history-of-religions context of the NT; W. Bösen on social-historical aspects of the world of Jesus; M. Ebner on Christianity in the Greco-Roman world; R. Kampling on Jewish reform movements and early Christianity; and Frankemölle on what we know about Jesus, on the NT texts, on Paul's role in Christianity, on Jesus Christ and the oneness of God, on the central points of NT theologies, and on what is Christian in the NT. Finally there are four chapters on the interpretation and appropriation of the NT today: Frankemölle on the role of Scripture in theology and the church, and on whether there is a new reading in Christian-Jewish dialogue; and H. Bee-Schroedter on how children and young people read NT texts (readings of the Bible from the perspective of developmental psychology), and on readings of the Bible from a feminist perspective (how women exegetes approach Mary of Nazareth).

T. FRIBERG, B. FRIBERG, AND N. F. MILLER, *Analytical Lexicon of the Greek New Testament,* Baker's Greek New Testament Library 4 (Grand Rapids: Baker, 2000, $44.99) 439 pp. Bibliography. LCN: 00-024983. ISBN: 0-8010-2135-9.

After an eighteen-page introduction, this analytical lexicon of the Greek NT presents an alphabetical arrangement of every Greek form found in the major printed editions of the Greek NT. Thus it seeks to be a lexicon of the NT's language in all its manuscript forms. It is aimed at users who want at their fingertips a complete lexicon with meanings and definitions, yet who do not require material found in the more technical lexicons. It includes the use of grammatical tags developed in modern linguistics. Each entry provides the Greek word (e.g. ἀγενεαλόγητος, -ον), a definition (literally *without genealogy* or *ancestral record;* in the NT of holding an office independently of natural descent *without* [*relying on*] *ancestral line, without* [*record of*] *descent* [HE 7.3 = Heb 7:3]), the NT form(s), and a grammatical analysis (A--NM-S = adjective--nominative, masculine-singular). Also included are appendixes on crossed-over adjectives and on a theory of deponent verbs as well as a glossary. T. and B. Friberg are field linguists and teachers of graduate linguistics working in Southeast Asia, and Miller taught at Vennard College for many years and served as a Greek consultant for Wycliffe Bible translators until her death in 1997.

G. GOLDSWORTHY, *Preaching the Whole Bible as Christian Scripture. The Application of Biblical Theology to Expository Preaching* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $20) xv and 272 pp., 18 figs. Bibliography. Indexed. LCN: 00-035429. ISBN: 0-8028-4730-7.

Goldsworthy, lecturer in OT, biblical theology, and hermeneutics at Moore Theological College in Sydney, aims to provide a handbook for preachers that will help them to apply a consistently Christ-centered approach to their sermons. After a seven-page introduction to preaching "nothing but Christ and him crucified," he deals with basic questions we ask about preaching and the Bible: What is the Bible? What is biblical theology? What is preaching? Was Jesus a biblical theologian? and so forth. Then he offers suggestions about preaching Christ in all the Scriptures: OT historical narrative texts, OT Law, OT Prophets, wisdom literature, Psalms, apocalyptic texts, Gospels, Acts and Epistles, and biblical theology.

N. C. HABEL (ED.), *Readings from the Perspective of Earth,* Earth Bible 1 (Sheffield, UK: Sheffield Academic Press, 2000, paper £16.95; Cleveland, OH: Pilgrim, $28.50) 279 pp. Bibliography. Indexed. ISBN: 1-84127-084-9 (S), 0-8298-1406-X (P).

The sixteen essays in this volume introduce the hermeneutical approach and ecojustice principles developed by the Earth Bible project team. The papers most pertinent to the NT field are by W. J. Urbrock on angels, bird-droppings, and fish liver—the earth story in Tobit; D. Bergant on the Wisdom of Solomon; V. Balabanski on an Earth Bible reading of the Lord's Prayer in Mt 6:9-13; E. M. Wainwright on a transformative struggle toward the divine dream—an ecofeminist reading of Matthew 11; M. Trainor on "on earth, peace . . ." (Lk 2:14)—Luke's perspectives on the earth; B. Byrne on creation groaning—an Earth Bible reading of Rom 8:18-22; P. Trebilco on the goodness and holiness of the earth and the whole creation (1 Tim 4:1-5); I. Salevao on "burning the land"—an ecojustice reading of Heb 6:7-8; and D. Reid on setting aside the ladder to heaven—Rev 21:1–22:5 from the perspective of the earth.

M. HERMANS AND P. SAUVAGE (EDS.), *Bible et histoire. Écriture, interprétation et action dans le temps,* Le livre et le rouleau 10 (Brussels: Lessius, 2000, paper 119 FF) 162 pp. Bibliographies. ISBN: 2-87299-093-3. Distributed by Cerf, Paris.

The five essays in this volume consider various aspects of the relationship between the Bible and history: P. Gibert on how the Bible was written, A. Wénin on the mythical and the historical in the OT (with particular attention to Genesis 2–3 and the Deuteronomic history), M. Gilbert on wisdom and history, C. Focant on historical truth and narrative truth in Mark's passion narrative, and Sauvage on living the Bible today—G. Gutiérrez's liberation theology. Hermans and Sauvage have provided a three-page foreword.

Initium Sapientiae. Scritti in onore di Franco Festorazzi nel suo 70º compleanno, ed. R. Fabris, Supplementi alla Rivista Biblica 36 (Bologna: Dehoniane, 2000, paper 60,000 L or €30.99) 431 pp., plate. Bibliographies. Indexed. ISBN: 88-10-30224-9.

The twenty-two papers honoring Archbishop Festorazzi on his 70th birthday appear under five headings: the text and the theology of the Bible (four), reading and praying the Psalms (four), theological enigmas and reflections in Qoheleth and Sirach (four), the figures of John the Baptist and of Jesus in the Gospels (six), and themes of biblical theology (four). The essays most pertinent to the NT field are by M. Cimosa on whether it is possible to write a "theology" of the Greek Bible (LXX); G. Gamberoni on "the song of Moses, servant of God, and the song of the Lamb" (Rev 15:3a)—the continuity of the Testaments and the liturgical rereading of the Psalms; A. Niccacci on "the praise of the fathers"—Ben Sira between the past and the future; S. Cipriani on the question of "apocalyptic" traits in the preaching and attitudes of John the Baptist; F. Montagnini on after the Nazareth incident (Lk 4:30); G. Fattorini on the useless servants (Lk 17:7-10)—the form of the parable; B. Maggioni on the two disciples of Emmaus (Lk 24:13-35); G. Segalla on Jesus and the Temple—the announcement and/or threat of the destruction of the sanctuary and its mysterious rebuilding; R. Penna on the real figure of Jesus and the virtual figure of the "divine man" (θεῖος ἀνήρ); G. De Virgilio on literary and theological aspects of pharmaceutical practice in the Bible; B. G. Boschi on God as father and as mother in the biblical tradition; B. Prete on evangelization and salvation—their relationship in Luke-Acts; and M. Tábet on Scripture and the "Spirit of Christ" (1 Pet 1:10-12). Also included are a photograph of the honoree, a biographical note about him, and a list of his publications.

H. KOESTER, *Introduction to the New Testament.* Vol. 2, *History and Literature of Early Christianity* (2nd ed.; Berlin—New York: de Gruyter, 2000, cloth $55.95, paper $27.95) xxxix and 375 pp., 14 photos, 8 charts, 8 maps. Bibliographies. Indexed. LCN: 94-47576. ISBN: 3-11-014971-0 (cloth), -014970-2 (paper).

The first editions of the German version and of the English version of this second volume in Koester's introduction to the NT were described in *NTA* 25, pp. 79-80 and 27, p. 201, respectively. The revision of the first volume of the English version was noticed in *NTA* 40, pp. 379-380. The second volume deals with the sources for the history of early Christianity; the period from John the Baptist to the early Christian church; Paul; Palestine and Syria; Egypt; and Asia, Macedonia, Greece, and Rome. The new edition takes account of recent research on the Nag Hammadi documents, the NT Apocrypha, NT writings and the Apostolic Fathers, and the historical Jesus. Koester is professor emeritus of NT studies at Harvard Divinity School.

P. A. LAUGHLIN, *Remedial Christianity. What Every Believer Should Know about the Faith* but Probably Doesn't (Santa Rosa, CA: Polebridge, 2000, paper $20) viii and 279 pp., 32 figs. Bibliographies. Indexed. LCN: 00-049452. ISBN: 0-944344-77-1.

After a seven-page introduction, this volume deals with the following topics: the Bible in historical perspective; Christian theism and its alternatives; Jesus of Nazareth and the origins of Christianity; the Christ of faith in the history of Christianity; sin and human nature in the Christian tradition; grace and salvation in the Christian tradition; the church and the churches from Pentecost to the parousia; and alternative Christian views, the world's religions, and the future of the faith. A seventeen-page glossary is included. Laughlin, professor and chair of the department of religion and philosophy at Otterbein College in Westerville, OH, concludes that nothing about the Christian religion dropped out of heaven fully formed, intact, and perfect.

T. LINAFELT (ED.), *Strange Fire. Reading the Bible after the Holocaust,* Biblical Seminar 71 (Sheffield, UK: Sheffield Academic Press, 2000, paper £17.95 or $28.50) 304 pp. Bibliography. Indexed. ISBN: 1-84127-097-0.

After a five-page introduction by the editor, this volume presents nineteen papers on how the Holocaust has affected or should affect the way we read the Bible. They appear under two headings: issues in post-Holocaust interpretation (eight), and engaging biblical texts in light of the Holocaust (eleven). The contributors include C. Boesel on rupture and context—the ethical dimensions of a post-Holocaust biblical hermeneutics, B. B. Levy on rabbinic Bible interpretation after the Holocaust, R. Rendtorff on the Hebrew Bible in the framework of Christian-Jewish relations in post-Holocaust Germany, R. Boer on banality and sacrifice, K. von Kellenbach on Judges 19–21 as a parable of meaningless suffering, M. A. Sweeney on Isaiah and theodicy after the Shoah, F. Landy on the covenant with death, R. L. Rubenstein on Job and Auschwitz, Linafelt on Zion's cause—the presentation of pain in the book of Lamentations, and M. K. George on death as the beginning of life in Ecclesiastes.

D. Marguerat (ed.), *Introduction au Nouveau Testament. Son histoire, son écriture, sa théologie,* Le Monde de la Bible 41 (Geneva: Labor et Fides, 2000, paper 240 FF) 489 pp. Bibliographies. Indexed. ISBN: 2-8309-0941-0.

This collaborative introduction to the NT writings first presents chapters by Marguerat on the Synoptic problem, C. Combet-Galland on Mark, É. Cuvillier on Matthew, and Marguerat on Luke and on Acts. Next there are essays by F. Vouga on Pauline chronology and on the Pauline corpus as well as the Pauline letters (Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, Philemon), A. Dettwiler on the Deuteropaulines (Colossians, Ephesians, 2 Thessalonians), Y. Redalié on the Pastorals, and Vouga on Hebrews. Then there are sections by J. Zumstein on John's Gospel and on the Johannine epistles as well as Cuvillier on Revelation. Next there are chapters by Vouga on James, and by J. Schlosser on 1 and 2 Peter and Jude. Finally J.-D. Kaestli treats the history of the NT canon. A seven-page glossary is included.

D. Marguerat and A. Curtis (eds.), *Intertextualités. La Bible en échos,* Le Monde de la Bible 40 (Geneva: Labor et Fides, 2000, paper 180 FF) 322 pp. Indexed. ISBN: 2-8309-0949-6.

Of the fourteen essays on intertexuality in this volume, those most pertinent to the NT field are the papers by G. J. Brooke on common intertextual interpretations in the Dead Sea scrolls and the NT, P. Keith on Mt 22:34, C.-A. Steiner on the link between the prologue and the body of Mark's Gospel, A. Dettwiler on the phenomenon of rereading in the Johannine tradition, L. C. Alexander on intertextuality and the question of readers—the use of the Bible in Acts, Marguerat on Peter's escape and the death of the tyrant in Acts 12, F. G. Downing on whether Paul was opposed radically or superficially to the culture of his time, P. Oakes on what ought to be the influence of intertextual echoes on translation (the case of Phil 2:6-11), J.-D. Kaestli on whether apocryphal literature can be understood as "literature of the second degree" (G. Genette), and C. Furrer on from narrative to drama—the passion in the Gospels and *Acts of Pilate.*

J. Mateos and J. Peláez (eds.), *Diccionario Griego-Español del Nuevo Testamento. Análisis semántico de los vocablos.* Fascicle 1, *'Ααρών - αἱματεκχυσία* (Córdoba: Ediciones El Almendro—Fundación Épsilon, 2000, paper 2,700 Ptas) xvii and 90 pp. Bibliography. ISBN: 84-8005-045-4.

Inaugurating a dictionary of the Greek NT that will present semantic analyses of all the words in the Greek NT, this fascicle covers the entries from 'Ααρών to αἱματεκχυσία. After an eight-page introduction to semantic analysis and a three-page glossary, it provides on double-column pages some short articles (the Greek word, translation, meaning, and NT occurrences) and some full-scale semantic analyses (that provide the basic information found in the short entries along with indications about entity, attribute, actions, relation, and determination). The project, which was organized by Mateos, is edited by Peláez and produced by the Grupo de Análisis Semántico de la Universidad de Córdoba, consisting of A. Trujillo, R. Godoy, C. Padilla, L. Domingo, J. Guillén, J. Cuenca, M. Merino, A. Saldaña, and E. Requena.

W. W. Meissner, *The Cultic Origins of Christianity. The Dynamics of Religious Development* (Collegeville, MN: Liturgical Press, 2000, paper $27.95) xxxiv and 261 pp. Bibliography. Indexed. LCN: 99-054673. ISBN: 0-8146-5076-7.

Meissner, training and supervising analyst at the Boston Psychoanalytic Institute and University Professor of psychoanalysis at Boston College, explores how subjective events and psychic forces that form an individual influence the forming of a religious community and how the cultic process in the pre-Christian Palestinian background led to the development of Christianity from the mission and preaching of Jesus. After a note on methodology, he explains the paranoid process and the cultic process. Then he deals in turn with the pre-

Christian context (historical and sociological background, religious background, sectarian influences, the cultic origins of Christianity), early Christianity (cultic elements, Corinth and Rome, the Johannine community), and gnosticism (pre-Christian gnosticism, gnosticism in Christianity, the gnostic phenomenon and the cultic process). Finally he reflects on the cultic process from the perspective of psychoanalysis with reference to cult characteristics and dynamics and to the cultic process and the paranoid process.

New Heaven and New Earth. Prophecy and the Millennium. Essays in Honour of Anthony Gelston, ed. P. J. Harland and C. T. R. Hayward, Supplements to Vetus Testamentum 77 (Leiden—Boston—Cologne: Brill, 1999, 161 gld. or $90) xii and 332 pp., frontispiece. Bibliographies. Indexed. LCN: 99-30452. ISBN: 90-04-10841-6.

Of the nineteen essays prepared to honor Professor Gelston on his 65th birthday, those most pertinent to the NT field are by Hayward on Balaam's prophecies as interpreted by Philo and the Aramaic Targums of the Pentateuch; J. K. Aitken on apocalyptic, revelation, and early Jewish wisdom literature; A. Millard on Judith, Tobit, Ahiqar, and history; J. F. Healey on "death is swallowed up in victory" (1 Cor 15:54)—Canaanite Mot in prophecy and apocalypse; and M. Barker on enthronement and apotheosis—the vision in Revelation 4–5. The other contributors are R. W. L. Moberly, P. B. Dirksen, J. Gibson, M. A. Vincent, R. E. Clements, H. G. M. Williamson, Harland, G. Davies, S. Weeks, J. W. Rogerson, D. J. Lane, L. Stuckenbruck, L. Munk, and S. W. Gilley. Also included are a photograph of the honoree, a personal appreciation of him by A. Loades, and a list of his publications.

D. NORTON, *A History of the English Bible as Literature* (rev. ed.; Cambridge, UK—New York: Cambridge University Press, 2000, cloth $74.95, paper $29.95) xii and 484 pp., 16 plates. Bibliography. Indexed. LCN: 99-16897. ISBN: 0-521-77140-4 (cloth), -77807-7 (paper).

Revised and condensed from Norton's two-volume *History of the Bible as Literature* [*NTA* 38, pp. 114, 281], this volume contains seventeen chapters: creators of English, from the Great Bible to the Rheims-Douai Bible—arguments about language, the King James Bible, literary implications of Bible presentation, the struggle for acceptance, the Psalter in verse and poetry, "the eloquentest books in the world," writers and the Bible—Milton and Bunyan, the early 18th century and the King James Bible, mid-century, the critical rise of the King James Bible, writers and the Bible—the Romantics, literary discussion to mid-Victorian times, the Revised Version, "the Bible as literature," the later reputation of the King James Bible, and the New English Bible. Norton is reader in English at Victoria University of Wellington, New Zealand.

S. E. PORTER (ED.), *Diglossia and Other Topics in New Testament Linguistics,* JSNT Supplement Series 193, Studies in New Testament Greek 6 (Sheffield, UK: Sheffield Academic Press, 2000, £50 or $80) 305 pp., 10 figs., 23 tables. Bibliographies. Indexed. ISBN: 1-84127-091-1.

After Porter's four-page introduction, this volume presents four papers on diglossia in the 1st century: J. M. Watt on the current landscape of diglossia studies—the diglossic continuum in 1st-century Palestine, S. P. Smith on the question of diglossia in ancient Hebrew, Porter on the functional distribution of Koine Greek in 1st-century Palestine, and C. B. Paulston on language repertoire and diglossia in 1st-century Palestine. The six remaining essays treat other topics in NT linguistics: D. Büchner on translation technique in the Septuagint Leviticus, Watt on gutterals and Galileans—the two slurs of Mt 26:73, J. T. Reed on language of change and the changing of language—a sociolinguistic approach to Pauline discourse, Porter and M. B. O'Donnell on semantics and patterns of argumentation in Romans (definitions, proposals, data, and experiments), E. Adams on ideology and point of view in Galatians 1–2—a critical linguistic analysis, and O'Donnell on designing and compiling a register-balanced corpus of Hellenistic Greek for the purpose of linguistic description and investigation.

H. RÄISÄNEN ET AL., *Reading the Bible in the Global Village: Helsinki* (Atlanta: Society of Biblical Literature, 2000, paper $19.95) 180 pp. LCN: 00-37534. ISBN: 0-88414-019-9.

Deriving from the 1999 SBL international meeting in Helsinki, this volume presents Räisänen's opening plenary address on biblical critics in the global village, along with three responses: E. Schüssler Fiorenza on defending the center and trivializing the margins; R. S. Sugirtharajah on critics, tools, and the global arena; and K. Stendahl on dethroning biblical imperialism in theology. Also included are three appendixes: Stendahl on biblical theology—contemporary (1962); Schüssler Fiorenza on the ethics of biblical interpretation—decentering biblical scholarship [§ 32-1034]; and J. Barr on evaluation, commitment, and objectivity in biblical theology (1999).

A. B. RHODES, *The Mighty Acts of God,* rev. W. E. March (Louisville, KY: Geneva, 2000, paper $24.95) xviii and 412 pp., 8 figs., 4 maps. Bibliography. Indexed. LCN: 00-039345. ISBN: 0-664-50076-5.

In this new edition of Rhodes's 1964 guide to the OT and NT [see *NTA* 9, p. 426], March, professor of OT at Louisville Presbyterian Theological Seminary, has incorporated recent developments in biblical scholarship and in theological language. The presentation is divided into seven parts: God's mighty acts of creation, God's covenant acts of redemption, God's righteous acts of judgment, God's gracious acts of renewal, God's mighty act in Jesus Christ, God's transforming acts through the church, and God's coming acts of consummation.

R. SCHOCH, *Griechischer Lehrgang zum Neuen Testament,* UTB für Wissenschaft: Uni-Taschenbücher 2140 (Tübingen: Mohr Siebeck, 2000, paper DM 48) xxix and 378 pp. Bibliography. Indexed. ISBN: 3-16-147273-X (MS), 3-8252-2140-7 (UTB).

After an introduction to the Greek alphabet and related material (punctuation, elision, accents, etc.), this textbook for the study of NT Greek is divided into nineteen lessons. Each lesson is devoted to various aspects of morphology and syntax, and contains exercises that test comprehension of the grammatical explanations and paradigms. The 124-page appendix consists of a key to the exercises, vocabulary lists for each lesson, a Greek-German glossary, a list of proper names, tables and charts, bibliographical suggestions, and an index of subjects. Schoch teaches NT Greek at the Ausbildungs- und Tagungzentrum Bienenberg in Liestal, Switzerland.

F. F. SEGOVIA, *Decolonizing Biblical Studies. A View from the Margins* (Maryknoll, NY: Orbis, 2000, paper $24) xi and 177 pp. LCN: 00-039983. ISBN: 1-57075-338-5.

The eight essays in this collection explore how the discipline of biblical studies over the last quarter of a century has witnessed a process of decolonization and liberation by way of both theoretical/methodological diversity and sociocultural diversity. They concern competing modes of discourse in contemporary biblical criticism (1995), cultural studies and contemporary biblical criticism—ideological criticism as mode of discourse (1995), pedagogical discourse and practices in contemporary biblical criticism (1998), pedagogical discourse and practices in cultural studies—toward a contextual biblical pedagogy (1998), biblical criticism and postcolonial studies—toward a postcolonial optic (1998), notes toward refining the postcolonial optic [§ 44-795], the making of a postcolonial critic (1998), and racial and ethnic minorities in biblical studies (1996). Segovia is professor of NT and early Christianity at the Divinity School, Vanderbilt University.

F. SIEGERT (ED.), *Israel als Gegenüber. Vom Alten Orient bis in die Gegenwart. Studien zur Geschichte eines wechselvollen Zusammenlebens,* Schriften des Institutum Judaicum Delitzschianum 5 (Göttingen: Vandenhoeck & Ruprecht, 2000, DM 198) 584 pp., 5 figs. Bibliographies. Indexed. ISBN: 3-525-54204-6.

Of the twenty-four essays in this volume, those most pertinent to the NT field are by J. Maier on Israel over against the kingdoms of the Diadochoi; Y. Ben-Chanan on Rome and the Jews, and the Jews and Rome; Siegert on Jesus and his people in the Q source; F. Bovon on Israel in the theology of the apostle Paul; R. Feldmeier on Israel as over against Jewish Christianity—the example of Matthew's Gospel; M. Rese on the identity of Israel as over against the first Gentile Christians; and E. Güting on the critique of the Jews in Jerusalem, with reference to John the Evangelist. The other contributions are by P.-R. Berger, A. M. Ritter, A. T. Khoury, A. Masarwa, Maier, H. Schreckenberg, H.-M. Kirn, V. Stolle, G. S. Oegema, F. Lötzsch (three essays), K. Wand, A. H. Baumann, J. Eichmann, K. Kriener, and G. B. Ginzel. Siegert has provided an introduction and an afterword.

G. THEISSEN, *Die Religion der ersten Christen. Eine Theorie des Urchristentums* (Gütersloh: Kaiser/Gütersloher Verlagshaus, 2000, DM 78) 455 pp. Bibliography. Indexed. ISBN: 3-579-02623-2.

The English version of this work appeared in 1999 under the title *The Religion of the Earliest Churches. Creating a Symbolic World* [*NTA* 44, pp. 375-376]. After delineating the program of a theory of primitive Christian religion, the work treats myth and history in primitive Christianity, the ethos of primitive Christianity, the ritual sign world of primitive Christianity, primitive Christian religion as an autonomous sign world, and the crises and consolidation of primitive Christianity.

"A Wise and Discerning Mind." Essays in Honor of Burke O. Long, ed. S. M. Olyan and R. C. Culley, Brown Judaic Studies 325 (Providence, RI: Brown Judaic Studies, 2000, $59.95) xvii and 320 pp., plate. Bibliography. LCN: 00-056468. ISBN: 1-930675-01-1. Distributed by the Society of Biblical Literature, Atlanta.

The twenty essays honoring Professor Long on his 60th birthday include contributions by G. Beckman on goddess worship—ancient and modern; J. J. Collins on models of utopia in the biblical tradition; J. C. Exum on desire distorted and exhibited—Lot and his daughters in psychoanalysis, painting, and film; E. S. Gerstenberger on contextual theologies in the OT; Olyan on the biblical prohibition of the mourning rites of shaving and laceration; M. S. Smith on W. F. Albright and his "household"—the cases of C. H. Gordon, M. H. Pope, and F. M. Cross; H. C. White on metaphor and myth—W. Percy, P. Ricoeur, and N. Frye; and Y. Zakovitch on poetry creating historiography. Also included are a photograph of the honoree and a list of his publications.

T. R. WRIGHT, *D. H. Lawrence and the Bible* (Cambridge, UK—New York: Cambridge University Press, 2000, $64.95) x and 274 pp. Bibliography. Indexed. ISBN: 0-521-78189-2.

Wright, professor of English literature at the University of Newcastle, contends that the Bible supplied not only the inspiration but also on occasion the target for Lawrence's parody, that Lawrence was familiar with the modernist critique of the Bible by higher critics and by anthropologists of religion, and that Lawrence's reworking of the Bible anticipated postmodernism. The fourteen chapters in his study concern "The Work of Creation"—Lawrence and the Bible; biblical intertextuality—Bakhtin, Bloom, and Derrida; higher criticism—Lawrence's break with Christianity; poetic fathers—Nietzsche and the Romantic tradition; pre-War poetry and fiction—Adam and Eve come through; re-marking Genesis—*The Rainbow* as counter-Bible; double-reading the Bible—esoteric *Studies* and *Reflections;* Genesis versus John—*Women in Love, The Lost Girl,* and *Mr Noon;* books of Exodus—Aaron's Rod, Kangaroo, and *The Boy in the Bush;* prose *Sketches*—"Evangelistic Beasts" and stories with biblical "overtones"; prophetic voices and "red" mythology—*The Plumed Serpent* and *David;* the risen Lord—*The Escaped Cock, Lady Chatterley's Lover,* and the paintings; *Apocalypse*—a conflict of love and power; and *Last Poems*—final thoughts.

Zeiten des Übergangs. Festschrift für Franz Georg Friemel zum 70. Geburtstag, ed. B. Pittner and A. Wollbold, Erfurter Theologische Studien 80 (Leipzig: Benno, 2000, paper DM 44.86) 430 pp. Bibliography. ISBN: 3-7462-1383-5.

The thirty-two essays in this volume honoring Professor Friemel on his 70th birthday deal with the Bible and history (seven), East and West Germany (five), systematic theology (eight), religious education (seven), and pastoral theology (five). The three papers most pertinent to the biblical field are by G. Hentschel on the sin of the world and our atonement (with particular attention to Romans 5), N. C. Baumgart on "twelve stones according to the number of the tribes of Jacob's sons"—the work of theological integration and identity description in the Elijah cycle (1 Kgs 16:29–19:21), and C.-P. März on "the one who is, who was, and who will come"—the book of Revelation and our discourse about God. A biographical sketch of the honoree and a bibliography of his publications are included.

GOSPELS–ACTS

J. ÅDNA, *Jesu Stellung zum Tempel. Die Tempelaktion und das Tempelwort als Ausdruck seiner messianischen Sendung,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 119 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xvii and 502 pp. Bibliography. Indexed. ISBN: 3-16-146974-7.

The revised and expanded version of part of a doctoral dissertation defended before the theological faculty in Oslo in 1994, this volume argues that Jesus' Temple action (see Mk 11:15-17 parr.) should be regarded as a messianic symbolic action with a deep theological significance: With his own violent sacrificial death Jesus replaces the cult of atonement at the Jerusalem temple. After a twenty-page introduction, it considers Jesus' Temple saying in Mk 14:58 parr. with reference to messianic Temple traditions in the OT and in early Judaism and to the authenticity and interpretation of Jesus' Temple saying (Mt 26:61; 27:40; Mk 14:58; 15:29; Jn 2:19; *Gospel of Thomas* 71; Acts 6:14). Then it focuses on Jesus' Temple action in Mk 11:15-17 parr. with literary-critical and tradition-historical analyses of the pericopes (Mt 21:12-17; Mk 11:15-19; Lk 19:45-48; Jn 2:13-22), an exegesis of the Markan pericopes about Jesus' Temple action and the question about Jesus' authority (Mk 11:15-19, 27-33), and sections on the historicity of Jesus' Temple action and on the interpretation of Jesus' Temple action. Finally it considers other Synoptic traditions related to the Temple and the significance of Jesus' Temple action and Temple saying for Jesus' arrest and death. Ådna is also the author of *Jerusalemer Tempel und Tempelmarkt im 1. Jahrhundert n. Chr.* (1999).

T. H. AKAABIAM, *The Proclamation of the Good News. A Study of Lk 24 in Tiv Context,* European University Studies, Series 23: Theology 673 (Frankfurt—Bern: Lang, 1999, paper $37.95) xi and 184 pp. Bibliography. ISBN: 3-631-35265-4.

Prepared as a doctoral dissertation under the direction of J. Beutler and presented in 1998 to the Philosophisch-theologische Hochschule Sankt Georgen in Frankfurt, this volume argues that the dialectic account of the Easter event in Lk 24:1-53 is best understood when its pericopes are read as a unit and from the point of view of a "transformation of perspective," a process set in progressive stages that culminated with the descent of the Holy Spirit in Acts. After clarifying the question at issue and identifying "transformation of perspective" as the central motif in Lk 24:1-53, it presents a detailed exegetical analysis of the text with particular attention to its theological motifs, considers the Easter event and the Lukan setting-in-life, and reflects on the situation of the Tiv people (most of whom live in Benue State, Nigeria) in the light of the Lukan Easter message. Akaabiam concludes that in chapter 24 Luke sought to bring about a radical change of vision based on the dedication of Jesus to his Father's will.

O. W. ALLEN, *Preaching Resurrection,* Preaching Classic Texts (St. Louis, MO: Chalice, 2000, paper $16.99) x and 139 pp. Bibliography. Indexed. LCN: 00-010031. ISBN: 0-8272-2961-5.

After an eight-page introduction on issues related to preaching the NT resurrection accounts in today's world, the volume places these passages in their narrative and theological contexts in each Gospel: an Easter parable (Mark), an Easter foundation (Matthew), Easter at the center (Luke), and Easter reordered (John). Following each exegesis chapter is an example sermon on the individual Gospel resurrection narratives (two for John). Allen, chaplain at DePauw University in Greencastle, IN, is the author of *Reading the Synoptic Gospels* (2000).

R. J. ALLEN, *Preaching Luke-Acts,* Preaching Classic Texts (St. Louis, MO: Chalice, 2000, paper $16.99) ix and 148 pp. LCN: 00-009000. ISBN: 0-8272-2965-8.

After a four-page introduction, this volume considers basic issues in the interpretation of Luke-Acts, and outlines several approaches that are important for preaching. Then it discusses the following leading representative themes in these books: the realm of God, the Holy Spirit, the great reunion of the human community, the restoration of women in the reign of God, and the faithful use of material resources. Each chapter identifies the theme, recalls its background in Judaism, unfolds its development in Luke-Acts, reflects on its significance for the church and world today, and offers a sermon. Allen, professor of preaching and NT at Christian Theological Seminary in Indianapolis, IN, is the author of *Interpreting the Gospel. An Introduction to Preaching* (1998).

D. C. ALLISON, *The Intertextual Jesus. Scripture in Q* (Harrisburg, PA: Trinity Press International, 2000, paper $28) xi and 306 pp. Bibliography. Indexed. LCN: 00-030281. ISBN: 1-56338-329-2.

Allison, associate professor of NT and early Christianity at Pittsburgh Theological Seminary and author of *The Jesus Tradition in Q* (1997), investigates deliberate literary borrowings from the OT in the Sayings Source Q. After a 24-page introduction to allusion and aural memories, he discusses how Q used various parts of the Bible: Pentateuch I (Exodus, Leviticus, Deuteronomy), Pentateuch II (Genesis), Prophets I (Isaiah), Prophets II (Jeremiah, Ezekiel, Minor Prophets, Daniel), historical books (Samuel, Kings, Chronicles), Psalms, wisdom literature, and extracanonical texts. He concludes with chapters on Scripture in Q and on the allusive Jesus. The appendix concerns doubtful allusions. Allison observes that Q writes a new Bible as it reconfigures the Tanak into a collection of oracles that foreshadow, prophesy, and illustrate the words and deeds of the Son of Man, and that the intertextual Jesus draws all biblical texts to himself.

D. L. BOCK, *Blasphemy and Exaltation in Judaism. The Charge against Jesus in Mark 14:53-65* (Grand Rapids: Baker, 2000, paper $26.99) xiv and 285 pp. Bibliography. Indexed. LCN: 00-030405. ISBN: 0-8010-2236-3.

A paperback version of a work published in 1998 by Mohr Siebeck under the title *Blasphemy and Exaltation in Judaism and the Final Examination of Jesus. A Philological-Historical Study of the Key Jewish Themes Impacting Mark 14:61-64* [see *NTA* 43, p. 382].

P. BONY, *La résurrection de Jésus* (Paris: Les Editions de l'Atelier/Editions Ouvrières, 2000, paper 95 F or €14.48) 192 pp. Bibliography. ISBN: 2-7082-3480-3.

After reflecting on believing in the risen Jesus today, Bony, professor of Sacred Scripture at the Institut des Sciences et Théologie des Religions de Marseille and at the Grand Séminaire d'Avignon, considers the origins of Easter faith (Israel as prophet of resurrection, the paschal message), the witnesses to Easter (the appearances, the empty tomb, the Holy Spirit), the paschal mystery (the risen Christ as the new Adam, the resurrection as promise, the glory of the cross, the revelation of the Son), and the Easter accounts in the Gospels (Mark 16, Matthew 28, Luke 24, John 20 and 21).

G. M. BURGE, *John,* NIV Application Commentary (Grand Rapids: Zondervan, 2000, $26.99) 618 pp., fig. Bibliography. Indexed. LCN: 00-033383. ISBN: 0-310-49750-7.

Writing for the pastor/teacher laboring in the church, Burge, professor of NT at Wheaton College in Illinois and author of the commentary on the Johannine letters (1996) in the series, first discusses the origin of the Fourth Gospel, John's theological interests, and how John's Gospel was built. Then he presents an exposition of John's Gospel in which each passage is treated in three sections: original meaning, bridging contexts, and contemporary significance. He discerns the following general outline: Prologue (1:1-18); John the Baptist (1:19-51); the institutions of Judaism—ritual purification, the Temple, a rabbi, and a holy well (2:1–4:54); the festivals of Judaism—Sabbath, Passover, Tabernacles, and Dedication (5:1–10:39); Lazarus and Jesus' anointing (11:1–12:8); Jesus' final plea in Jerusalem (12:9-50); footwashing (13:1-32); Jesus' farewell discourse—the Holy Spirit, persecution, and revelation (13:31–16:33); Jesus' final prayer (17); the passion story—arrest, trial, crucifixion, and resurrection (18–20); and epilogue (21).

B. BYRNE, *The Hospitality of God. A Reading of Luke's Gospel* (Collegeville, MN: Liturgical Press, 2000, paper $19.95) vi and 209 pp. Bibliography. Indexed. ISBN: 0-8146-2390-5.

In this exposition of Luke's Gospel, Byrne, professor of NT at the Jesuit Theological College in Parkville, Victoria, Australia, and author of the commentary on Romans (1996) in the Sacra Pagina series, gives particular attention to the theme of the "hospitality of God," and observes that the Gospel's essential purpose is to bring home to people a sense of the extravagance of God's love in their regard. After an eight-page introduction, he deals with the prologue—Lk 1:1-4 and the Lukan time frame of salvation; the infancy stories—before the birth of Jesus (1:5-80), and the birth and childhood of Jesus (2:1-52); prelude to the ministry of Jesus (3:1–4:13); hospitality and inhospitality in Nazareth—Jesus inaugurates his mission (4:14-30); the early Galilean ministry (4:31–6:11); the community of the kingdom (6:12-49); response to the ministry of Jesus (7:1–8:3); and so forth. He concludes by summarizing the leading ideas in Luke's Gospel (especially the central idea of "salvation") in the form of sixteen theses.

G. CIRIGNANO AND F. MONTUSCHI, *Marco. Un Vangelo di paura e di gioia. Esegesi e psicologia di sentimenti contrapposti,* Studi biblici 37 (Bologna: Dehoniane, 2000, paper 35,000 L or €18.08) 218 pp. Bibliography. ISBN: 88-10-40738-5.

In this volume a biblical scholar (Cirignano) and a psychologist (Montuschi) join forces to explore the exegetical and psychological dimensions of the themes of fear and joy in Mark's Gospel. After examining the theme of fear in key passages in Mark, Cirignano discusses other texts that develop the theme of "beyond fear" and Montuschi treats the feeling of fear in Mark's Gospel from the perspective of psychology. Then Montuschi traces the theme of joy in Mark's Gospel and examines the relation of fear and joy from a psychological perspective. Cirignano concludes with observations on fear as way of strengthening faith. They are also the authors of *La personalità di Paolo. Un approccio psicologico alle Lettere paoline* (2nd ed., 1999).

W. B. CROUCH, *Death and Closure in Biblical Narrative,* Studies in Biblical Literature 7 (Frankfurt—Bern: Lang, 2000, $56.95) xi and 247 pp. Bibliography. Indexed. LCN: 97-42850. ISBN: 0-8204-3950-9.

Crouch, assistant professor of religion at Carson-Newman College in Jefferson City, Tennessee, examines certain biblical narratives under the rubric of "narrative mortality"; that is, the way a narrative treats death as content (symbolic) and the way in which a narrative's ending brings about a sense of closure, that is, the way in which it speaks to its own death, the absence of words. After explaining the theoretical basis ("beginning at the end"), and providing definitions and methodological observations, he deals with the open view of death and closure in John's Gospel under the heading "congruent narrative mortality." Then he treats the closed view of death and closure in the book of Job ("congruent narrative mortality") and the mixed view of death and closure in the book of Jonah ("incongruent narrative mortality"). He concludes that John's Gospel proposes an open-ended view of death as eternal life and an alternative to the closed worldview of death's sovereignty.

R. A. CULPEPPER, *John, the Son of Zebedee. The Life of a Legend,* Studies on Personalities of the New Testament (Minneapolis, MN: Fortress, 2000, paper $24) xix and 376 pp., 2 plates. Bibliography. Indexed. LCN: 00-021698. ISBN: 0-8006-3167-6.

The paperback edition of a work published in 1994 by the University of South Carolina

Press [*NTA* 38, p. 459], this volume discusses the figure of John the son of Zebedee under ten headings: fisherman (the setting of the apostle's early life), son of thunder (the apostle in the Synoptic Gospels and Acts), beloved disciple (the apostle in the Fourth Gospel), elder and seer (John in the epistles and the Apocalypse), obscurity (the apostle in the 2nd century), saint (the eagle soars), hero (the Acts of the apostle), icon (the apostle in art and literature), historical figure (the apostle in 19th- and 20th-century research), and eclipse and acclaim (the apostle in recent research). Culpepper is professor of NT at McAfee School of Theology at Mercer University in Atlanta.

M. DALY-DENTON, *David in the Fourth Gospel. The Johannine Reception of the Psalms,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 47 (Leiden—Boston—Cologne: Brill, 2000, 200.50 gld. or $112) xiv and 375 pp., plate. Bibliography. Indexed. ISBN: 90-04-11448-3.

The revised version of a doctoral dissertation directed by S. Freyne and accepted in 1996 by the School of Hebrew Biblical and Theological Studies, Trinity College, Dublin, this volume explores the reception of the Psalms in the Fourth Gospel. After a nineteen-page introduction, it places the Johannine usage of the Psalms in the context of early Christian usage of the Psalms and takes up the issue of the Davidic "authorship" of the Psalms. Next it deals with the psalms quoted in the Book of Signs, the psalms quoted in the Book of Glory, and other psalms present in the Fourth Gospel through allusion and echo, respectively. Then it treats "shades of David" in the Fourth Gospel's presentation of Jesus. Daly-Denton concludes that the patristic christological reading of the Psalms was faithful to an exegetical tradition rooted firmly in the Jewishness of the Fourth Gospel.

A. DAWSON, *Freedom as Liberating Power. A socio-political reading of the ἐξουσία texts in the Gospel of Mark,* Novum Testamentum et Orbis Antiquus 44 (Fribourg: Universitätsverlag, 2000, 76 SFr; Göttingen: Vandenhoeck & Ruprecht) xiii and 245 pp. Bibliography. ISBN: 3-7278-1285-0 (U), 3-525-53944-4 (V&R).

Based on a doctoral dissertation directed by M. Lattke and presented to the University of Queensland, this volume argues that Mark's Gospel proclaims a concept of freedom (in terms of ἐξουσία) that is radically different from the concept of freedom that was espoused by the dominant culture of the Mediterranean world. After a twelve-page introduction, it shows that the ideology of the dominant culture regarding freedom was expressed in the *Res gestae divi Augusti* inscription, and discusses the concept of freedom under the *Pax romana.* Then after general observations on Mark's Gospel (historical context, socioliterary context, structure) and the significance of ἐξουσία in the structure of Mark's Gospel, it deals with the ἐξουσία of Jesus and the disciples (with reference to Mk 1:21-22; 1:23-28; 2:1-12; 1:29-31; etc.), and the challenge of ἐξουσία (11:27-33; 11:1-25; 12:1-44; etc.). Dawson concludes that over and against the widespread propaganda that Augustus had inaugurated a golden age of liberty under the Roman empire, the author of Mark's Gospel provides a testimony that it was Jesus of Nazareth who had inaugurated a new age of freedom within the kingdom of God.

J. DEROBERT AND P.-M. LAURENT, *Jésus dans la lumière des psaumes* (Paris: Téqui, 1999, paper 215 F) 565 pp. ISBN: 2-7403-0747-0.

Describing their book as a work of meditation and prayer, Derobert and Laurent seek to show that just as the OT Psalms have traditionally been read as expressing "the heart of David," so they can and should be read as shaping Jesus' consciousness (especially before his public ministry) and expressing his heart too. With reference to the texts of particular OT Psalms, they develop this idea according to the following outline: the infancy of Jesus (living under God's watchful care, toward Jerusalem), the epic of Israel (the sin of Israel), the testing of human beings (sickness, persecution, the persecution of the innocent, imprecations against the wicked), the promise of the Messiah (Jesus the Son of David), expectation of the Savior (the coming of the kingdom of God), and return to daily life at Nazareth.

R. DILLMANN AND C. MORA PAZ, *Das Lukas-Evangelium. Ein Kommentar für die Praxis* (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 44) 435 pp. Bibliography. ISBN: 3-460-33126-7.

After a four-page introduction to the commentary series and to the project of intercultural exegesis, this volume discusses Luke and his Gospel, the composition of the Gospel, and the major points of Luke's theology. Then it presents for each pericope a structured translation and structural analysis, an exposition, and suggestions about how the biblical text might be put into practice: foreword (1:1-4), the announcement of the birth of John the Baptist (1:5-25), the announcement of the birth of Jesus (1:26-38), the encounter between Mary and Elizabeth (1:39-56), the birth of John the Baptist (1:57-80), the birth of Jesus (2:1-7), and so forth. Dillmann is professor of biblical theology at the Katholische Fachhochschule Nordrhein-Westfalen, and Mora Paz is professor of NT at the seminary in Huajuapan in Mexico.

C. DOHMEN, *No Trace of Christmas? Discovering Advent in the Old Testament,* trans. L. M. Maloney (Collegeville, MN: Liturgical Press, 2000, paper $11.95) viii and 92 pp., 4 figs. LCN: 00-027210. ISBN: 0-8146-2715-3.

The English version of *Von Weihnachten keine Spur? Adventliche Entdeckungen im Alten Testament* (1996; rev. ed., 1998), the thirteen reflections in this book follow the track of the Christmas message of the NT into the OT: in search of traces, it all began before Christmas, addressed and claimed, a gift from heaven, when shepherds become prophets, and so forth. Dohmen is professor of OT exegesis at the University of Osnabrück.

S. ENSTE, *Kein Markustext in Qumran. Eine Untersuchung der These: Qumran-Fragment 7Q5 = Mk 6, 52-53,* Novum Testamentum et Orbis Antiquus 45 (Fribourg: Universitätsverlag, 2000, 55 SFr; Göttingen: Vandenhoeck & Ruprecht) viii and 163 pp. and 5 plates. Bibliography. ISBN: 3-7278-1286-9 (U), 3-525-53945-2 (V&R).

Based on a *Diplomarbeit* submitted to the theological faculty at Paderborn in 1998, this volume argues that the Qumran fragment 7Q5 does not contain any text from Mark's Gospel [see § 44-218]. After providing basic information about 7Q5, it surveys publications on it (by J. O'Callaghan, K. Aland, C. P. Thiede, etc.) and examines the claims made about its significance for dating Mark's Gospel. Then it presents the arguments for identifying 7Q5 with Mk 6:52-53 and the arguments against identifying 7Q5 with Mk 6:52-53. Enste attributes the hypothesis that 7Q5 = Mk 6:52-53 to wishful thinking.

Experiencing the Word through the Gospels (Nashville, TN: Holman, 1999, paper $9.99) xiv and 272 pp. ISBN: 0-5581-9857-1.

The Holman Christian Standard Bible translation, inaugurated by A. Farstad and continued under the general editorship of E. Blum, and prepared by a team of more than eighty scholars, states as its goals "precision with clarity" and "communicating with authority." This first available portion of the Holman CSB contains the complete texts of Matthew, Mark, Luke, and John, notes from H. Blackaby, and word studies. The words attributed to Jesus are printed in red. Notes immediately beneath the translation refer to some of the variants in the Greek manuscripts, while notes at the bottom of the pages provide in significant places a literal rendering of the Greek text, other possible translations, explanations (of biblical customs, places, and activities), and cross-references to other passages. Points for meditation and biblical quotations are included in the margins.

T. C. FALLA, *A Key to the Peshitta Gospels.* Vol. 2, *Hē-Yōdh,* New Testament Tools and Studies 29 (Leiden—Boston—Cologne: Brill, 2000, 136.50 gld. or $76) xxxvii and 201 pp. Indexed. LCN: 90-23418. ISBN: 90-04-11148-4.

The first volume in this project was described in *NTA* 35, p. 381. This volume lists every Syriac word from *hē* to *yōdh* (including personal and place names) in the Peshitta Gospels. The key, in which each word is classified according to its Syriac root, provides a Syriac-

English dictionary, the notation of the part of speech for each Syriac form, referenced contextual phrases in English that illustrate the word's meanings, Syriac words of similar meaning, the corresponding Greek term for each Syriac term, a complete analytical concordance, an alphabetical index of Syriac catchwords, an index of Syriac verbal and nominal forms, an English index, and an index of grammatical and general information. Also included is a 21-page introduction (notes for the person new to the Syriac language, improvements, methodologies) and a list of corrections to volume 1.

J. Fichtner, *The Characters of the Crucifixion* (Collegeville, MN: Liturgical Press, 2000, paper $4.95) viii and 60 pp. Illustrated. LCN: 00-021672. ISBN: 0-8146-2360-3.

Drawn from the NT passion narratives, the fifteen "character studies" in this volume concern Peter, Judas Iscariot, the high priests, Pontius Pilate, the crowd of spectators, Barabbas, the Roman soldiers, Simon of Cyrene, the women of Jerusalem, the mother of the Zebedees, the two thieves, Mary Magdalene, John the son of Zebedee, Mary the mother of Jesus, and Christ crucified. Each character study concludes with a reflection-prayer. Fichtner is a member of the Crosier Community of Phoenix, Arizona.

G. W. Forbes, *The God of Old. The Role of the Lukan Parables in the Purpose of Luke's Gospel,* JSNT Supplement Series 198 (Sheffield, UK: Sheffield Academic Press, 2000, £56 or $88) 388 pp. Bibliography. Indexed. ISBN: 1-84127-131-4.

The revised version of a doctoral dissertation directed by R. Watts and presented to Deakin University in 1996, this volume first surveys the history of research on the Lukan parables and considers key factors in historical research on the parables. Then it analyzes the following Lukan parables: the good Samaritan (Lk 10:25-37), the friend at midnight (11:5-8), the rich fool (12:13-21), the barren fig tree (13:6-9), the great feast (14:15-24), the parables of the lost (15:1-32), the dishonest manager (16:1-13), the rich man and Lazarus (16:19-31), the judge and the widow (18:1-8), and the Pharisee and the tax-collector (18:9-14). Finally it explores the theology of the Lukan parables and their contribution to the purpose of Luke's Gospel: the theological themes of the Lukan parables and the question of a unifying motif, the Lukan parables and Luke's use of the OT, the portrayal of God in the Lukan parables in the light of Judaic views of God, and the parables in the light of Luke's purpose and target audience. Forbes concludes that the distinctive aspect of the Lukan parables lies in their developed portrait of God, and that a Gentile and non-Christian (i.e. God-fearing) audience best accounts for the material and manner of Luke's presentation of the parables.

T. Fornberg, *Matteus evangeliet.* Vol. 2, *13:53–28:20,* Kommentar till Nya Testamentet 1b (Stockholm: EFS-förlaget/Verbum Förlag, 1999) 243 pp. Illustrated. Bibliography. Indexed. ISBN: 91-7085-102-6.

The first volume in this commentary on Matthew's Gospel was described in *NTA* 35, p. 240. This volume provides for each pericope in Mt 13:53–28:20 the text in Swedish, notes, literary analysis, and exposition: Jesus and John the Baptist rejected (13:53–14:12); Jesus reveals his identity (14:13-36); God's message and human rules (15:1-20); and so forth. Thirteen short excursuses are interspersed throughout the commentary. Fornberg is the author of *The Bible in a World of Many Faiths* (2000).

R. T. France, *L'évangile de Matthieu,* tome 2, Commentaire Évangélique de la Bible 21 (Vaux-sur-Seine: ÉDIFAC, 2000, paper 140 F or €21.34) 240 pp. ISBN: 2-904407-25-1.

The one-volume English original (1985) of France's commentary on Matthew's Gospel was described in *NTA* 33, p. 245. The first volume (covering chaps. 1–12) in the French version was published in 1987 by Editions Sator. This second volume completes the translation of the second part: parables of the kingdom (13:1-53), diverse responses to Jesus' teaching and miracles (13:54–16:20), precisions about Jesus' mission (16:21–17:27), teaching about relations among disciples (18:1-35), the journey up to Jerusalem (19:1–20:34), and so forth.

S. Freyne, *Galilee and Gospel. Collected Essays,* Wissenschaftliche Untersuchungen zum Neuen Testament 125 (Tübingen: Mohr Siebeck, 2000, DM 178) viii and 350 pp. Bibliography. Indexed. ISBN: 3-16-147198-9.

After a 26-page introduction to problems and prospects in Galilean studies, this collection presents essays on the Galileans in the light of Josephus' *Life* [§ 25-328]; urban-rural relations in 1st-century Galilee—some suggestions from the literary sources (1992); town and country once more—the case of Roman Galilee (1997); Galilee-Jerusalem relations according to Josephus' *Life* [§ 32-931]; Herodian economics in Galilee—searching for a suitable model; behind the names—Galileans, Samaritans, and *Ioudaioi* (1999); Hanina ben Dosa as a Galilean charismatic (1982); archaeology and the historical Jesus; Jesus and the urban culture of Galilee (1996); Galilean questions to J. D. Crossan's Mediterranean Jesus (1997); Messiah and Galilee; Jesus the wine-drinker—friend of women (2000); locality and doctrine—Mark and John revisited (1992); and Christianity in Sephhoris and in Galilee (1997). Freyne, professor of NT at Trinity College in Dublin, is the author of *Galilee from Alexander the Great to Hadrian* (1980; reprint, 1998) and *Galilee, Jesus and the Gospels* (1988).

H. Ganser-Kerperin, *Das Zeugnis des Tempels. Studien zur Bedeutung des Tempelmotivs im lukanischen Doppelwerk,* Neutestamentliche Abhandlungen, Neue Folge 36 (Münster: Aschendorff, 2000, paper DM 102) x and 410 pp. Bibliography. Indexed. ISBN: 3-402-04784-5.

The shortened and revised version of a doctoral dissertation directed by K. Löning and accepted in 1999 by the Catholic theological faculty at the University of Münster, this volume argues that the Temple motif in Luke-Acts should be understood not in the context of salvation-historical substitution but rather as a place of revelation, as the starting point and goal of Jesus' mission, as the basis for the apostles' worldwide witness, and as the ideal place of God's encounter with his people. After reviewing research on the topic, it considers Luke's portrayal of the Temple as the institution of Israel's identity, the Temple at the beginning of Luke's Gospel, the Temple at the end of Luke's Gospel, the Temple at the beginning of Acts, the Temple motif at the end of Acts, connections, and the Temple motif in tradition-historical and pragmatic perspective.

I. Gargano, *"Lectio divina" sugli Atti degli apostoli,* vol. 3, Conversazioni bibliche (Bologna: Dehoniane, 2000, 23,000 L or €11.88) 189 pp. Bibliography. ISBN: 88-10-70974-8.

After considering the theological meaning of Christian typology, this volume [see *NTA* 43, p. 164; 44, pp. 163-164] discusses the first account of Paul's conversion on the Damascus road (Acts 9:1-19); Ananias and the gift of discernment (9:10-19); Paul with the traits of Moses in the following of Jesus (9:19b-30); the second account of Paul's conversion on the Damascus road (22:3-21); Paul's dreams, visions, and ecstasy in the Temple at Jerusalem (16:9-10; 18:9-10; 22:17-21); and the third account of Paul's conversion on the Damascus road (26:12-23).

B. Gillièron, *Le disciple que Jésus aimait. Témoin d'un avenir pour le christianisme (Jean 13-17)* (Poliez-le-Grand: Editions du Moulin, 2000, paper) 91 pp. ISBN: 2-88469-004-2. Distributed by Desclée de Brouwer, Paris.

Written from the perspective of an early Christian at Ephesus who has come into contact with John's Gospel and a disciple named "Jonathan," this volume describes the beloved disciple as one unlike the others and considers the difficulties that the Johannine community had experienced. Then it focuses on Jesus' farewell discourse in John 13–17, with particular attention to its teachings on the Paraclete, abiding in Jesus, loving one another, unity, and the value of prayer. It concludes with reflections on the "future" of Johannine Christianity. Gillièron is the author of *Qumrân* (1997), *Il a été crucifié* (1998), and *Pour l'amour de Corinthe* (1999).

D. F. GNIESMER, *In den Prozess verwickelt. Erzähltextanalytische und textpragmatische Erwägungen zur Erzählung vom Prozess Jesu vor Pilatus (Joh 18,28 – 19,16a.b),* Europäische Hochschulschriften, Reihe 23: Theologie 688 (Frankfurt—Bern: Lang, 2000, paper $63.95) 461 pp., plate. Bibliography. ISBN: 3-631-35870-9.

Prepared as a doctoral dissertation under the direction of W. Harnisch and accepted in 1999 by the department of theology at the Philipps-Universität in Marburg, this analysis of the Johannine Pilate-trial narrative (Jn 18:28–19:16b) proceeds from the insight that understanding becomes possible not by going behind the text but in the encounter between the text and the reader. After reflecting on new ways in the ongoing debate about methodology, it considers the process of narration with regard to three aspects of mimesis: prefiguration, configuration, and refiguration. Then after discussing the overall structure of the Pilate-trial episode, it analyzes the individual scenes in it as a drama about power and guilt. Finally it offers text-pragmatic observations not only about the Pilate-trial passage but also about the Fourth Gospel as a whole. An appendix provides the Greek text of Jn 18:28–19:16b as well as a German translation arranged in dramatic form.

D. B. GOWLER, *What Are They Saying About the Parables?* (New York—Mahwah, NJ: Paulist, 2000, paper $10.95) v and 150 pp. Bibliography. Indexed. LCN: 00-027346. ISBN: 0-8091-3962-6.

Gowler, professor of religious studies and assistant academic dean at Chowan College in Murfreesburg, NC, surveys recent scholarship on the Gospel parables under seven headings: historical-critical approaches to the parables, the emergence of literary approaches to the parables, fully developed literary approaches to the parables, the parables and their Jewish contexts, the parables and their Hellenistic contexts, the parables and their social contexts, and from simile and metaphor to symbol and emblematic language. Also included is a nine-page annotated bibliography of important books on the parables.

E. R. GRUBER AND H. KERSTEN, *Jesus starb nicht am Kreuz. Die Botschaft des Turiner Grabtuchs* (Munich: Langen Müller—Herbig, 1998, DM 44) 412 pp., 32 plates, 9 figs., map. Bibliography. Indexed. ISBN: 3-7844-2688-3.

Gruber and Kersten, who previously collaborated on *Das Jesus-Komplott* (1992), defend and strengthen their positions that the radiocarbon dating of the Shroud of Turin has been manipulated, that the shroud is an authentic image of Jesus, and that it proves that Jesus was still alive when he was wrapped in the shroud. In this volume they first consider the legacy of Jesus with reference to the Shroud of Turin, the evidence of the NT and contemporary Judaism, and various theses about the origin of the shroud. Then they treat the “dating plot” with particular attention to the recent debates about the dating of the shroud. Finally they trace the two-thousand-year history of the shroud. They argue that the Shroud of Turin is the true image of Jesus and the only object that gives information about his life and activity.

H. HENDRICKX, *The Third Gospel for the Third World.* Vol. 3A, *Travel Narrative – I (Luke 9:51–13:21)* (Collegeville, MN: Liturgical Press, 2000, paper $19.95) viii and 314 pp. Bibliography. LCN: 96-34651. ISBN: 0-8146-5873-3.

The earlier volumes in this sociological-literary-pastoral commentary on Luke’s Gospel were described in *NTA* 41, p. 358; 42, p. 582; and 43, pp. 585-586. This first volume in a projected three-volume treatment of the Lukan travel narrative deals with the pericopes in the first phase of Jesus’ journey (Lk 9:51–11:54) and readiness for the coming crisis (12:1–13:21): departure for Jerusalem/Samaritan inhospitality (9:51-56), three would-be followers of Jesus (9:57-62), the mission of the seventy(-two) (10:1-20), thanksgivings and blessings (10:21-24), and so forth. Hendrickx teaches at the Maryhill School of Theology and East Asian Pastoral Institute in Manila.

M. HENGEL, *The Four Gospels and the One Gospel of Jesus Christ. An Investigation of the Collection and Origin of the Canonical Gospels,* trans. J. Bowden (Harrisburg, PA: Trinity

Press International, 2000, paper $30; London: SCM, £14.95) xii and 354 pp., table. Indexed. LCN: 00-029911. ISBN: 1-56338-300-4 (TPI), 0-334-02759-4 (SCM).

Hengel, professor emeritus of NT and early Judaism at the University of Tübingen, explores the problem of the relationship between the one "gospel" as the message of salvation through Jesus Christ and the presence of four sometimes quite divergent "Gospels" in the NT canon. After reflecting on this aporia and related questions, he deals with the authors of the four Gospels and the temptation toward harmonization or radical reduction; the four Gospels, their authors, and the one gospel; the "cross-check"—the origin of the collection of the four Gospels and the Christian book cupboard—an attempt at a reconstruction; the gospel as kerygma and narrative; Torah and Gospel as narratives of two different saving events; and the Logia source and the Gospels of Luke and Matthew. He concludes that the gospel is both narrative and proclamation, and that its multiplicity is a source of strength for the church.

P. HOFFMANN, T. HIEKE, AND U. BAUER, *Synoptic Concordance. A Greek Concordance to the First Three Gospels in Synoptic Arrangement, statistically evaluated, including occurrences in Acts.* Vol. 2, *Ε–Ι* (Berlin—New York: de Gruyter, 2000, DM 298 or $175) xviii and 957 pp. ISBN: 3-11-016617-8.

The Synoptic concordance combines the principle of a concordance with that of a synopsis, and thus allows a word-for-word comparison of the three Synoptic Gospels. The first volume in the four-volume project covered words from Ἀαρών to δῶρον and was described in *NTA* 44, p. 383. The second volume treats all the words in the Synoptic Gospels from ἔα to ἰῶτα. Each entry provides the Greek word (e.g. ἰῶτα), an English translation ("iota"), word statistics about its uses in the Synoptics Gospels and in the other NT books, and the word in its Greek NT (Synoptics and Acts) contexts (Mt 5:18; Lk 16:17). The brief description from the introduction of volume 1 (pp. xxxiv-xxxix) is reprinted in this volume to allow a quick orientation. The remaining two volumes (Κ through Ο, and Π through Ω) should follow at intervals of six months.

A. J. HULTGREN, *The Parables of Jesus. A Commentary,* The Bible in Its World (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $35) xxix and 522 pp. Bibliographies. Indexed. LCN: 00-037140. ISBN: 0-8028-4475-8.

After a nineteen-page introduction to the parables of Jesus (identification and classification, distinctive elements, universal and particular, interpretation), this volume discusses parables of the revelation of God (God's extraordinary forgiveness and grace, God's extraordinary love for the lost), parables of exemplary behavior, parables of wisdom, parables of life before God, parables of final judgment, allegorical parables, parables of the kingdom (on its growth, on the joy of discovering it), the Evangelists as interpreters of Jesus' parables, and parables in *Gospel of Thomas.* The three appendixes treat the purpose of the parables according to the Evangelists, the three parables of Luke 15, and δοῦλος—servant or slave. Hultgren, professor of NT at Luther Seminary in St. Paul, MN, provides for each of the thirty-eight parables a fresh translation, interpretive notes, and comments on the theological meaning and significance for readers today.

H.-C. KAMMLER, *Christologie und Eschatologie. Joh 5,17-30 als Schlüsseltext johanneischer Theologie,* Wissenschaftliche Untersuchungen zum Neuen Testament 126 (Tübingen: Mohr Siebeck, 2000, DM 148) xi and 289 pp. Bibliography. Indexed. ISBN: 3-16-147295-0.

Prepared as a doctoral dissertation under the direction of O. Hofius and accepted in 1999 by the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this investigation of Jn 5:17-30 focuses on its themes of Christology and eschatology, with particular attention to how they are related in this passage and in John's Gospel as a whole. After considering the context and structure of Jn 5:17-30, it presents a detailed exegetical analysis of its various parts (vv. 17-18, 19-20, 21-25, 26-29, and 30). Kammler concludes that the Evangelist confronted the claim of the contemporary synagogue that the Johannine community's witness to Christ contradicted OT and early Jewish monotheism and so represented blasphemy, that he stressed the perfect unity between Jesus and God, and that he radically reinterpreted the traditional future eschatological expectations in the light of his own strongly present eschatology.

I. R. KITZBERGER (ED.), *Transformative Encounters. Jesus and Women Re-viewed,* Biblical Interpretation 43 (Leiden—Boston—Cologne: Brill, 2000, 315 gld. or $176) xiv and 418 pp. Indexed. ISBN: 90-04-11311-8.

After a nine-page introduction by the editor, this volume presents four papers that take literary approaches to Jesus' encounters with women: V. Phillips on full disclosure—toward a complete characterization of the women who followed Jesus in Mark's Gospel, D. Patte on the Canaanite woman and Jesus—surprising models of discipleship (Mt 15:21-28), L. Nortjé-Meyer on Gentile female characters in Matthew's story—an illustration of righteousness, and Kitzberger on Synoptic women in John—interfigural readings. Then under "historical re-construction and contextualization" there are seven essays: T. Ilan on in the footsteps of Jesus—Jewish women in a Jewish movement; M.-E. Rosenblatt on gender, ethnicity, and legal considerations in the hemorrhaging woman's story in Mk 5:25-34; S. Freyne on Jesus the wine-drinker as a friend of women; M. Sawicki on Magdalenes and Tiberiennes—city women in the entourage of Jesus; C. B. Ubieta on Mary Magdalene and the seven demons in social-scientific perspective; E. M. Wainwright on "your faith has made you well"—Jesus, women, and healing in Matthew's Gospel; and G. S. Oegema on portrayals of women in 1 and 2 Maccabees. Finally under "actualizations" there are five articles: L. A. Guardiola-Sáenz on border-crossing and its redemptive power in Jn 7:53–8:11—a cultural reading of Jesus and the accused; H. Kinukawa on the miracle story of the bent-over woman in Lk 13:10-17—an interaction-centered interpretation; M. W. Dube Shomanah on divining texts for international relations—Mt 15:21-28; A.-J. Levine on lilies of the field and wandering Jews—biblical scholarship, women's roles, and social location; and W. R. Telford on Jesus and women in fiction and film.

J. S. KLOPPENBORG VERBIN, *Excavating Q. The History and Setting of the Sayings Gospel* (Edinburgh: T&T Clark, 2000, paper $32; Minneapolis, MN: Fortress) xii and 546 pp., frontispiece, 29 figs., map. Bibliography. Indexed. ISBN: 0-567-08728-X (C).

Kloppenberg Verbin, professor of NT at the University of St. Michael's College and the Toronto School of Theology, and author of *The Formation of Q* (1987), explains how one talks about Q and why it matters. First under the heading "text and history" he attends to issues of methodology and the state of research: Q as a necessary postulate of the Two Document hypothesis, the identification of Q as a Greek document whose arrangement and wording can be reconstructed, the determination of the theological and literary principles by which it was composed, the social formations that are reflected by the document, and the place of Q in 1st-century Galilean society. Then under "theology and ideology" he deals with the Jesus of history and the history of dogma—theological currents in the Synoptic problem, putting Q on the map, making difference (the impact of Q scholarship on NT theology), and social characterizations in theological perspective. He concludes that the Two Document hypothesis and its postulate Q remain very significant for understanding the history of the Jesus movement, its theology, and social practice.

L. J. KREITZER AND D. W. ROOKE (EDS.), *Ciphers in the Sand. Interpretations of the Woman Taken in Adultery (John 7.53–8.11),* Biblical Seminar 74 (Sheffield, UK: Sheffield Academic Press, 2000, paper £15.95 or $24.95) 277 pp., 2 figs. Bibliographies. Indexed. ISBN: 1-84127-141-1.

After an introductory essay by J. Shaw on the cultural reception of Jn 7:53–8:11, this volume presents papers by Rooke on wayward women and broken promises—marriage, adultery, and mercy in the OT and NT; J. M. C. Scott on Jn 7:53–8:11 in the Gospel tradition ("on the trail of a good story"); T. O'Laughlin on a woman's plight and the Western

Fathers; M. Atherton on a place for mercy—some allegorical readings of "the woman taken in adultery" in the early Middle Ages (with particular reference to Bede, the *Heliand,* and the Exeter Book); Kreitzer on "revealing the affairs of the heart"—sin, accusation, and confession in N. Hawthorne's *The Scarlet Letter;* J. Scott on "the one that got away"; and E. E. Green on making her case and reading it too—feminist readings of the story of the woman taken in adultery.

S. LÉGASSE, *Les récits de la Passion,* Cahiers Évangile 112 (Paris: Cerf, 2000, paper 35 F) 68 pp., map. Bibliography. ISSN: 0222-9714.

In this fascicle [see *NTA* 44, p. 628], Légasse, author of *Le procès de Jésus. L'histoire* (1994) and *Le procès de Jésus. La Passion dans les quatre évangiles* (1995), discusses the passion of Jesus and history (extrabiblical sources, the four Gospels, exegetes and historians of law, questions in suspense, how to reconstruct the order of events), the four accounts (Mark, Matthew, Luke, John), and six episodes (Jesus' prayer in Gethsemane, the trial before the Sanhedrin, Jesus' prayer of abandonment on the cross, his promise to the "good thief," the rending of the Temple veil, Jesus before Pilate according to John). Also included are an essay by M. Quesnel on teaching NT exegesis and J. Schlosser's review of G. Mordillat and J. Prieur's *Jésus contre Jésus* (1999).

B. LINDARS, R. B. EDWARDS, AND J. M. COURT, *The Johannine Literature,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 2000, paper £16.95 or $28.50) 324 pp. Bibliographies. Indexed. ISBN: 1-84127-081-4.

After R. A. Culpepper's nineteen-page introduction to the Johannine writings, this volume brings together three volumes that appeared in the New Testament Guides series: Lindars, *John* [*NTA* 35, p. 103]; Edwards, *The Johannine Epistles* [*NTA* 40, pp. 533-534]; and Court, *Revelation* [*NTA* 39, p. 150]. The bibliographies have been updated for the new edition.

G. LÜDEMANN, *The Great Deception. And What Jesus Really Said and Did* (Amherst, NY: Prometheus, 1999, paper $16.95) xxv and 114 pp. Indexed. LCN: 98-54609. ISBN: 1-57392-688-4.

The English version of *Der grosse Betrug. Und was Jesus wirklich sagte und tat* [*NTA* 43, p. 388], this edition contains a new fourteen-page preface in which Lüdemann sketches the book's context within the situation of theology and the church in Germany. After his "letter to Jesus" in which he says goodbye to Christianity, he explains how the authenticity and inauthenticity of sayings and actions of Jesus are to be decided (examples and criteria). Then he treats inauthentic sayings of Jesus, inauthentic actions of Jesus, authentic sayings of Jesus, and authentic actions of Jesus, respectively. Lüdemann is professor of NT studies at the University of Göttingen.

G. LÜDEMANN, *Jesus after Two Thousand Years. What he really said and did,* trans. J. Bowden (London: SCM, 2000, paper £30) viii and 695 pp. ISBN: 0-334-02776-4.

The (improved) English version of *Jesus nach 2000 Jahren. Was er wirklich sagte und tat* [*NTA* 44, p. 385], this volume subjects all the Jesus traditions from the first two centuries A.D. to an analysis and investigates their authenticity. After a six-page introduction, it treats the sayings and deeds of Jesus in the Gospels of Mark, Matthew, Luke, and John (by F. Schleritt), as well as in *Gospel of Thomas* and in the apocryphal Jesus traditions (by M. Janssen). Also included are a short life of Jesus and a list of all the authentic sayings and actions of Jesus.

D. MCBRIDE, *The Parables of Jesus* (Liguori, MO: Liguori/Triumph, 1999, paper $13.95) 195 pp. LCN: 99-25160. ISBN: 0-7648-0511-8.

After reflecting on why Jesus taught in parables, McBride, a Redemptorist priest from Scotland and rector of Hawkstone Hall in Shropshire, UK, focuses on the following Gospel parables: beginning at the end (Mt 25:31-46), can we feast together? (Mt 22:1-4; Lk 14:16-

24; 16:19-31), the lord and the slaves (Lk 19:11-27; Mt 25:14-30), the lord and the laborers (Mt 20:1-16), remembering to forgive (Mt 18:23-35), lost and found—why bother looking? (Lk 15:4-7, 8-10, 11-32), the virtue of disloyalty (Lk 10:25-37), the quality of desperation (Lk 18:1-8), and exposing the old order (Lk 18:9-14).

J. MILER, *Les citations d'accomplissement dans l'Évangile de Matthieu. Quand Dieu se rend présent en toute humanité,* Analecta Biblica 140 (Rome: Editrice Pontificio Istituto Biblico, 1999, paper 50,000 L or $33) 420 pp. Bibliography. Indexed. ISBN: 88-7653-140-8.

Prepared as a doctoral dissertation under the direction of J.-N. Aletti and accepted in 1999 by the Pontifical Biblical Institute, this investigation of the Matthean "fulfillment" quotations seeks to clarify the intertext constructed by these citations and to propose a narrative analysis that accounts for their disposition and their function in the Matthean narrative as a whole. It contends that by means of the fulfillment quotations Matthew wished the members of his community to understand how Jesus as Emmanuel manifested the way in which God renders himself present to his people and to all the nations. After a five-page introduction, it treats the following topics and texts: Emmanuel, God with us (Mt 1:18-25); Jesus, the unique one, Israel, and the nations (2:15, 18, 23); the light has risen over Israel . . . and the nations (4:13-16); the one who has taken our infirmities upon himself (8:17); with "discretion" the Son-Servant announces the κρίσις upon the nations (12:16-21); speaking of origin (13:35); words to the daughter of Zion (21:4-5); innocent blood shed in the name of the Law (27:9-10); and Emmanuel, the one through whom Israel has been surpassed. The three appendixes deal with citations and allusions in Mt, introductory formulas for the citations, and the Greek and Hebrew texts of the OT passages cited by Matthew.

W. E. MILLS, *Bibliographies on the Life and Teachings of Jesus.* Vol. 1, *The Birth Narratives* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1999, $39.95) xiv and 73 pp. LCN: 99-36087. ISBN: 0-7734-2446-6.

The first in a projected ten-volume series of bibliographies on the life and teachings of Jesus, this volume provides bibliographical information for 1,031 books, dissertations, and articles published in the 20th century on the NT birth narratives. The arrangement for the entries is alphabetical by the author's surname (from E. L. Abel to E. Zuckschwerdt). In the case of multiple citations by the same author, the arrangement is chronological beginning with the earliest date. Mills is professor of NT studies at Mercer University in Georgia.

P. NAUTIN, *L'Évangile retrouvé. Jésus et l'Évangile primitif,* Christianisme antique 5 (Paris: Beauchesne, 1998, paper 144 F) xiv and 283 pp. ISBN: 2-7010-1376-3.

As an approach to determining what Jesus really said and did, this volume examines the NT sources in the light of two basic questions: Was the author well informed? and Was he faithful? It proposes the existence of a Primitive Gospel ("source x") behind the three Synoptic Gospels that was composed ca. A.D. 30-35 and consisted largely of the sayings-material in the "great interpolation" now found in Lk 9:51—18:14. According to this hypothesis, Mark used the Primitive Gospel, Matthew used the Primitive Gospel and Mark, and Luke used all three sources. After establishing the existence of the Primitive Gospel, it discusses the beginning of this Gospel, its epilogue (passion narrative), central part, and portrayal of Jesus. Also included are thirteen appendixes (Jesus' birth and infancy, Luke's "great omission," the explosion of miracles in the Gospels, etc.) and an outline of how Nautin (1914-97) would have treated the doctrinal significance of each Gospel (including the Primitive Gospel).

A. E. NIELSEN, *Until it is Fulfilled. Lukan Eschatology According to Luke 22 and Acts 20,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 126 (Tübingen: Mohr Siebeck, 2000, paper DM 128) xvii and 326 pp., fig. Bibliography. Indexed. ISBN: 3-16-147404-X.

The slightly revised version of a *Habilitationsschrift* accepted in 1998 by the University of Aarhus, this volume approaches Jesus' farewell address in Luke 22 and Paul's farewell address in Acts 20 from the perspective of a rhetoric-based exegesis that takes as its point of origin a description of the text-organizing features that divide the literary surface into smaller units and gather them into larger and smaller "blocks," respectively. After a 39-page introduction, it classifies various farewell discourses in ancient literature according to whether they treat the terminal topic and contain transcendent topoi. Next it provides detailed analyses of Jesus' farewell address in Lk 22:14-38 and Paul's farewell address in Acts 20:18-35, respectively, with reference first to their rhetoric and then to their eschatological perspective, content, and function. Then it treats the "apocalyptic" discourses in Luke's Gospel (17:20-37; 21:5-36) and considers the prologues and epilogues of Luke's Gospel and of Acts in eschatological perspective. Nielsen concludes that Luke's eschatology is more concerned with quality than with chronology, that his eschatological language is more exhortative than informative in function, and that Luke's eschatology has a present/proleptic content.

J. J. PILCH, *The Triduum and Easter Sunday. Breaking Open the Scriptures* (Collegeville, MN: Liturgical Press, 2000, paper $4.95) iii and 50 pp. LCN: 99-088080. ISBN: 0-8146-2727-7.

This supplement to Pilch's three-volume series *The Cultural World of Jesus* [*NTA* 42, p. 163] provides 1st-century Mediterranean cultural reflections on the Scripture readings assigned for each day of the Holy Week triduum and Easter Sunday. After a five-page introduction, it treats the readings for Holy Thursday (Jn 13:1-15; Exod 12:1-8, 11-14; 1 Cor 11:23-26), Good Friday (Jn 18:1–19:42; Isa 52:13–53:12; Heb 4:14-16 and 5:7-9), the Easter Vigil (Mt 28:1-10; Mk 16:1-8; Lk 24:1-12; Rom 6:3-11; Gen 1:1–2:2; 22:1-18; Exod 14:15–15:1; Isa 54:5-14; 55:1-11; Bar 3:9-15, 32–4:4; Ezek 36:16-28), and Easter Sunday (Jn 20:1-9; Acts 10:34, 37-43; Col 3:1-4; 1 Cor 5:6-8). Pilch teaches Scripture at Georgetown University.

W. REISER, *Jesus in Solidarity with His People. A Theologian Looks at Mark* (Collegeville, MN: Liturgical Press, 2000, paper $19.95) xvii and 233 pp. Bibliography. Indexed. LCN: 00-035666. ISBN: 0-8146-2717-X.

Reiser, professor of theology at Holy Cross College in Worcester, MA, and author of *Talking about Jesus Today* (1993), works through the text of Mark's Gospel from two premises: Mark's Gospel is an Easter story from beginning to end, and the category of solidarity provides a contemporary key for understanding Mark's message about Jesus' life and mission. After a 29-page introduction to the landscape of Mark's Gospel, he deals with the following themes and texts: a believer from the beginning (1:11), of calling and following (1:17-18), the authority to forgive (2:10-11), what God ordains (8:31), a kingdom of throwaways (12:10-11), paying the emperor's tax (12:32), a world of parables (4:33-34), whether Mark encourages a cult of suffering (8:34), in the company of prophets (8:27-28), whether God can be trusted (15:34), what sort of God would raise the dead (8:31; 9:31; 10:34), and the futility of secrets (9:9).

M. SAWICKI, *Crossing Galilee. Architectures of Contact in the Occupied Land of Jesus* (Harrisburg, PA: Trinity Press International, 2000, paper $23) viii and 260 pp., 22 figs. Bibliography. Indexed. LCN: 99-053038. ISBN: 1-56338-307-1.

Using archaeology and anthropology along with textual analysis to situate Jesus in his Galilean cultural context, Sawicki, the author of *Seeing the Lord. Resurrection and Early Christian Practices* (1994), examines the life and work of the historical Jesus and assesses the influence of social norms such as gender bias, the caste system, and materialism on his behavior. She argues that the indigenous caste system is the proper target of research for those who wish to reconstruct the Galilee of Jesus. After discussing a reorientation of Jesus studies, she treats containment designs in the Kinneret region, what moved across Galilee, the trouble with models, material mindscapes to be read, spatial management strategies, Israel as "little Italy," salting the earth, and a kingdom of contact. Also included is a 52-page "bibliographical commentary."

K. SCHOLTISSEK, *In ihm sein und bleiben. Die Sprache der Immanenz in den johanneischen Schriften,* Herders biblische Studien 21 (Freiburg—Basel: Herder, 2000, DM 98 or €50.11) xi and 436 pp. Bibliography. Indexed. ISBN: 3-451-27096-X.

Accepted as a *Habilitationsschrift* in 1999 by the theological faculty of Julius-Maximilians-Universität in Würzburg, this volume investigates the language of "immanence" (μένειν ἐν and εἶναι ἐν) in John's Gospel and in 1 John. After a six-page introduction, it considers the Johannine immanence statements in recent exegetical research: immanence as unity, as obedience to commands, as fidelity, as love, as mysticism, and so forth. Next it adopts a comparative perspective on the topic with reference to the history of religions and the history of philosophy: the concept, the phenomenology of immanence in ancient religions and philosophy, gnostic immanence statements, immanence statements in the biblical tradition, and ancient immanence statements seen as a whole. Then after considering two new paradigms for Johannine research (rereading and rewriting [see § 44-1739]), it presents analyses and interpretations of the major Johannine immanence statements: an overview of the texts, the Johannine Prologue (1:1-18) as the "metatext" of the Johannine immanence theology, Eucharist and immanence (John 6), the immanence statements in Jn 13:31–14:31, the deepening of the immanence theology in Jn 15:1-17, unity and immanence in John 10 and 17, and the language and theology of immanence in the three Johannine letters. Scholtissek concludes with reflections on the content and theological potential of the Johannine concept of immanence.

A. SCHWEITZER, *The Quest of the Historical Jesus,* ed. J. Bowden (London: SCM, 2000, paper £30) xlv and 562 pp. Indexed. ISBN: 0-334-02791-8.

All previous editions of Schweitzer's classic study of the quest for the historical Jesus have been based on the first German edition published in 1906. In 1913, however, Schweitzer introduced modifications and additions so extensive as to make the second edition virtually a new book. The version offered in this volume is based on the ninth German edition published in 1984 (though Schweitzer made no significant additions after the second edition). The new book contains three additional chapters, two on discussions of the historicity of Jesus and one on developments between 1907 and 1912. Two other chapters, those on comparative studies of Jesus and on the situation at the end of the 19th century, have been substantially enlarged and revised. Based on W. Montgomery's translation of the 1906 edition, the new version incorporates translations of the 1913 modifications and additions by S. Cupitt. Moreover, Bowden has corrected Montgomery's translation to express more accurately what Schweitzer wrote. Also included are D. Nineham's eighteen-page foreword to the complete edition (plus his four-page 1999 postscript), as well as translations of Schweitzer's prefaces to the 1906, 1913, and 1950 editions.

S. A. STRUBE, *"Wegen dieses Wortes . . ." Feministische und nichtfeministische Exegese im Vergleich am Beispiel der Auslegungen zu Mk 7,24-30,* Theologische Frauenforschung in Europa 3 (Münster: Lit, 2000, paper DM 49.80) xiii and 354 pp. Bibliography. ISBN: 3-8258-4521-4.

Prepared as a doctoral dissertation under the direction of H. Ritt and presented to the Catholic theological faculty at Regensburg University, this volume first provides a survey of the history of feminist biblical interpretation and a synchronic analysis of Jesus' encounter with the Syrophoenician woman according to Mk 7:24-30: text and translation; structural, semantic, and pragmatic analysis; and connotations and associations. Next it focuses on the central exegetical issues raised in the text: text-critical, semantic, and diachronic. Then it considers the historical realities behind the text and the possibilities of using this text as a source of information about the historical Jesus, early Christian history (conflicts within the church, the beginning of missionary activity and the role of women), sociohistorical research (with reference to the issue of anti-Judaism), and the value of various interpretive approaches. Strube also calls attention to the unspoken and unconscious presuppositions in nonfeminist interpretations of this passage, especially in the area of anti-Judaism.

J. SVARTVIK, *Mark and Mission. Mk 7:1-23 in its Narrative and Historical Contexts,* Coniectanea Biblica, New Testament Series 32 (Stockholm: Almqvist & Wiksell, 2000, paper 342.40 SKr) xvii and 459 pp. Bibliography. Indexed. ISBN: 91-22-01863-8.

Prepared as a doctoral dissertation under the direction of B. Olsson and presented in 2000 to the University of Lund, this volume seeks to refute the mainstream interpretation of Mk 7:1-23 according to which Mk 7:15 is a crystal-clear and categorical abrogation of all Jewish food and purity laws, and the assumption that the historical Jesus must have been exceedingly critical of the legal material in Jewish written texts and oral traditions. After an analysis of the complex of problems in Mk 7:1-23, it considers the role of this text in the discussions about Mark's Gospel and the historical Jesus, provides an analysis of the effective history of the cardinal saying (7:15), treats aspects of Mark's narrative (parables, settings, characters, plot), and reflects on the search for possible historical contexts. Svartvik concludes that Mk 7:15 should be understood as a haggadic warning about the perils of evil speech based on Deut 24:9 ("remember what the Lord your God did to Miriam on your journey out of Egypt") and Numbers 12 (when Miriam gossiped).

J. E. M. TERRA (ED.), *Evangelho de João,* Revista de Cultura Bíblica, vol. 22, nos. 89–90 (São Paulo: Edições Loyola, 1999, paper) 119 pp.

After an introduction to John's Gospel, this fascicle [see *NTA* 44, p. 391] contains essays on the Prologue (Jn 1:1-18), the testimony of John (by A. F. Martins), the presence of Mary in John's Gospel (outline and full text), the Holy Spirit in John, the theology of liberation in John, and the "two standards" in John.

É. TROCMÉ, *L'évangile selon saint Marc,* Commentaire du Nouveau Testament, deuxième série 2 (Geneva: Labor et Fides, 2000, paper 60 SFr) 413 pp. Bibliographies. Indexed. ISBN: 2-8309-0972-0.

After a six-page introduction to Mark's Gospel and a select bibliography, Trocmé, professor emeritus of NT on the faculty of Protestant theology in Strasbourg, provides for each pericope a translation (with textual notes), a bibliography, a literary analysis, an explication, and a conclusion: John the Baptizer (1:1-8), the baptism and temptation of Jesus (1:9-13), the beginning of Jesus' ministry (1:14-20), the day at Capernaum (1:21-39), the leper (1:40-45), the pardon of faults (2:1-12), and so forth. At key points (for 2:1–3:6; 4:1-34; 4:35–5:43; etc.) he presents literary analyses that place the individual pericopes in the context of the Markan narrative.

C. UMOH, *The Plot to Kill Jesus. A Contextual Study of John 11.47-53,* European University Studies, Series 23: Theology 696 (Frankfurt—Bern: Lang, 2000, paper $47.95) xx and 309 pp. Bibliography. ISBN: 3-631-36203-X.

Prepared as a doctoral dissertation under the direction of J. Beutler and presented to the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this contextual study of Jn 11:47-53 argues that in presenting Jesus as condemned for doing signs capable of inciting unrest and the intervention of the Roman imperial authorities, John has shifted the condemnation from the religious to the political level and has extended the ranks of Jesus' opponents to include the entire political leadership structure. After surveying the state of the question regarding John 11, it provides a literary analysis of Jn 11:47-53, places Jn 11:47-53 within the context of the Fourth Gospel, considers Jesus and his opponents in the context of 11:47-53, discusses the Johannine alternative to the contemporary leadership model of Jesus' opponents, and reflects on leadership in light of the Johannine alternative from an African perspective.

S. VAN TILBORG AND P. CHATELION COUNET, *Jesus' Appearances and Disappearances in Luke 24,* Biblical Interpretation 45 (Leiden—Boston—Cologne: Brill, 2000, 161 gld. or $90) vii and 279 pp., 34 figs. Bibliography. Indexed. LCN: 99-086132. ISBN: 90-04-11757-1.

After a six-page introduction, this exegetical analysis of the post-resurrection stories in

Luke 24 first analyzes the texts (Lk 23:54–24:12; 24:13-35; and 24:36-53) with the help of a theoretical model of mental imagination that is derived from cognitive linguistics and that is carried out in three steps: a deictic analysis, an analysis of the perspective, and an analysis of the relationship between figure and ground. Then it studies the same passages from a sociological viewpoint (with particular attention to their reception within Hellenistic culture) under the following headings: the frustrated burial (theoretical preliminaries), the corpse and the burial, the soul and the body, and the living and the mourners. The authors teach at the University of Nijmegen.

S. WALTON, *Leadership and Lifestyle. The portrait of Paul in the Miletus speech and 1 Thessalonians,* Society for New Testament Studies Monograph Series 108 (Cambridge, UK—New York: Cambridge University Press, 2000, $59.95) xiv and 256 pp. Bibliography. Indexed. LCN: 99-051378. ISBN: 0-521-78006-3.

The revised version of a doctoral dissertation directed by A. Lincoln and L. Alexander and accepted by the University of Sheffield in 1997, this volume shows how close in thought, presentation, and vocabulary Paul's Miletus speech in Acts 20:18b-35 is to 1 Thessalonians, and at the same time how Lukan the speech is in comparison with Jesus' speeches in Luke's Gospel. After explaining why one should study the Miletus speech and asking whether parallels are in the eye of the beholder, it considers the Miletus speech in context; the Miletus speech and Luke's Gospel; the Miletus speech and 1 Thessalonians; and the Miletus speech, Ephesians, and 2 Timothy. There are excursuses on (1) the text and translation of Acts 20:28b and (2) the text of Lk 22:17-20. Walton concludes that Luke knew the Pauline tradition independently of the epistles, knew it better than is sometimes suggested, and sought to pass on and commend Paul's tradition (especially concerning Christian leadership) to his readers.

M. WENK, *Community-Forming Power. The Socio-Ethical Role of the Spirit in Luke-Acts,* JPT Supplement Series 19 (Sheffield, UK: Sheffield Academic Press, 2000, paper £15.95 or $21.95) 368 pp. Bibliography. Indexed. ISBN: 1-84127-125-X.

Based on a doctoral dissertation directed by H. Jurgensen and M. Turner and submitted to Brunel University under the supervision of London Bible College, this volume argues that Lukan pneumatology has an inherent ethical dimension. After a forty-page introduction, it considers the Holy Spirit and the religious and ethical life of Israel in the OT, Palestinian literature, Hellenistic Jewish writings, and the Qumran writings, respectively, and takes up the theme of "withdrawal" of the Spirit as a sign of God's "withdrawal" from Israel. Next it treats the Spirit and the religious life of the people of God in Luke-Acts: the transformational and creative force of prophetic speech; the infancy narratives—the restoration anticipated; "a people prepared for the Lord"—the role of the Holy Spirit in John the Baptist's ministry (3:1-20); the Spirit in the life and ministry of Jesus—source of obedience and agency for renewal; Pentecost and Joel 3:1-5—a hermeneutical key to the pneumatic experience of restoration and liberation; Pentecost and the renewed community as the this-worldly dimension of salvation and covenant realization (Acts 2:42-47); and reconciliation and the Spirit in Acts.

H. WILKENS, *Kata Markon. Judenchristliches Evangelium in hellenistischer Kultur,* Europäische Hochschulschriften, Reihe 23: Theologie 674 (Frankfurt—Bern: Lang, 2000, paper $28.95) 116 pp. Bibliography. ISBN: 3-631-34879-7.

Wilkens, a retired pastor of the Evangelische Kirche in Westfalen, argues that there were two editions of Mark's Gospel: an early (before A.D. 70) Jewish-Christian apocalyptic Gospel, and a hellenizing reworking of it after A.D. 70. He first illustrates his thesis with reference to the parables discourse (Mk 4:1-34), the feeding of the five thousand ([5:21–6:33] 6:34-44), and the trial of Jesus (15:1-15). Then he presents a German translation of the early Gospel (with extensive explanatory notes below) and discusses its structure. Finally he contrasts the treatments of important theological themes in the two editions: Messiah-Son of Man versus Lord-Son of God, discipleship versus expiation, only Jews versus only Gentiles, imminent expectation versus distant expectation, and messianic secret versus Son of God secret.

C. H. Williams, *I am He. The Interpretation of* ʾAnî Hûʾ *in Jewish and Early Christian Literature,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 113 (Tübingen: Mohr Siebeck, 2000, paper DM 128) xiv and 408 pp. Bibliography. Indexed. ISBN: 3-16-147098-2.

The revised version of a doctoral dissertation directed by E. Bammel and submitted in 1996 to the faculty of divinity at the University of Cambridge, this volume analyzes the use of the Hebrew expression *ʾanî hûʾ* in biblical and ancient Jewish texts, and reflects on its possible significance for interpreting the expression ἐγώ εἰμι in the Synoptic and Johannine traditions. After a thirteen-page introduction, it treats the Hebrew Bible and *ʾanî hûʾ* (with particular attention to Deutero-Isaiah), textual traditions and ancient versions, the interpretation of *ʾnh/ʾnʾ hûʾ* in the Targums, rabbinic interpretations of *ʾanî hûʾ*—the use of Deut 32:39, rabbinic interpretations of *ʾanî hûʾ*—self-declarations by God in Deutero-Isaiah, the use of *ʾanî hûʾ* formulations in rabbinic texts, the interpretation of ἐγώ εἰμι in Mark's Gospel, and the interpretation of ἐγώ εἰμι in John's Gospel. Williams concludes that while for Mark the primary significance of ἐγώ εἰμι lies in its role as the expression used by Jesus to disclose his true identity, the Fourth Gospel offers a sustained reflection on the use of *ʾanî hûʾ* in biblical traditions as an expression of God's unique and eternal sovereignty, particularly in the light of its Septuagintal rendering as ἐγώ εἰμι.

R. D. Witherup, *Matthew. God With Us,* Spiritual Commentaries on the Bible (Hyde Park, NY: New City, 2000, paper $12.95) 213 pp. Bibliography. LCN: 00-041876. ISBN: 1-56548-123-2.

After a fifteen-page introduction to Matthew's Gospel (the "first" Gospel, title and author, date and origin, etc.), this volume offers a section-by-section interpretation of Matthew's Gospel in nontechnical language to help readers use this Gospel for personal spiritual enrichment according to the following general outline: the origin and identity of Jesus Christ, the Son of God (1:1–4:16); the preaching and teaching of Jesus in Galilee (4:17–7:29); the healing and teaching ministry of Jesus (8:1–11:1); growing opposition to Jesus and his disciples (11:2–16:20); the ministry of Jesus and the cost of discipleship (16:21–25:46); and the passion, death, and resurrection (26:1–28:20). Witherup, now serving as provincial superior of the Society of Saint Sulpice in Baltimore, MD, is the author of *The Bible Companion. A Handbook for Beginners* (1998).

J. Zangenberg, *Frühes Christentum in Samarien. Topographische und traditionsgeschichtliche Studien zu den Samarientexten im Johannesevangelium,* Texte und Arbeiten zum neutestamentlichen Zeitalter 27 (Tübingen—Basel: Francke, 1998, paper DM 78) xiii and 292 pp., 17 figs. Bibliography. Indexed. ISBN: 3-7720-1878-5.

After an eight-page introduction, this slightly revised version of a doctoral dissertation directed by K. Berger and accepted in 1996 by the University of Heidelberg presents an archaeological and geographical survey of Samaria in the Hellenistic-Roman period. Then it examines passages in John's Gospel that are situated in or associated with places in Samaria: Baptist groups in Samaria (Jn 3:22-30), Jesus and the Samaritan woman at the well (4:1-43), the charge that Jesus is a Samaritan (8:48), Jn 10:16 and hope for the return of the northern kingdom, and Ephraim in Jn 11:54. Zangenberg concludes with general observations on John's Gospel and Samaria, the Johannine and Lukan data about Samaria, and whether the mission in Samaria was only an "episode." There are excursuses on the so-called tomb of John the Baptist in Samaria-Sebaste and on the prohibition of a Samaritan mission in Mt 10:5b-6.

H. Ziegler and E. R. Gruber, *Das Ur-Evangelium. Was Jesus wirklich sagte. Die Entdeckung und Neuübersetzung der authentischen Worte Jesu* (Munich: Langen Müller—Herbig, 1999, DM 34.90) 207 pp. Bibliography. ISBN: 3-7844-2747-2.

After a seven-page foreword by Gruber, this volume presents his essay on the decoding of the Primitive Gospel with reference to the search for the historical Jesus, how the Gospels originated, a new Jesus as the fear of the fundamentalists, and the Jesus of the Primitive Gospel (a wise man of understanding, an aggressive and effective speaker, the presence of God's kingdom). Then on pp. 111-202 it presents a fourteen-page introduction by Ziegler (1916-98) and his reconstruction of the text of the Primitive Gospel under the following headings: the beginning, in Galilee (the Sermon on the Mount, various sermons, similitudes and parables, from one place to another), on the way to Jerusalem, in Jerusalem, the passion, the last days, and the Pentecost event.

EPISTLES–REVELATION

S. AGERSNAP, *Baptism and the New Life. A Study of Romans 6.1-14* (Aarhus: Aarhus University Press, 1999, 348 DKr) 461 pp. Bibliography. Indexed. ISBN: 87-7288-654-4.

Based on a doctoral dissertation directed by N. P. Lemche and accepted by the theological faculty of Aarhus University in 1997, this investigation of Rom 6:1-14 concerns the enthusiastic intention in Rom 6:1-11, the paraenetic consequence in 6:12-14, the conceptual background and origin of the text, the presupposed concept of baptism, and the fundamental Christology. After a 36-page introduction, it examines the historical background of Rom 6:1-14: Hellenistic mystery religion as a background to baptism, baptismal concepts in Hellenistic-Christian communities, and baptismal practice in the primitive church and Judeo-Christian prerequisites. Then after considering Romans 5 as a prelude to Romans 6, it treats the leading questions in Rom 6:1-2 and the dominant structure, new life as a consequence of baptism into death (6:3-5), further reasoning in support of new life (6:6-8), the concluding process of reasoning (6:9-11), and the appeal in 6:12-14 and the substance of the new life. Agersnap concludes that in Rom 6:1-14 Paul stresses the reality of new life based on Christ's death and its effects for the baptized. A nine-page Danish summary is included.

D. H. AKENSON, *Saint Saul. A Skeleton Key to the Historical Jesus* (Oxford—New York: Oxford University Press, 2000, $27.50) x and 346 pp. Indexed. LCN: 00-036732. ISBN: 0-19-514157-1.

Akenson, professor of history at Queen's University, Kingston, Ontario, and professor of Irish studies at the University of Liverpool, argues that the earliest and most reliable sources in the quest for the historical Jesus are Saul/Paul's letters. After an introduction to the world of Saul of Tarsus and Yeshua of Nazareth, he contends that neither the apocryphal Gospels nor the canonical Gospels antedate A.D. 70 and so do not provide as reliable an access to the historical Jesus as Saul does. Then he proposes Saul's letters as "a skeleton key to the Yeshua faith" and discusses Saul's life and letters, his missionary activity, the basic facts about Jesus that his letters yield, Saul and the Gospels, the sayings of Jesus reflected in Saul's letters, and Saul and the imitation of Christ. The two appendixes treat (1) Winnie-the-Pooh and the Jesus Seminar, and (2) hybris and plasticity in the "Q"-industry. Akenson concludes that, for Saul, Yeshua of Nazareth was an ordinary religious man of the later Second Temple period who was distinguished by an incandescent holiness that burned beyond his burial.

B. ALAND ET AL., *Novum Testamentum Graecum. Editio Critica Maior.* Vol. 4/2, *Catholic Letters: The Letters of Peter.* Part 1, *Text;* part 2, *Supplementary Material* (Stuttgart: Deutsche Bibelgesellschaft, 2000, paper) vii and 4* and 159 pp., vi and 50 pp. ISBN: 3-438-05601-1.

The first fascicle in this project covered the letter of James and was described in *NTA* 43, pp. 175-176. The goal of the project is to provide the full range of textual resources necessary for scholarly research in establishing the text and reconstructing the history of the NT text during its first thousand years. It includes all the textual variants found in selected Greek manuscripts and in citations by the Greek Fathers, along with the evidence of the three most important early versions (Latin, Coptic, and Syriac) and of other versions (Armenian, Georgian, Old Church Slavonic, and Ethiopic) where they witness to variants in the Greek text. The page layout in part 1 of this edition of 1 and 2 Peter consists of the primary text line offering the basic Greek text, the overview of variant readings which exhibits the range of variant readings in the textual tradition, and the critical apparatus in which the variants are cited with their supporting witnesses. Part 2 provides basic information about the pertinent manuscripts and editions, along with various kinds of lists. This fascicle was edited by B. Aland, K. Aland, G. Mink, and K. Wachtel. Their edition differs from the Nestle-Aland^{27} and UBS *Greek New Testament*^{4} text in seven passages in 1 Peter and in eight passages in 2 Peter.

L. ALVAREZ VERDES, *Caminar en el Espíritu. El pensamiento ético de S. Pablo,* Quaestiones Morales 12 (Rome: Editions Academiae Alphonsianae, 2000, paper 55,000 L) 544 pp. Indexed.

After a fifteen-page introduction, this investigation of Paul's ethical teaching as "walking in the Spirit" first makes methodological and hermeneutical observations, and explores the Christian imperative according to Paul with reference to Paul's ethic of the indicative, ethical reasoning, moral conscience, the law of Christ and "christic ennomia," the ethical meaning of "justice" (δικαιοσύνη) in Romans 6, charism and morality, and the charismatic dimension of Paul's apostleship. Then under the heading "the social projection of the Christian imperative" it treats Christian solidarity, the house as church, social stratification in the Christian family, indissolubility and divorce in Christian marriage, and the ethical imperative of peace. Finally under "soteriology and Christian ethics" it deals with soteriological models and the resurrection as the center of Pauline Christology (see Rom 1:1-7). Alvarez Verdes, author of *El imperativo cristiano en S. Pablo. La tensión indicativo-imperativo en Rom 6. Análisis estructural* (1980), is professor of biblical morality at the Academia Alfonsiana in Rome (faculty of moral theology of the Pontifical Lateran University).

J. ASHTON, *The Religion of Paul the Apostle* (New Haven—London: Yale University Press, 2000, $28.50) x and 261 pp. Bibliography. Indexed. LCN: 00-105010. ISBN: 0-300-08441-2.

Based on the Wilde lectures delivered in 1998 at Oxford University, this volume contends that a comparison of certain aspects of Paul's life with the phenomenon of shamanism may shed light on his religion. After a five-page introduction and an essay on comparing religions, it deals with Paul the enigma, the convert, the mystic, the apostle, the prophet, the charismatic, and the possessed. There are excursuses on Jesus the shaman, Merkabah mysticism, A. Schweitzer's *Mysticism of Paul the Apostle* (German, 1931; English, 1956), and the historicity of Acts. Ashton, now emeritus fellow of Wolfson College, Oxford, is the author of *Understanding the Fourth Gospel* (1991) and *Studying John. Approaches to the Fourth Gospel* (1994).

M. BARKER, *The Revelation of Jesus Christ. Which God Gave to Him to Show to His Servants What Must Soon Take Place (Revelation 1.1)* (Edinburgh: T&T Clark, 2000, paper $29.95) xiii and 447 pp. Bibliography. Indexed. ISBN: 0-567-08716-6.

Barker, author of *On Earth as It Is in Heaven* (1995) and *The Risen Lord* (1996), contends that the book of Revelation was written just before the fall of Jerusalem in A.D. 70 and represents the earliest material in the NT (and not a late text from Asia Minor). She first discusses Jesus, the Temple, and the priests of Israel. Then after an introduction to Revelation ("the words of this book"), she treats the man among the lamps, the letters to the seven churches, the chariot throne of God, the sacrificed Lamb, the book with seven seals, the redeemed, the seven trumpets, the angel in the cloud, the woman clothed with the sun, war in heaven and earth, the two beasts, the harvest of the earth, the bowls of wrath, Jerusalem, the warrior priest, the city of the saints, the millennium kingdom, and all things new. An excursus deals with parousia and liturgy.

M. BARTH AND H. BLANKE, *The Letter to Philemon. A New Translation with Notes and Commentary,* Eerdmans Critical Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $40) xviii and 561 pp. Bibliography. Indexed. LCN: 00-028776. ISBN: 0-8028-3829-4.

The first part of the introduction (pp. 1-102) in this volume deals with slavery and the social background of Paul's letter to Philemon: problems of an adequate description, ways into slavery, the slave's daily life and legal position, fugitive slaves, slave revolts and wars, the consolation of philosophy, manumission as a legal way out of slavery, and OT and later Jewish traditions (plus sixteen "annotations" on related topics). The second part of the introduction (pp. 103-240) treats literary, biographical, and contextual issues: attestation and canonization; textual integrity and criticism; vocabulary, language, and style; structure and logic; date and place; *dramatis personae;* parallels and divergences in Pauline literature; and history and issues of interpretation (plus twelve "annotations" on related issues). Then it presents for each pericope in Philemon a translation, notes, and comments according to the following general outline: the address (vv. 1-3), a Christian—a gift of God (4-7), intervention for a slave (8-14), the cost of brotherhood (15-20), and conclusion (21-25). Excursuses on various topics (Timothy; house churches; love, faith, and faithfulness; the joy of an apostle; rest; etc.) are interspersed throughout the exposition. Barth (1915-94) and Blanke previously collaborated on the volume on Colossians (1994) in the Anchor Bible Commentary.

J. BEUTLER, *Die Johannesbriefe,* Regensburger Neues Testament (Regensburg: Pustet, 2000, DM 48) 216 pp. Bibliography. Indexed. ISBN: 3-7917-1657-3.

Beutler, who taught for many years at the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt and now teaches at the Pontifical Biblical Institute in Rome, first presents a 23-page general introduction to 1 John (literary character and unity, structure, relation to John's Gospel, opponents, addressees, etc.), as well as a translation and exposition of each pericope. He interprets 1 John as providing three sets of criteria for community with God and life (1:5–2:27; 2:28–4:6; 4:7–5:13). Also included are introductions to 2 and 3 John (literary character and form, occasion and purpose, witness and reception) and a translation and exposition for each pericope in them.

G. BRAY (ED.), *James, 1-2 Peter, 1-3 John, Jude,* Ancient Christian Commentary on Scripture: New Testament 11 (Downers Grove, IL: InterVarsity, 2000, $39.99) xxx and 288 pp. Indexed. LCN: 00-021472. ISBN: 0-8308-1496-5.

Bray, professor of Anglican studies at Beeson Divinity School, Samford University, in Birmingham, Alabama, follows the pattern set in the volumes that he has contributed to the series on Romans [*NTA* 43, p. 396] and 1 and 2 Corinthians [*NTA* 44, p. 175]. For each pericope in the Catholic Epistles (James, 1–2 Peter, 1–3 John, and Jude), he provides the text according to the Revised Standard Version, an overview of the patristic commentaries on it, quotations from the most important patristic expositions keyed to specific words and phrases, and brief notes below. Also included are a fourteen-page introduction to the Catholic Epistles, a list of early Christian writers and documents cited, and biographical sketches and short descriptions of select anonymous works.

R. BURNET, *Paul. Le bretteur de l'Évangile,* Biographies (Paris: Desclée de Brouwer, 2000, paper 120 F) 189 pp., 2 plates, 7 figs., table. Bibliography. ISBN: 2-220-04694-X.

Burnet views Paul more as a person of Christian freedom than as a strategist or organizer, and as more concerned with spiritual intuitions than with institutions. His biography of Paul consists of ten chapters: before his call, first steps in the apostolate, the apostle of the Gentiles, from Antioch to Ephesus, the years in Ephesus, crises at Corinth, the letter to the Romans, the last years, Paul after Paul—the heirs of Paul, and Paul's friends according to his letters. M. Dubost has provided a three-page preface.

J. Cervera i Valls, *Esaú, el rebutjat de la comunitat. Tradicions jueves en He 12,16-17,* Collectània Sant Pacià 67 (Barcelona: Edicions de la Facultat de Teologia de Catalunya, 1999, paper) 229 pp. Bibliography. Indexed. ISBN: 84-86065-59-3.

Prepared as a doctoral dissertation under the direction of E. Cortès and presented to the Facultat de Teologia de Catalunya, this volume explores the pre-Christian Jewish traditions underlying the description of Esau in Heb 12:16-17. After an eight-page introduction, it considers the letter to the Hebrews in general and its character as "a word of exhortation" (13:22). Then it discusses the various ways in which Hebrews presents itself as an exhortation to persevere, and focuses on its description of Esau as πόρνος ἢ βέβηλος in Heb 12:16 and on the expression τόπος μετανοίας in Heb 12:17. Cervera i Valls concludes that underlying Heb 12:16-17 is the targumic tradition of *pswlʾ* (see Genesis 49 and Deut 6:4), and that Esau functions as a type of the "unworthy sons" or heretics who rejected the divine sonship of Jesus and the soteriological value of the cross, and divided the community. A two-page English summary is included.

E. De los Santos, *La novedad de la metáfora κεφαλή-σῶμα en la carta a los Efesios,* Tesi Gregoriana, Serie Teologia 59 (Rome: Editrice Pontificia Università Gregoriana, 2000, paper 44,000 L or $25) 427 pp. Bibliography. Indexed. ISBN: 88-7652-854-7.

Prepared as a doctoral dissertation under the direction of J.-N. Aletti and accepted in 1999 by the Pontifical Gregorian University, this investigation of the use and meaning of the "head/body" metaphor in Ephesians first considers the letter's relation to Colossians and the milieu in which it originated, as well as the semantic statistics regarding the uses of κεφαλή, σῶμα, and other key terms. Then it presents detailed exegetical analyses of the four texts in Ephesians where the terms "head" and "body" are most prominent: 1:20-23; 2:14-18; 4:11-16; and 5:21-33. Finally it focuses on how specifically the head/body metaphor is used in each of those four passages. De los Santos concludes that the creativity of the author of Ephesians in using the head/body metaphor consists in expressing new relationships with Christ on the ecclesiological, cosmological, soteriological, and anthropological levels.

F. Di Giovambattista, *Il giorno dell'espiazione nella Lettera agli Ebrei,* Tesi Gregoriana, Serie Teologia 61 (Rome: Editrice Pontificia Università Gregoriana, 2000, paper 25,000 L or $14) 223 pp. Bibliography. Indexed. ISBN: 88-7652-857-1.

Prepared as a doctoral dissertation under the direction of R. Neudecker and S. Brodeur and accepted by the theological faculty of the Pontifical Gregorian University in 2000, this volume first considers the ritual of the Day of Atonement in the light of Leviticus 16 and related OT texts (with excursuses on developments from the Tent of Meeting to the Second Temple, the vestments of the high priest, and holocausts and sin offerings). Next it discusses the Day of Atonement in NT times, with reference to *m. Yoma, Temple Scroll,* Philo, and Josephus. Then it reflects on the letter to the Hebrews and the Day of Atonement, with attention to Christ the high priest, the Tent of Meeting in the Day of Atonement (Heb 9:2-5), Christ's Day of Atonement (Heb 9:7-14), and possible allusions to the Day of Atonement in Hebrews. Finally it treats the effects of the Day of Atonement according to the letter to the Hebrews. Di Giovambattista concludes that, according to Hebrews, Christ's Day of Atonement brings about the inauguration of the last times and the realization of the promises of the OT.

K. Easley, *Living with the End in Sight. Meditations on the Book of Revelation* (Nashville, TN: Holman, 2000, paper $5.99) x and 100 pp., 16 plates. LCN: 00-028949. ISBN: 0-58640-001-0.

After a four-page introduction, this volume presents for each chapter in Revelation a meditation by Easley on how the lessons of the end-time apply to the here and now, as well as a chapter from the book of Revelation according to the Holman Christian Standard Bible along with a "preview" of its content, "living insights," word studies, and an end-times insight. Also included between pp. 54 and 55 is a sixteen-page insert consisting of artistic illustrations of various verses of Revelation. Easley is chairman of the NT department at Mid-America Baptist Theological Seminary in South Germantown, TN.

T. ENGBERG-PEDERSEN, *Paul and the Stoics* (Louisville, KY: Westminster John Knox, 2000, paper $39.95) xi and 435 pp., fig. Bibliography. Indexed. ISBN: 0-664-22234-X.

This volume attempts to solve problems in understanding Paul's thought by situating it firmly within the ancient ethical tradition as this was inaugurated by Plato's Socrates, developed by Aristotle, and given classic shape in Stoicism. After situating this "essay in interpretation" in the context of Pauline studies, it outlines a thought model of Stoic descent that underlies substantial stretches of Paul's thought and practice, and considers in more detail how various features of the model are derived from Stoic philosophy. Then it shows how the model in its specifically Stoic form may be seen to illuminate motifs in three Pauline epistles: Philippians, Galatians, and Romans. Engberg-Pedersen, lecturer in NT studies at the University of Copenhagen, concludes that the kind of reading that draws on Stoicism to emphasize and develop ideas that are in Paul's letters is positively required for an exegesis of his letters to have fulfilled its task.

J. H. GREENLEE, *An Exegetical Summary of Jude* (Dallas: Summer Institute of Linguistics, 1999, paper $8) 80 pp. Bibliography. LCN: 99-60924. ISBN: 1-55671-095-X.

Similar in scope and format to Greenlee's *Exegetical Summary of Philippians* [*NTA* 37, 447] and *Exegetical Summary of James* [*NTA* 39, p. 334], this volume is designed to help translators to understand the text of the letter of Jude and to communicate its message. It presents for each verse in the letter a semi-literal translation, lexical information, and exegetical questions along with a summary of how various commentators (e.g. J. H. Neyrey, H. Alford, J. N. D. Kelly, J. B. Mayor, A. Plummer, S. J. Kistemaker, and R. G. Bratcher) have handled the exegetical problems. Greenlee is also the author of *Introduction to New Testament Textual Criticism* (rev. ed., 1995).

C. GRENHOLM AND D. PATTE (EDS.), *Reading Israel in Romans. Legitimacy and Plausibility of Divergent Interpretations,* Romans Through History and Cultures (Harrisburg, PA: Trinity Press International, 2000, paper $29) vi and 265 pp. Bibliographies. Indexed. LCN: 99-058583. ISBN: 1-56338-308-X.

After a 54-page "overture" (receptions, critical interpretations, and scriptural criticism) by Grenholm and Patte, this volume presents essays on Romans 4 by T. D. Parker on Abraham as father of us all in K. Barth's *Epistle to the Romans,* R. L. Brawley on multivocality in Romans 4, and Brawley and Parker on multivocality and multiplex perspectives in the interpretation of Romans, along with a response by Grenholm from theological and feminist perspectives. Then there are papers on Romans 9–11 by J. Sievers on the reception of Rom 11:29 through the centuries and Christian-Jewish relations, G. Wasserberg on Romans 9–11 and Jewish-Christian dialogue—prospects and provisos, W. S. Campbell on divergent images of Paul and his mission, and M. D. Nanos on challenging the limits that continue to define—Paul's perspective on Jews and Judaism, along with a response by Patte from the perspective of post-Holocaust biblical criticism and a epilogue by D. Boyarin.

S. J. HAFEMANN, *2 Corinthians,* NIV Application Commentary (Grand Rapids: Zondervan, 2000, $24.99) 536 pp. Bibliography. Indexed. LCN: 00-029000. ISBN: 0-310-49420-6.

After an eighteen-page introduction, Hafemann, professor of NT Greek and exegesis at Wheaton College in Illinois and author of *Suffering and Ministry in the Spirit. Paul's Defense of His Ministry in II Corinthians 2:14–3:3* (1990) and *Paul, Moses, and the History of Israel. The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3* (1995), presents his three-step (original meaning, bridging contexts, contemporary significance) exposition of 2 Corinthians according to the following general outline: letter opening (1:1-2), prologue (1:3-11), letter body (1:12–13:10), and letter closing (13:11-14). He divides the letter body into four major parts: Paul's history with the Corinthians (1:12–2:11), Paul's apologetic for his apostolic ministry (2:12–7:1), the application of

Paul's apologetic to the repentant (7:2–9:15), and the application of Paul's apologetic to the rebellious (10:1–13:10). He contends that the central theological theme of 2 Corinthians is the relationship between suffering and the power of the Spirit in Paul's apostolic experience, and that Paul's suffering is the revelatory vehicle through which the knowledge of God manifest in the cross of Christ and in the power of the Spirit is being disclosed.

G. HÄFNER, *"Nützlich zur Belehrung" (2 Tim 3,16). Die Rolle der Schrift in den Pastoralbriefen im Rahmen der Paulusrezeption,* Herders biblische Studien 25 (Freiburg—Basel—Vienna: Herder, 2000, DM 100 or €51.13) xii and 394 pp. Bibliography. Indexed. ISBN: 3-451-27252-0.

The shortened and updated version of a *Habilitationsschrift* accepted in 1998 by the theological faculty of the University of Freiburg, this volume investigates the role of Scripture in the Pastoral epistles in the context of the reception of Paul and the Pauline tradition. It first considers the literary and historical distinctiveness of the Pastorals, the problem of their use of Scripture, and questions of methodology. Next after some general observations, it examines particular passages in which Scripture is paraphrased (1 Tim 2:13-14; 4:3-4; 2 Tim 3:8-9), quoted (1 Tim 5:18; 2 Tim 2:19), or spoken about (2 Tim 3:14-17). Then it provides a general overview about the place of Scripture in the Pastorals, situates it in the context of the reception of Paul and his letters, and discusses the use of Scripture in the Apostolic Fathers (*1 Clement,* letters of Ignatius, *Letter of Polycarp*). Häfner concludes that the use of Scripture in the Pastorals builds on Pauline precedents but also manifests some new developments.

J. M. HOLMES, *Text in a Whirlwind. A Critique of Four Exegetical Devices at 1 Timothy 2.9-15,* JSNT Supplement Series 196, Studies in New Testament Greek 7 (Sheffield, UK: Sheffield Academic Press, 2000, £50 or $85) 400 pp. Bibliography. Indexed. ISBN: 1-84127-121-7.

Based on a doctoral dissertation directed by A. E. Gardner and G. H. R. Horsley and submitted in 1995 to La Trobe University in Australia, this volume contends that several contextual, linguistic, grammatical, and literary components in 1 Tim 2:9-15 have universally been either ignored or misunderstood. After an eighteen-page introduction, it considers 1 Tim 2:9-12 in its immediate context and in its broader context. Then it takes up the question whether 1 Cor 14:34-35 is a parallel text, and examines the role of γάρ in 1 Tim 2:13-15. The three appendixes treat false teaching at Tit 1:14-16 and 2 Tim 4:3-4, 1 Cor 11:3-16, and Adam and Eve in Genesis 1–3. The study rejects the proposition that 1 Tim 2:12 prohibits women in the gathered assembly from teaching (and having authority over) men. Holmes argues that 1 Tim 2:9-15 consists of an instruction about women (vv. 9-12) and a conclusion to vv. 8-12 as a whole (vv. 13-15), and that the author was primarily interested in the mutual responsibility of men and women to live godly lives.

S. JOUBERT, *Paul as Benefactor. Reciprocity, Strategy and Theological Reflection in Paul's Collection,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 124 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xiv and 248 pp. Bibliography. Indexed. ISBN: 3-16-147346-9.

This volume investigates the Pauline collection from the perspective of the social convention of benefit exchange. After reflecting on the current *communis opinio* (with its emphasis on theology) about Paul's collection, it considers various forms of social exchange within the ancient Greco-Roman world in order to determine the basic interpretative framework for the collection. Then it treats the nature of the reciprocal relationship between Paul and the Jerusalem community (Gal 2:1-10), beneficiaries of Jerusalem as Paul's interpretative framework for the collection, managing the collection effort in Corinth, and the delivery of the collection in Jerusalem—success or failure. Joubert concludes that the collection was the result and concrete expression of the reciprocal relationship between the Jerusalem leadership and Paul, and also between the Jerusalem church and the rapidly growing early Christian movement under Paul's supervision.

C.-B. JULIUS, *Die ausgeführten Schrifttypologien bei Paulus,* Europäische Hochschulschriften, Reihe 23: Theologie 668 (Frankfurt—Bern: Lang, 1999, paper $56.95) 373 pp. Bibliography. ISBN: 3-631-35079-1.

Prepared as a doctoral dissertation under the direction of H. Stegemann and accepted in 1998 by the theological faculty of the Georg-August-Universität in Göttingen, this volume first reviews research on Paul's approach to the OT and considers how Scripture was interpreted by various Alexandrian Jewish writers and especially by Philo. Then it examines four cases of typological interpretation of the OT in Paul's letters: the Adam-Christ typology in 1 Cor 15:21-22, 45-49 and Rom 5:12-21; the exodus events as τύποι of the Christians in Corinth (1 Cor 10:1-13); the ministries of Moses and Paul—the typological contrasts in 2 Cor 3:7-18; and the Hagar-Sarah typology in Gal 4:21-31. Julius concludes that in his actualizing biblical interpretation Paul made use of and adapted "repertoire pieces" for his own theological purposes.

D. KREMENDAHL, *Die Botschaft der Form. Zum Verhältnis von antiker Epistolographie und Rhetorik im Galaterbrief,* Novum Testamentum et Orbis Antiquus 46 (Fribourg: Universitätsverlag, 2000, 94 SFr; Göttingen: Vandenhoeck & Ruprecht) xi and 321 pp. Bibliography. Indexed. ISBN: 3-7278-1296-6 (U), 3-525-53946-0 (V&R).

The slightly revised version of a doctoral dissertation directed by W. Harnisch and presented in 2000 to the department of Evangelical theology at the Philipps-Universität in Marburg, this investigation of the relationship between rhetoric and epistolography in Paul's letter to the Galatians first considers its epistolary form (autobiographical conclusion, juridical elements, the letter framework) and its contribution to making Galatians a writing with a claim to official binding force. Next it deals with the question of the *Gattung* of Galatians (the ancient apologetic letter, the second letter of Demosthenes, the difference between epistolary παραίνεσις and rhetorical συμβουλή) and the apology as a stage for the "I." Then it considers the rhetorical disposition of Galatians: *exordium* (1:6-12), *narratio* (1:13–2:21), *argumentatio* (3:1–5:1), *peroratio* (5:2-6), second *exordium* (5:7-12), paraenesis (5:13–6:10), and second *peroratio* (6:11-18). It concludes with reflections on Galatians as a witness to the Pauline thematization of the self, and on Paul as the personal metaphor of the crucified one (the christological basis of the Pauline thematization of the self). An eleven-page appendix provides some relevant Greek texts (P. Meyer 13; P. Mich. VIII 502; P. Oxy. III 530; etc.).

J. KURIANAL, *Jesus Our High Priest. Ps 110,4 as the Substructure of Heb 5,1-7,28,* European University Studies, Series 23: Theology 693 (Frankfurt—New York: Lang, 2000, paper $47.95) 312 pp. Bibliography. ISBN: 3-631-36032-0.

Prepared as a doctoral dissertation under the direction of H.-J. Klauck and submitted in 1999 to the theological faculty of the Bayerische Julius-Maximilians-Universität at Würzburg, this volume explores the teaching about Christ's high priesthood in Hebrews in the light of Ps 110:4. After a six-page introduction, it presents a *status quaestionis,* a brief exegesis of Psalm 110, an exegesis of Heb 5:1-10, and an exegesis of Heb 7:1-25. Then it discusses the theme of high priesthood in Heb 7:26-28, the interpretation of Ps 100:4 in Hebrews and the Jewish background, priesthood according to the order of Melchizedek, and the unity and structure of Heb 5:1–7:28. Three appendixes are included. Kurianal concludes that Heb 5:1–7:28 highlights the uniqueness of Jesus as the new high priest, and that understanding Heb 5:1–7:28 as an embedded discourse yields greater intelligibility of the text and its internal organization and of the role of Ps 110:4 as its substructure.

S. LÉGASSE, *L'épître de Paul aux Galates,* Lectio Divina, Commentaires 9 (Paris: Cerf, 2000, paper 275 F) 496 pp. Bibliographies. Indexed. ISBN: 2-204-06417-3.

After a select bibliography and an introduction to Paul's letter to the Galatians (Galatians and Galatia, Paul and the Galatians, the occasion of the letter, where and when, the epilogue, composition and literary genre), Légasse, the author of *Les Épîtres de Paul aux*

Thessaloniciens (1999) in the same series, presents an exposition of the address (1:1-5) and the introduction to the letter (1:6-10). Then under the heading "demonstration" he treats the narrative argumentation (1:11–2:21) and the call to reasoning (3:1–5:12). Finally he deals with Paul's instructions about Christian life (5:13–6:10) and the epilogue from Paul's own hand (6:11-18). For each pericope Légasse provides a translation, commentary, and bibliography.

B. J. MALINA, *The New Jerusalem in the Revelation of John. The City as Symbol of Life with God* (Collegeville, MN: Liturgical Press, 2000, paper $11.95) x and 100 pp., 4 figs. Bibliography. Indexed. LCN: 00-021133. ISBN: 0-8146-5938-1.

Malina, professor of biblical studies at Creighton University and author of *On the Genre and Message of Revelation* (1995), offers reading scenarios describing and explaining the two major entities at the close of Revelation—the celestial city and the cosmic Lamb—whose "marriage" marks the highlight of John's presentation. After reflecting on presuppositions about language and reading, he states that Revelation is a 1st-century Mediterranean astronomical/astrological document describing the celestial visions of an Israelite astral prophet who believed in the resurrected Lord Jesus. Then he examines John's vision of the holy city in the sky (Rev 21:1–22:5) against the background of information about 1st-century Mediterranean cities. Finally he considers the cosmic Lamb and its significance for humankind, and then the wedding of the Lamb and the celestial city.

B. J. MALINA AND J. J. PILCH, *Social-Science Commentary on the Book of Revelation* (Minneapolis, MN: Fortress, 2000, paper $20) viii and 288 pp., 18 figs. Bibliography. Indexed. LCN: 00-040483. ISBN: 0-8006-3227-3.

This social-science commentary on Revelation seeks to track John on his "sky journeys" and to understand what it was that he had to see in the sky, and subsequently interpret the way he did. It also explores how John's Israelite background and faith in Jesus undergirded his understanding of his sky experiences, sky readings, and sky visions. After a 24-page introduction and a four-page outline of the book, the commentary provides both reading scenarios drawn from anthropological studies of the Mediterranean social system and notes commenting on specific passages that draw attention to the encoding of the social system in the actual language of Revelation. The eighteen-page appendix points out "Revelation notations." Malina, author of *On the Genre and Message of Revelation* (1995), and Pilch, author of *Healing in the New Testament* (2000), contend that what is distinctive of John as a prophet is that he read the sky as a Jesus-group prophet in the traditions of Israel with Hellenistic sky lore (astronomy) of the period.

J. C. MILLER, *The Obedience of Faith, the Eschatological People of God, and the Purpose of Romans,* SBL Dissertation Series 177 (Atlanta: Society of Biblical Literature, 2000, $45) x and 238 pp. Bibliography. Indexed. LCN: 00-061208. ISBN: 0-88414-027-X.

Prepared as a doctoral dissertation under the direction of J. T. Carroll and accepted in 1999 by the Union Theological Seminary and Presbyterian School of Christian Education in Richmond, VA, this volume first defines the problem of the "Romans debate" as the quest for the purpose(s) of Paul's letter to the Romans. Then it proposes that Paul wrote to the Romans in order to shape "a community of the new age" and thereby head off opposition to his gospel before it could take root among the Roman Christians during his absence. After considering evidence from the letter-frame regarding the "obedience of faith," it treats Rom 15:7-13 within the argument of Romans, Paul and the Roman Christians, Romans and Paul's opponents, and Rom 12:1–15:6 and Paul's concern for community. A six-page appendix deals with the authenticity of Rom 16:25-27. Miller concludes that Paul's letter to the Romans was a preemptive strike against opposition that Paul expected would arrive in Rome before he did.

The New Interpreter's Bible. Vol. 11, *The Second Letter to the Corinthians; the Letter to the Galatians; the Letter to the Ephesians; the Letter to the Philippians; the Letter to the Colos-*

sians; the First and Second Letters to the Thessalonians; the First and Second Letters to Timothy and the Letter to Titus; the Letter to Philemon (Nashville, TN: Abingdon, 2000, $60) xix and 916 pp., 19 figs., 6 maps. Bibliographies. LCN: 94-21092. ISBN: 0-687-27824-4.

For other volumes devoted to the NT in this project, see *NTA* 40, pp. 146, 524-525; and 43, p. 183. This volume presents introductions, commentaries, and reflections by J. P. Sampley on 2 Corinthians (pp. 3-180), R. B. Hays on Galatians (pp. 183-348), P. Perkins on Ephesians (pp. 351-466), M. D. Hooker on Philippians (pp. 469-549), A. T. Lincoln on Colossians (pp. 553-669), A. Smith on 1 and 2 Thessalonians (pp. 673-772), J. D. G. Dunn on 1 and 2 Timothy and Titus (pp. 775-880), and C. H. Felder on Philemon (pp. 883-905). Also included are excursuses on Paul's discussion of multiple covenants; the Jerusalem conference and the collection for the poor; the language of righteousness; the existence, structure, and background of a possible hymn in Col 1:15-20; and the "household code"—its origin and adaptation.

K. G. C. NEWPORT, *Apocalypse and Millennium. Studies in Biblical Eisegesis* (Cambridge, UK—New York: Cambridge University Press, 2000, $54.95) x and 252 pp., 9 figs. Bibliography. Indexed. LCN: 99-051375. ISBN: 0-521-77334-2.

Newport, reader in Christian thought at Liverpool Hope University College and author of *The Sources and 'Sitz im Leben' of Matthew 23* (1995), investigates the various ways in which the book of Revelation has been interpreted over the last three hundred years. After a 23-page introduction to texts, eisegesis, and millennial expectation, he treats the following topics: Hanserd Knollys, Benjamin Keach, and the book of Revelation—a study in Baptist eisegesis; Revelation 13 and the papal Antichrist in 18th-century England; Catholic Apocalypse—the book of Revelation in Roman Catholicism from ca. 1600 to 1800; Methodists and the millennium—eschatological belief in early British Methodism; Charles Wesley—prophetic interpreter; William Miller, the book of Daniel, and the end of the world; "a lamb-like beast"—Rev 13:11-18 in the Seventh-day Adventist tradition; and Waco apocalypse—the book of Revelation in the Branch Davidian tradition.

B. J. OROPEZA, *Paul and Apostasy. Eschatology, Perseverance, and Falling Away in the Corinthian Congregation,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 115 (Tübingen: Mohr Siebeck, 2000, paper DM 128) xiii and 318 pp. Bibliography. Indexed. ISBN: 3-16-147307-8.

Based on a doctoral dissertation directed by J. D. G. Dunn and L. Stuckenbruck, and presented to the University of Durham, this volume investigates Paul's view of apostasy by using intertextual and sociorhetorical approaches to the relevant Pauline passages, with particular attention to 1 Cor 10:1-13. After a 54-page introduction to perspectives on apostasy and perseverance, it treats the Corinthian situation and meat sacrificed to idols (the context in 1 Cor 8:1–11:1, and the argument in 10:1-13), the election of Israel through initiation and sustenance in the exodus/wilderness episode (1 Cor 10:1-4), the divine judgments on the wilderness generation as eschatological prefigurations for the Corinthians (10:5-11), and a warning against apostasy and a word of perseverance (10:12-13). Oropeza concludes that Paul understood apostasy as an abandonment of one's covenantal relationship with God.

J.-M. POFFET, *Paul de Tarse,* Regard (Montrouge: Nouvelle Cité, 1998, paper 79 F; Fribourg: Prier Témoigner) 159 pp. ISBN: 2-85313-324-9 (NC).

After a four-page introduction, this investigation of the figure of Paul on the basis of his letters treats his life up to his transformation through the road-to-Damascus experience and explores his activity as an apostle under the following headings: perfect gratuity, humane presence, wounding weakness, fraternal communion, and impatient hope. Poffet, a Dominican who teaches NT at the University of Fribourg, concludes with reflections on John Chrysostom's descriptions of Paul's letters as a "Noah's ark" and of Paul as both an excellent general and a spiritual trumpet.

E. J. RICHARD, *Reading 1 Peter, Jude, and 2 Peter. A Literary and Theological Commentary,* Reading the New Testament (Macon, GA: Smyth & Helwys, 2000, paper $25) xiii and 394 pp. Bibliographies. LCN: 99-056441. ISBN: 1-57312-314-5.

After a five-page general introduction, this volume presents an introduction to 1 Peter (author and audience, composition and content, strategy and message) and an exposition according to the following general outline: opening (1:1-2); through mercy, chosen to be God's people (1:3–2:10); exhortation for resident aliens and religious exiles (2:11–4:11); final considerations and renewed exhortation (4:12–5:11); and closing (5:12-14). Then after an introduction to Jude, it treats the opening (1-3), six alternating patterns regarding false teachers (4-23), and closing (24-25). Finally it considers the redaction of Jude by 2 Peter, provides an introduction to 2 Peter, and presents a commentary under these major headings: opening (1:1-11); true and false prophecy (1:12–2:22); the Lord's day—promise, providence, and power (3:1-16); and closing (3:17-18). Richard, professor of NT at Loyola University in New Orleans, is the author of *First and Second Thessalonians* (1995) in the Sacra Pagina series.

S. SCHNEIDER, *Vollendung des Auferstehens. Eine exegetische Untersuchung von 1 Kor 15,51-52 und 1 Thess 4,13-18,* Forschung zur Bibel 97 (Würzburg: Echter, 2000, paper DM 48) 333 pp. Bibliography. Indexed. ISBN: 3-429-02264-9.

Prepared as a doctoral dissertation under the direction of N. Baumert and accepted in 1995 by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this volume first investigates 1 Cor 15:50-57 as the context (text-critical issues, redaction and literary criticism, semantics) and focuses on 15:51-52 (its difficulties and attempts at resolving them, the position of negation in Greek, the meaning of κοιμάω, text criticism, place in Paul's thought, and teaching about the resurrection). Then it considers 1 Thess 4:13-18 as a whole and examines various parts of the passage (4:15a, 16-17; 4:15-17; 4:14, 15b; 4:13, 18). Finally it takes up each text (1 Cor 15:51-52 with its context, and 1 Thess 4:13-18), and notes their differences and their teachings in common regarding the resurrection. Schneider concludes that the two passages are complementary rather than contradictory.

R. H. SMITH, *Apocalypse. A Commentary on Revelation in Words and Images* (Collegeville, MN: Liturgical Press, 2000, paper $14.95) xv and 96 pp., 16 plates. Bibliography. Indexed. LCN: 00-026307. ISBN: 0-8146-2707-2.

Smith, professor of NT at Pacific Lutheran Theological Seminary in Berkeley, CA, and the author of *Matthew* (1989), provides an introduction to and a commentary on the book of Revelation that is keyed to Albrecht Dürer's introductory cameo (1511) and fifteen woodcuts (1498) depicting scenes in the book: the persecution of the seer (Rev 1:9), John's first vision and the seven letters (1:9–3:22), heaven's throne room (4:1–5:14), the four horsemen (6:1-8), opening the fifth and sixth seals (6:9-17), and so forth.

A. STANDHARTINGER, *Studien zur Entstehungsgeschichte und Intention des Kolosserbriefs,* Supplements to Novum Testamentum 94 (Leiden—Boston—Cologne: Brill, 1999, 209.50 gld. or $117) xi and 362 pp. Bibliography. Indexed. ISBN: 90-04-11286-3.

Accepted as a *Habilitationsschrift* in 1998 by the department of Evangelical theology of the Johann Wolfgang Goethe-Universität, this investigation of Colossians as a pseudepigraphical letter gives particular attention to how various (especially oral) traditions associated with Paul and his thought were appropriated by Pauline communities after his death. After a 28-page introduction, it deals with Colossians in the framework of pseudepigraphical epistolary literature, the literary dependence of Colossians on Paul's letters, Colossians and the Pauline oral tradition, the occasion of Colossians, the intention of Colossians, the household code in Colossians, and Colossians and the further development of the "Pauline school." Standhartinger, the author of *Das Frauenbild im Judentum der hellenistischen Zeit* (1995), describes Colossians as a heavenly letter and testament designed to assure readers of the apostle's ongoing aid and to interpret the theological significance of his death.

J. M. STARR, *Sharers in Divine Nature. 2 Peter 1:4 in Its Hellenistic Context,* Coniectanea Biblica, New Testament Series 33 (Stockholm: Almqvist & Wiksell, 2000, paper 246 SKr) xiii and 301 pp. Bibliography. Indexed. ISBN: 91-22-01871-9.

Prepared as a doctoral dissertation directed by B. Olsson and presented to the department of theology and religious studies at Lund University in 2000, this volume investigates the meaning of the statement about the purpose of life in 2 Pet 1:4 ("that you might become sharers in divine nature") in the light of comparable notions about sharing in divine nature that were current in the 1st century. After defining the problem and methodology, and taking up the methodological problem of parallels, it analyzes 2 Pet 1:1-11 and examines parallels from the OT, Josephus, Philo, Plutarch, Stoic writers, Pauline Christianity, and non-Pauline Christianity. Starr concludes that while 2 Pet 1:4 alludes to a widely-held nexus of ideas and that Middle Platonic thought exerts some influence on the text, a more direct and tangible affinity exists with Paul's letters.

J. E. M. TERRA (ED.), *O Apocalipse de João,* Revista de Cultura Bíblica, vol. 22, nos. 91–92 (São Paulo: Edições Loyola, 1999, paper) 162 pp.

After Terra's introduction to the book of Revelation, this fascicle [see *NTA* 45, p. 169] presents essays by N. B. Pereira on the apocalyptic writings and the book of Revelation, U. Vanni on the structure of Revelation, P. A. Maia on Revelation and theme of *Christus victor,* A. F. Martins on the mystery of Christ in Revelation, and P. Charbel on the liturgy of Revelation.

S.-K. WAN, *Power in Weakness. Conflict and Rhetoric in Paul's Second Letter to the Corinthians,* New Testament in Context (Harrisburg, PA: Trinity Press International, 2000, paper $16) vi and 176 pp. Indexed. LCN: 99-087136. ISBN: 1-56338-315-2.

After an introduction to 2 Corinthians and a discussion of the civic and social context of 2 Corinthians, this volume presents an exposition of the text according to the following outline: a letter of reconciliation (1:1–2:13 and 7:5-16), the characteristic of authentic ministry (2:14–7:4), the collection for the poor (8:1–9:15), and the fool's speech (10:1–13:13). Wan, associate professor of NT at Andover Newton Theological School in Newton, MA, attempts to show that Paul's theological formulations in 2 Corinthians are best understood as products of rhetorical responses to controversial issues of authority and social location.

J. A. D. WEIMA AND S. E. PORTER, *An Annotated Bibliography of 1 and 2 Thessalonians,* New Testament Tools and Studies 26 (Leiden—Boston—Cologne: Brill, 1998, 211.50 gld. or $118) ix and 292 pp. Indexed. ISBN: 90-04-10740-1.

The 1,200 bibliographical entries related to the study of 1 and 2 Thessalonians collected for this project include all relevant works written in the 20th century as well as many important sources from the 19th century. The annotated bibliography is divided into four sections: commentaries and other materials related to 1 and 2 Thessalonians (commentaries, dictionary and encyclopedia articles, general treatments, surveys of research, meditations, bibliographic resources), special topics related to 1 and 2 Thessalonians (city, church, text, authenticity, unity, order, date, form, purpose, theology), exegetical treatments of 1 Thessalonians (1:1; 1:2-10; 2:1-12; 2:13-16; etc.), and exegetical treatments of 2 Thessalonians (1:1-2; 1:3-12; 2:1-12; 2:13-17; etc.). Most of the items in all but the first section are accompanied by abstracts.

BIBLICAL THEOLOGY

C. ALULE, *Baptism and Faith. Their Relationship in our Salvific Encounter with God Today in the Light of the New Testament Baptismal Theology and Vatican II Sacramental Theology,* European University Studies, Series 23: Theology 700 (Frankfurt—Bern: Lang, 2000, paper $52.95) 367 pp. Bibliography. ISBN: 3-631-36466-0.

Prepared as a doctoral dissertation under the direction of E. Kunz and presented to the

Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this volume discusses the relationship between baptism and faith from the viewpoints of the NT testimony, sacramental theology after Vatican II, sacramental symbolism, systematic theology, and pastoral theology, respectively. The chapter on the NT evidence treats pre-Christian NT baptism (a sign of the eschatological kingdom of God, faith, and μετάνοια), and the practice and theology of Christian baptism in the NT (with reference to Acts; Mt 28:16-20 [Mk 16:14-18]; Pauline literature; 1 Pet 3:20-21; and Jn 3:1-21). Alule argues that baptism is the sacrament of faith, and Christian faith is ordinarily baptismal.

M. C. Boys, *Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding,* Studies in Judaism and Christianity (New York—Mahwah, NJ: Paulist, 2000, paper $29.95) vii and 393 pp., 2 plates, 3 figs., 3 maps, 4 tables. Bibliography. Indexed. LCN: 99-087958. ISBN: 0-8091-3931-6.

Starting from the observation that encounter with Jews and Judaism affects the ways in which Christians think, teach, and preach about Christian life, Boys, professor of practical theology at Union Theological Seminary in New York City, divides her presentation into five parts: parables (Sion's song, tales of two texts, Synagoga and Ecclesia), parables in context (Jews and Christians in historical perspective, a revised story for the church—supersessionism replaced), Christian origins in context (the complex world of 1st-century Judaism, Jesus' world—a "composition of place," Jesus' "renewal movement" becomes "Christianity," the partings—Christianity's prolonged and polemical break with Judaism, the emergence of a distinctive Christian theology), Christian origins in the church's life (a new lens on Scripture, the liturgy as a call to conversion, the cross as a Christian symbol), and Ecclesia changing (Ecclesia's new posture—the transformation in church teaching, re-educating Ecclesia).

L. S. Cahill, *Family. A Christian Social Perspective* (Minneapolis, MN: Fortress, 2000, paper $17) xiv and 170 pp. Indexed. LCN: 00-056182. ISBN: 0-8006-3252-4.

After discussing families, Christian ethics, and civil society, Cahill, professor of theology at Boston College and author of *Sex, Gender, and Christian Ethics* (1996), considers family bonds and Christian community in the pertinent NT sources: family and society in the 1st-century Mediterranean world, the Jewish context, Jesus and families, the new family of believers, divorce sayings, house churches, the evolving Christian family, household codes, Christian ritual sacrifice, and Christian identity's implications for the family. Then she treats the family as church (according to John Chrysostom, Luther, and the Puritans), the domestic church (families and the common good), lessons from African American families, and a Christian family vision. She contends that strong family, spousal, and parental relationships are important, but these very ideals are undermined by condemnatory and punitive attitudes and policies toward nonconforming families.

G. Canobbio (ed.), *La fede di Gesù. Atti del convegno tenuto a Trento il 27-28 maggio 1998,* Scienze religiose, Nuova serie 2 (Bologna: Dehoniane, 2000, paper 22,000 L or €11.36) 163 pp. ISBN: 88-10-40375-4.

After a six-page introduction by the editor, this volume presents essays by P. A. Sequeri on the faith of Jesus and divine filiation, R. Vignolo on the faith borne by Jesus—πίστις Χριστοῦ in Paul's writings, F. G. Brambilla on Jesus as author and perfecter of faith, A. Toniolo on moving from the faith of Jesus to the faith of the disciples, and G. Piana on faith and freedom—christological horizon and ethical perspective.

P. Debergé, *L'argent dans la Bible. Ni pauvre . . . ni riche,* Racines (Paris: Nouvelle Cité, 1999, paper 85 F or €12.96) 159 pp. ISBN: 2-85313-352-4.

After reflecting on various attitudes toward money (between fascination and taboo), Debergé, dean of the theological faculty at the Institut Catholique de Toulouse and author of *Enquête sur le pouvoir* (1997), discusses the dangers associated with riches in the light of key OT texts and figures, explores the attitude of Jesus toward money (becoming rich before God), reflects on the scandal of poverty and different biblical approaches to it (including "blessed are the poor"), and considers the measures envisaged in the Bible to combat the causes of poverty and to ameliorate the conditions in which poor people live ("they held everything in common"). He concludes with a meditation on the riches of Jesus' poverty.

W. DIETRICH, M. GEORGE, AND U. LUZ (EDS.), *Antijudaismus — christliche Erblast* (Stuttgart—Berlin—Cologne: Kohlhammer, 1999, paper DM 30.90) 192 pp., 7 figs. Indexed. ISBN: 3-17-016095-8.

Of the ten essays in this volume, those most pertinent to the biblical field are by Dietrich on the question of the God of wrath versus the God of love, S. Schroer on feminism and anti-Judaism, S. Vollenweider on anti-Judaism in the NT, Luz on the "parting of the ways," George on anti-Judaism among the Church Fathers, and C. D. Müller on the Pharisees in Christian preaching. The other contributors are R. Dellsperger, E. Hurwitz, M. Baumann and R. Grädel-Schweyer, and M. Bollag. Also included is a six-page statement on Christology without anti-Judaism.

B. FINKELSTEIN, *D'Isaac à Jésus: le malentendu. Essais sur le sacrifice* (Lyon: Aléas, 2000, paper 100 F or €15.24) 102 pp. Bibliography. ISBN: 2-84301-016-0.

In six essays Finkelstein, professor of comparative literature at the University of Haifa, explores the relation between the OT's prohibition of human sacrifice and Christianity's glorification of the death of Jesus. The essays concern the prefiguration and the dispossession, or an ideological reading of biblical history; Cain and Job before God, or the sacrifice of reason; the Aqedah—prefiguration of the sacrifice of Jesus, or from forbidden sacrifice to blessed murder; the discourse of discord, or Edith Stein and the massacre of innocents; the true false Israel, or the new tower of Babel; and A. Camus's Clamence as a "Christian" before the term existed, or the sacrifice of the imaginary kingdom.

J. B. GREEN AND M. D. BAKER, *Recovering the Scandal of the Cross. Atonement in New Testament & Contemporary Contexts* (Downers Grove, IL: InterVarsity, 2000, paper $15.99) 232 pp. Bibliography. Indexed. LCN: 00-033508. ISBN: 0-8308-1571-6.

After reflecting on tensions between contemporary thinking about the significance of Jesus' death and the theological enterprise represented in the NT, this volume considers the cross and the NT (a mélange of voices), the saving significance of Jesus' death in the NT, models of the atonement (a history and assessment), removing alienating shame (the saving significance of the cross in Japan), confounding evil through cunning and compassion, hearing other voices (exploring the ongoing significance of Jesus' death), and communicating the atonement today. Green, dean and professor of NT interpretation at Asbury Theological Seminary in Wilmore, Kentucky, and Baker, assistant professor of mission and theology at Mennonite Brethren Biblical Seminary in Fresno, CA, conclude that no one model of the atonement will fit all sizes and shapes, all needs and contexts where the church is growing and active in mission.

L. W. HURTADO, *At the Origins of Christian Worship. The Context and Character of Earliest Christian Devotion* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $16) xi and 138 pp. Bibliography. LCN: 00-041735. ISBN: 0-8028-4749-8.

Based on the 1999 Didsbury Lectures at the British Isles Nazarene College in Manchester, this volume first considers the religious environment of early Christian worship in the Roman empire (ubiquity, salience, diversity, sacred places, images, etc.), features of early Christian worship (intimacy, participation, fervor, significance, potency), and the binitarian shape of early Christian worship (the phenomena of early cultic Christ-devotion—prayer, invocation and confession, baptism, the Lord's Supper, hymns, prophecy). It concludes with reflections for Christian worship today: monotheism and the worship of Christ, worship of God and Christian identity, worship and patriarchy, earthly and transcendent worship, worship and eschatology, and Christ-devotion and political claims. Hurtado, author of *One God, One Lord. Early Christian Devotion and Ancient Jewish Monotheism* (1988; 2nd ed., 1998), is professor of NT language, literature, and theology at the University of Edinburgh.

G. Jossa, *Dal Messia al Cristo. Le origini della cristologia,* Studi biblici 88 (2nd, rev. ed.; Brescia: Paideia, 2000, paper 30,000 L) 192 pp. Indexed. ISBN: 88-394-0592-5.

After an introduction to Jewish hopes at the time of Jesus (the Son of David, the prophet and the Son of Man), Jossa, professor of early church history at the Università Federico II di Napoli and author of *La verità dei Vangeli* (1998), discusses the preaching of Jesus: Jesus as prophet and teacher, the claim of Jesus (his authority, whether he claimed to be the Messiah), and the Son of Man (his future coming, the problem of Jesus' death). Then he considers the place of Jesus in the early church: the Easter experiences of the disciples, the Christology of exaltation, the Christology of the parousia, and the first explanations of Jesus' death. The first edition was described in *NTA* 34, 400. The second edition features various precisions and rewritings, more textual references, and a bibliographical updating.

R. J. Karris, *Prayer and the New Testament,* Companions to the New Testament (New York: Crossroad, 2000, paper $25.95) xiii and 210 pp. Bibliographies. Indexed. LCN: 00-104966. ISBN: 0-8245-1874-8.

After an opening chapter on prayer and the historical Jesus (with particular attention to the Lord's Prayer), Karris, researcher in residence at the Franciscan Institute at St. Bonaventure University and author of *Symphony of the New Testament Hymns* (1996), discusses prayer in Luke-Acts, prayer in John's Gospel and 1 John, Paul on prayer (especially in Philippians), the hymns in the book of Revelation, and prayer in the letter of James (especially 5:13-18). At each point he tries to place the NT prayers in the context of the writings in which they appear and of modern scholarship on them. He also gives attention to prayers outside the NT.

M. Loerbroks, *Weisung vom Zion. Biblisch-theologische Orientierungen für eine Kirche neben Israel,* Studien zu Kirche und Israel 19 (Berlin: Institut Kirche und Judentum, 2000, DM 29.80) 221 pp. Bibliography. ISBN: 3-923095-50-3.

Based on a doctoral dissertation directed by F.-W. Marquardt and accepted in 1997 by the department of philosophy and social sciences II of the Free University of Berlin, this volume explores the biblical basis for the self-understanding and mission of a church that wishes to be a church beside Israel (rather than separated from or over against Israel). After a nine-page introduction, it discusses a people (λαός/*ʿam*) out of the nations (ἐξ ἐθνῶν/*gôyîm*)—an exposition of Acts 15:1-31, the people of God and the peoples of the world—the ecumenical movement and Israel since 1945, a church out of the nations—two systematic efforts at ecclesiology in the context of Christian-Jewish relations (H.-J. Kraus, P. van Buren), a Torah of the pilgrimage of the nations—the book of Psalms as the socialization of the nations in the covenant of God with Israel, and advice from Zion for a church beside Israel.

K. Löning and E. Zenger, *To Begin with, God Created . . . Biblical Theologies of Creation,* trans. O. Kaste (Collegeville, MN: Liturgical Press, 2000, paper $39.95) x and 200 pp., 10 figs. Indexed. LCN: 99-049576. ISBN: 0-8146-5937-3.

The English version of *Als Anfang schuf Gott: Biblische Schöpfungstheologien* (1997), this volume discusses the biblical theologies of creation under four major headings: ideas about the beginning of creation; personification of the creative beginning; the world as the creation of the merciful God; and creation, Torah, and God's rule (Psalm 19). The chapters most pertinent to the NT concern the eschatological establishment of God's rule as the deliverance of creation (Mark); the Logos as the revelation of God's creative glory (John's Gospel); God's creation and the wisdom of Jesus (Synoptic Jesus-traditions); the patience of creation—the relationship between creation, Torah, and the eschatological revelation of the righteousness of God (Romans); and the renewal of the creation and the reestablishment of

Israel (Acts). Löning is professor of NT exegesis and Zenger is professor of OT exegesis on the Catholic theological faculty at the University of Münster.

J. F. MACARTHUR, *Why Government Can't Save You* (Nashville, TN: Word, 2000, paper $12.99) xii and 192 pp. LCN: 00-043526. ISBN: 0-8499-5555-6.

After examining what the Bible says about political involvement, this volume focuses on what Paul in Romans 13 teaches about the Christian's responsibility to government, why governments exist, and the believer's tax-paying responsibility. Next it considers Jesus' lesson on tax exemptions in Mt 17:24-27 and what Romans 13 and 1 Peter 2 teach about supporting governmental leaders. Then it discusses how Daniel and Paul practiced these principles, and reflects on how to live in a pagan culture in light of the letter to Titus. A 23-page appendix containing an edited version of C. Spurgeon's 1862 sermon on citizenship in heaven and a nineteen-page study guide are also included. MacArthur is pastor-teacher of Grace Community Church in Sun Valley, CA, and president of The Master's College and Seminary.

R. W. L. MOBERLY, *The Bible, Theology, and Faith. A study of Abraham and Jesus,* Cambridge Studies in Christian Doctrine (Cambridge, UK—New York: Cambridge University Press, 2000, cloth $64.95, paper $22.95) xii and 263 pp. Bibliography. Indexed. LCN: 99-056885. ISBN: 0-521-77222-2 (cloth), -78646-0 (paper).

Moberly, professor of OT at the University of Durham and author of *The Old Testament of the Old Testament* (1992), presents his study of Abraham and Jesus under the following headings: the Bible, the question of God, and Christian faith; Christ as the key to Scripture—the journey to Emmaus; Abraham and God in Genesis 22; ancient and modern interpretations of Genesis 22; Genesis 22 and the hermeneutics of suspicion; and Jesus in Matthew's Gospel as Son of God. He concludes with reflections on how the exegesis of Genesis 22 and Matthew's Gospel illustrates the wider thesis about biblical interpretation in relation to faith in God as focused in Jesus Christ, and offers suggestions about divine testing, human growth, and life today.

C. C. NEWMAN, J. R. DAVILA, AND G. S. LEWIS (EDS.), *The Jewish Roots of Christological Monotheism. Papers from the St. Andrews Conference on the Historical Origins of the Worship of Jesus,* Supplements to the Journal for the Study of Judaism 63 (Leiden—Boston—Cologne: Brill, 1999, 196 gld. or $109) xi and 373 pp. Indexed. LCN: 99-042795. ISBN: 90-04-11361-4.

After Davila's introductory reflections on divine mediators and the origins of the worship of Jesus, this volume presents three essays under the heading "monotheism": M. Mach on concepts of Jewish monotheism in the Hellenistic period, R. Bauckham on the throne of God and the worship of Jesus, and L. T. Stuckenbruck on worship and monotheism in *Ascension of Isaiah.* Then under "mediation" there are six papers by M. Barker on the high priest and the worship of Jesus; C. H. T. Fletcher-Louis on the worship of divine humanity as God's image and the worship of Jesus; A. Aschim on Melchizedek and Jesus—11QMelchizedek and Hebrews; R. G. Hall on astonishment in the firmament—the worship of Jesus and soteriology in Ignatius and *Ascension of Isaiah;* T. E. Klutz on the grammar of exorcism in the ancient Mediterranean world—some cosmological, semantic, and pragmatic reflections on how exorcistic powers contributed to the worship of Jesus; and P. Perkins on identification with the Savior in Coptic texts from Nag Hammadi. Finally under "veneration" there are seven studies by L. W. Hurtado on the binitarian shape of early Christian worship; P. M. Casey on monotheism, worship, and christological developments in the Pauline churches; A. Yarbro Collins on the worship of Jesus and the imperial cult; A. F. Segal on Paul's *"soma pneumatikon"* and the worship of Jesus; M. Daly-Denton on singing hymns to Christ as to a god (Pliny, *Epistles* 10.96); D. Capes on *imitatio Christi* and the early worship of Jesus; and A. D. De Conick on heavenly temple traditions and Valentinian worship—a case for 1st-century Christology in the 2nd century.

Peace and Justice Shall Embrace. Power and Theopolitics in the Bible. Essays in honor of Millard Lind, ed. T. Grimsrud and L. L. Johns (Telford, PA: Pandora, 1999, paper $22.95; Scottdale, PA—Waterloo, Ont.: Herald) 251 pp. Bibliography. Indexed. LCN: 99-41416. ISBN: 0-9665021-1-6 (P).

Presented to Professor Lind on his 81st birthday, the nine essays in this volume are by D. Liechty on the upside-down kingdom in Lind's reading of the Hebrew Bible ("What kind of political power?"); J. D. Weaver on making Yahweh's rule visible; J. E. Brenneman on prophets in conflict—negotiating truth in Scripture; Grimsrud on healing justice—the prophet Amos and a "new" theology of justice; A. P. Boers on denouncing lies and modeling truth—Lent and Easter reflections on Jeremiah and Jesus; D. L. Smith-Christopher on Ezekiel on F. Fanon's couch—a postcolonialist dialogue with D. Halperin's *Seeking Ezekiel* (1993); D. B. Miller on power in wisdom—the suffering servant of Ecclesiastes 4; T. Yoder Neufeld on power, love, and creation—the mercy of the divine warrior in Wisdom of Solomon; and R. C. Gingerich on reimaging power—toward a theology of nonviolence. Also included are a personal appreciation and a biographical sketch by Keim along with a list of Lind's publications (by S. Lind).

S. PEDERSEN (ED.), *Bibelsk teologi* (Aarhus: Aarhus University Press, 2000, paper 298 DKr) 301 pp. ISBN: 87-7288-779-6.

The fourteen essays in this volume originated as lectures delivered at Aarhus University in 1997-98: J. Balling on the Bible as salvation history or world history, P. Widmann on the Bible as dogmatic text, K. Nielsen on the principal approaches to biblical theology today, K. Jeppesen on prophetic literature as biblical theology, F. Lindström on the biblical Psalms as OT theology, M. Müller on biblical theology and ancient Judaism, J. Nissen on Jesus and the biblical tradition, H. K. Nielsen on John's Gospel as biblical theology, Pedersen on creative existence as biblical theology—Paul's understanding of biblical law, I. Lønning on the Scripture principle as a criterion for biblical theology, J. F. Nielsen on N. F. Grundtvig's ecclesial intuitions as biblical theology, J. H. Schjørring on D. Bonhoeffer's contribution to biblical theology and the age of modernity, S. Andersen on biblical theology as normative ethics, and C. Thodberg on Bible reading in the church as biblical theology.

D. J. POWYS, *'Hell': A Hard Look at a Hard Question. The Fate of the Unrighteous in New Testament Thought,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 1998, paper £29.99) xxii and 478 pp., 17 figs., 22 tables. Bibliography. Indexed. ISBN: 0-85364-831-X.

After a survey of how the fate of the unrighteous has been treated in patristic and modern theology, this volume deals with foundational questions related to the fate of the unrighteous according to the NT: life, death, and judgment in the OT; the political-cultural challenges of the Greek and Hasmonean eras and the resultant responses; the political-cultural challenge of the Roman empire and the resultant responses; the context of Jesus' teaching about human fate—"salvation" as "compensation" in Jewish thought prior to the fall of Jerusalem; and divine rule and resurrection hope in NT thought. Then it considers the fate of the unrighteous in NT thought as found in the Synoptic Gospels; the Pauline corpus; Johannine literature; and Jude, 1 and 2 Peter, Hebrews, and James. The two appendixes concern (1) the relevance of the Palestinian Targums and (2) working with the early rabbinic literature. Powys concludes that, according to the NT, the unrighteous will have no life after death, save possibly to be raised temporarily only to be condemned and to be no more. The volume is a slightly abbreviated version of his doctoral dissertation directed by C. Sherlock and accepted in 1994 by the Australian College of Theology.

H. RÄISÄNEN, *Beyond New Testament Theology. A story and a programme* (2nd ed.; London: SCM, 2000, paper £14.95) xvi and 288 pp. Bibliography. Indexed. ISBN: 0-334-02780-2.

The first edition of this work appeared in 1990 and was described in *NTA* 34, p. 401. This new edition features a lengthy section on developments in NT theology during the 1990s: conflicting voices from the debate on principles, pan-biblical theologies (B. S. Childs, P. Stuhlmacher, H. Hübner), NT theologies (A. Weiser, G. B. Caird, N. T. Wright, G. Strecker, J. Gnilka), histories of early Christian theology (K. Berger, W. Schmithals, H. M. Teeple, M. D. Goulder, F. Vouga), and a semiotic cathedral (G. Theissen). There are also some changes in the parts devoted to the history of NT theology (from J. P. Gabler to W. Wrede, and from Wrede to the 1980s) and in the outline of a program of historical interpretation.

H. RÄISÄNEN, *Neutestamentliche Theologie? Eine religionswissenschaftliche Alternative,* Stuttgarter Bibelstudien 186 (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 41.80) 130 pp. Bibliography. ISBN: 3-460-04861-1.

Räisänen, author of *Beyond New Testament Theology* (1990; 2nd ed., 2000), first presents a history of NT theology under three headings: NT theology until ca. 1980, history-of-religions starting-points in recent research, and the present situation. Then he takes up the fundamental problem in religious studies, reflects on the foundations of a history-of-religions theological history of primitive Christianity, and proposes a dialectical model for carrying it out. He concludes with comments on the question of actualization.

A. SALAS (ED.), *La iglesia: perspectiva neotestamentaria,* Biblia y Fe, Revista de Teología Bíblica, vol. 26, no. 77 (Madrid: Escuela Bíblica, 2000, paper) 174 pp. ISSN: 0210-5209.

This fascicle [see *NTA* 44, p. 590] presents five essays on the church in the NT as it is viewed from the perspectives of various NT writers: A. Manrique on Matthew, X. Pikaza on Mark, C. Quelle on Luke, D. Muñoz León on John, and A. del Moral on Paul.

J. SCHREINER AND R. KAMPLING, *Der Nächste — der Fremde — der Feind,* Die Neue Echter Bibel – Themen 3 (Würzburg: Echter, 2000, paper DM 28) 123 pp. Bibliography. ISBN: 3-429-02169-3.

In the first part of this book (pp. 11-53) Schreiner reviews the OT evidence regarding the neighbor, the stranger, and the enemy, respectively. Then on pp. 57-104 Kampling treats these topics in the NT according to the following outline: the historical, political, and cultural context; the intertestamental period of Judaism (with particular attention to *Psalms of Solomon*); the messenger of the friendly kingdom of God that is drawing near—Jesus of Nazareth and the Jesus tradition; the familiar in the foreign—the situation of the early church; and the difficulty of being friendly. Also included on pp. 107-112 is a "dialogue" between the two authors.

S. SCHROER, *Wisdom Has Built Her House. Studies on the Figure of Sophia in the Bible,* trans. L. M. Maloney and W. McDonough (Collegeville, MN: Liturgical Press, 2000, paper $24.95) xiii and 175 pp., 8 figs. Indexed. LCN: 99-088429. ISBN: 0-8146-5934-9.

The English version of *Die Weisheit hat ihr Haus gebaut* (1996), this volume presents nine essays on various aspects of personified Wisdom in the OT and the NT: Wisdom on the path of righteousness (Prov 8:20); divine Wisdom and postexilic monotheism; wise women and counselors in Israel—models for personified *hokmâ;* the wise woman of Abel of Beth-maacah (2 Sam 20:14-22); Abigail—a wise woman works for peace; the one Lord and male dominance in Ben Sira; personified Sophia in the book of Wisdom; Jesus Sophia; and the Spirit, Wisdom, and the dove. Schroer is professor of OT in the Biblical Institute at the University of Bern.

R. SCHWAGER, *Must There Be Scapegoats? Violence and Redemption in the Bible,* trans. M. L. Assad (New York: Crossroad, 2000, paper $29.95; Leominster, UK: Gracewing) xii and 243 pp. LCN: 00-102931. ISBN: 0-8245-1867-5 (C), 0-85244-509-1 (G).

The English version of *Brauchen wir einen Sündenbock?* [*NTA* 23, p. 112] was first published in 1987 by Harper & Row [*NTA* 32, p. 124]. This paperback edition is published jointly by Crossroad and Gracewing. After discussing R. Girard's approach to violence and the sacred, the volume traces the movement in the OT from the God of vengeance to the

God of peace. Then under the heading "Jesus as scapegoat for the world" it treats the relevant material in the NT: the hermeneutical question, the latent will to kill and lie, the kingdom of God and the beginning of the new gathering, all against one—Jesus as scapegoat, the Son of God as "necessary" scapegoat, one for all—redemption, the wrath of God, and the new gathering—the Holy Spirit and the new people of God. Schwager is professor of theology at the University of Innsbruck.

H. SCHWARZ, *Eschatology* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $26) xv and 431 pp. Indexed. LCN: 00-041729. ISBN: 0-8028-4733-1.

After reflecting on who still cares about the future, Schwarz, professor of systematic theology and director of the Institute of Protestant Theology at the University of Regensburg and author of *Christology* (1998), discusses the discovery of the future with reference to the OT view of eschatology and the eschatological proclamation of the NT: the Jewish context, the eschatological figure of Jesus, the eschatological proclamation of the Gospel writers, the eschatological message of Paul, and the eschatological scope of the early church. Then he treats the manifold faces of eschatology (present discussion of Christian eschatology, confronting secular varieties of hope), and what we can hope for (approaching the new world, controversial areas of eschatological hopes, the new world to come).

J. L. SKA, *L'argilla, la danza e il giardino. Saggi di antropologia biblica,* Quaderni di Camaldoli 17 (Bologna: Dehoniane, 2000, paper 15,000 L or €7.75) 66 pp. Bibliography. Indexed. ISBN: 88-10-41117-X.

Ska, professor of OT at the Pontifical Biblical Institute in Rome, presents three essays on biblical anthropology under the following headings: God the potter—the God of creation and of destruction (Gen 18:1-10; 6–9), the God of the dance (2 Sam 6:12-23), and the God of Easter (Lk 24:13-35; Jn 20:11-18).

L. A. YOUNG, *At Home with God: Here and Now* (Philadelphia: Xlibris, 2000, cloth $25, paper $18) 438 pp. Bibliographies. Indexed. LCN: 00-190429. ISBN: 0-7388-1695-7 (cloth), -1696-5 (paper).

Young, a professional physicist, probes what can and cannot be believed in the Bible with reference to six questions: Where can we find God? Will we ascend to heaven at death? What can we believe in the Bible? What is the source of evil? Did God create men and women equal? and Can we enter the narrow gate? He is especially concerned to challenge the many dualisms in the Bible and the Christian tradition (heaven and earth, life and death, body and soul, good and evil, God and Satan) and to stress that we humans have been living in the kingdom of heaven all along, truly face to face with God, who is at home in this world. He believes that christological doctrines and traditional rituals distract us from the two great commandments to love God and neighbor.

THE WORLD OF THE NEW TESTAMENT

P. AIZPURUA, *Sénèque et saint Paul. Lettres,* Le Cabinet des lettrés (Paris: Gallimard, 2000, paper 79 F or €12.04) 79 pp. ISBN: 2-07-075796-X.

After a 21-page introduction to the alleged correspondence between Paul and Seneca (with particular attention to what is "true" and "false" in it), this booklet provides on facing pages the Latin texts and French translations of the fourteen letters as well as nine pages of notes on the texts.

G. ANDERSON, M. STONE, AND J. TROMP (EDS.), *Literature on Adam and Eve. Collected Essays,* Studia in Veteris Testamenti pseudepigrapha 15 (Leiden—Boston—Cologne: Brill, 2000, 231.40 gld. or $129) xiii and 388 pp. Bibliography. Indexed. ISBN: 90-04-11600-1.

The first part of this volume consists of nine essays on the Books of Adam and Eve by

Anderson and Stone. Anderson treats the penitence narrative in *Life of Adam and Eve* [§ 38-524]; the punishment of Adam and Eve in *Life of Adam and Eve;* the exaltation of Adam and the fall of Satan [§ 42-611]; Ezekiel 28, the fall of Satan, and the Adam books; and the original form of *Life of Adam and Eve.* Stone deals with the fall of Satan and Adam's penance [§ 38-568]; the angelic prediction in the primary Adam books; the legend of the cheirograph of Adam; and selections from Yovhannēs T'lkuranc'i's *On the Creation of the World.* The second part (edited by Tromp) presents six papers: M. de Jonge on the literary development of *Life of Adam and Eve;* J. R. Levison on the exoneration and denigration of Eve in the Greek *Life of Adam and Eve;* Tromp on Cain and Abel in the Greek and Armenian/Georgian recensions of *Life of Adam and Eve;* M. Meiser on sin, repentance, and grace in *Life of Adam and Eve;* J. Dochhorn on Adam as a farmer, or the etiology of agriculture in *Life of Adam and Eve* 1–21 and the redaction history of the lives of Adam; and de Jonge on the Christian origin of the Greek *Life of Adam and Eve.*

R. D. ANDERSON, *Glossary of Greek Rhetorical Terms Connected to Methods of Argumentation, Figures and Tropes from Anaximenes to Quintilian,* Contributions to Biblical Exegesis and Theology 24 (Leuven: Peeters, 2000, paper 600 BFr) 131 pp. Indexed. ISBN: 90-429-0846-7.

The companion volume to Anderson's *Ancient Rhetorical Theory and Paul* [*NTA* 43, p. 596], this glossary is primarily intended as an aid to those attempting to use and apply Greek rhetorical methods of argumentation, figures, and tropes to literature of the Hellenistic and early imperial period (i.e. down to the end of the 1st century A.D.), particularly the documents of the NT. In building the glossary the following sources have been treated systematically: Alexander, *De figuris;* Anaximenes, *Rhetorica ad Alexandrum; Rhetorica ad Herrennium;* Aristotle, *Ars Rhetorica;* Cicero, *Topica, De inventione, De oratione, Orator, Partitiones oratoriae;* Demetrius, *De elocutione;* Dionysius of Halicarnassus; ps.-Longinus, *De sublimitate;* Quintilian, *Institutio oratoriae;* Rutilius Lupus, *Schemata dianoeas et lexeos;* and Theon, *Progymnasmata.* Fragments on rhetoric from other authors (Caecilius of Calacte, Hermagoras, Philodemus, Stoic writers, Theophrastus) have also been incorporated. Each entry cites the relevant ancient sources and explains what they say about the rhetorical term (ἀθροισμός, αἴνιγμα, αἶνος, αἰτιολογία, etc.).

The Annual of Rabbinic Judaism. Ancient, Medieval, and Modern, vol. 1, ed. A. J. Avery-Peck, W. S. Green, and J. Neusner (Leiden—Boston—Cologne: Brill, 1998, 138.83 gld. or $78) vi and 181 pp. Bibliographies. ISBN: 90-04-11217-0.

This inaugural volume [see *NTA* 44, p. 611] contains five articles on ancient Judaism: Avery-Peck on the exodus in Jewish faith—the problem of God's intervention in history [§ 45-671]; A. Hüttermann on water and purity—microbiology and the precepts of the Torah, Mishnah, and Talmud [§ 45-684]; D. E. Weisberg on levirate marriage and *halîsâ* in the Mishnah [§ 45-706]; B. (R.) K. Ulmer on some redactional problems in *Pesiqta Rabbati* [§ 45-702]; and M. Pickup on eschatological interpretation in Shirata [§ 45-694]. Also included are Neusner's article on why there is no history in rabbinic Judaism [§ 45-693], as well as two articles on medieval Judaism, one article on Jewish studies in the Jewish state today, and two book reviews.

D. R. S. BAILEY, *Valerius Maximus. Memorable Doings and Sayings,* Loeb Classical Library 492-493 (2 vols.; Cambridge, MA—London: Harvard University Press, 2000, $19.95 each) vii and 547 pp., v and 462 pp. Bibliography. Indexed. LCN: 99-089336. ISBN: 0-674-99541-4 (vol. 1), -99542-2 (vol. 2).

Valerius Maximus compiled his handbook of notable sayings and deeds during the reign of Tiberius (A.D. 14-37). In his opening sentence he describes the work as follows: "I have determined to select from famous authors and arrange the deeds and sayings worthy of memorial of the Roman city and external nations, too widely scattered in other sources to be briefly discovered, to the end that those wishing to take examples may be spared the labor of lengthy search." The collection is arranged in nine books, divided into chapters, and purporting to illustrate various themes. For example, Book 1 treats religion, religion feigned or those who feign religion, superstitions, augury, omens, prodigies, dreams, and wonders. Book III deals with natural temper, bravery, fortitude, those born in a humble situation who became illustrious, those who degenerated from famous parents, and so forth. After a seven-page introduction and a three-page bibliography, the first volume presents the Latin text and a translation on facing pages (with brief notes below) for Books 1–5. The second volume contains the text and translation (with notes) for Books 6–9 as well as an eight-page glossary and a 56-page double-column index of names. Bailey is professor emeritus of Latin language and literature at Harvard University.

J. M. BAUMGARTEN, E. G. CHAZON, AND A. PINNICK (EDS.), *The Damascus Document: A Centennial of Discovery. Proceedings of the Third International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 4-8 February, 1998,* Studies on the Texts of the Desert of Judah 34 (Leiden—Boston—Cologne: Brill, 2000, 141 gld. or $79) ix and 227 pp. Indexed. ISBN: 90-04-11462-9.

The fourteen papers in this volume are by A. I. Baumgarten on the perception of the past in *Damascus Document;* J. M. Baumgarten on the laws of *Damascus Document*—between Bible and Mishnah; P. R. Davies on the Judaism(s) of *Damascus Document;* H. Eshel on CD xii 15-17 and the stone vessels found at Qumran; S. E. Fassberg on the linguistic study of *Damascus Document*—a historical perspective; C. Hempel on the laws of *Damascus Document* and 4QMMT; S. Metso on the relationship between *Damascus Document* and *Community Rule;* E. Regev on Yose ben Yoezer and the Qumran sectarians—agreement and controversy; S. C. Reif on the discovery, early study, and historical significance of *Damascus Document* from the Cairo Genizah; L. H. Schiffman on the relationship of *Zadokite Fragments* to *Temple Scroll;* A. Schremer on Qumran polemic on marital law—CD iv 20–v 11 and its social background; A. Shemesh on scriptural interpretations in *Damascus Document* and their parallels in rabbinic midrash; H. Stegemann on the physical reconstructions of the Qumran *Damascus Document* scrolls; and C. Werman on CD xi 17—apart from your Sabbaths.

J. A. BECK, *Translators as Storytellers. A Study in Septuagint Translation Technique,* Studies in Biblical Literature 25 (New York—Bern: Lang, 2000, $50.95) xiii and 227 pp., 27 tables. Bibliography. Indexed. LCN: 99-048695. ISBN: 0-8204-4850-8.

Beck, associate professor of Hebrew and OT at Concordia University in Wisconsin, investigates the Septuagint translators as storytellers, with particular attention to the literary sensitivity to Hebrew narrative structures within the translation technique of the Septuagint. After a fifteen-page introduction, he considers the topic from three different methodological perspectives: the storyteller and linguistics, the storyteller and narrative criticism, and the storyteller and narrative geography. Attention is given to the following OT narratives: Genesis 22 and 34, Exodus 13–14, Numbers 13, Judges 4, 1 Samuel 31, 2 Samuel 6, Jonah, Job 1–2, Ruth 1–2, and 1 Chronicles 10 and 13. Beck concludes by comparing the three approaches, and observes that the Septuagint translators were storytellers whose art can be measured and compared.

A. BEDENBENDER, *Der Gott der Welt tritt auf den Sinai. Entstehung, Entwicklung und Funktionsweise der frühjüdischen Apokalyptik,* Arbeiten zur neutestamentlichen Theologie und Zeitgeschichte 8 (Berlin: Institut Kirche und Judentum, 2000, DM 29.80) 310 pp. Bibliography. Indexed. ISBN: 3-923095-90-2.

Based on a doctoral dissertation directed by P. von der Osten-Sacken and presented in 1999 to the theological faculty of Humboldt-Universität in Berlin, this volume explores the origin, development, and function of early Jewish apocalyptic with particular attention to the crisis in Judea under Antiochus IV Epiphanes in the 2nd century B.C. and to *1 Enoch* and the book of Daniel. After a 21-page introduction, it deals with scholarly debate about the definition of apocalyptic, discusses tradition-historical explanations—whether apocalyptic is the child of prophecy or (mantic) wisdom, and considers early Jewish apocalyptic in the context of the ancient Near Eastern opposition to Hellenism. Then it treats the "prehistory" of the apocalyptic thinking represented in the various parts of *1 Enoch* and in Daniel 1–6. Finally under the heading "convergence and development," it investigates efforts at integration (placing the messiah in the animal vision), elective affinities (Daniel, *1 Enoch*, and *Sibylline Oracles*), and the relations between the apocalyptic tradition and the traditions of the Hebrew Bible ("the God of the world walks upon Sinai"). Bedenbender traces the origin of apocalyptic to a coalition of traditional-Mosaic circles with members of non-Mosaic Jewish "Enoch groups."

E. BEN ZVI AND M. H. FLOYD (EDS.), *Writings and Speech in Israelite and Ancient Near Eastern Prophecy*, SBL Symposium 10 (Atlanta: Society of Biblical Literature, 2000, paper $44.95) xii and 317 pp. Bibliography. Indexed. LCN: 00-061877. ISBN: 0-88414-023-7.

After a 29-page introduction by Ben-Zvi that focuses on issues of writtenness and orality in prophetic literature and the plethora of research questions arising from them, this volume presents essays by J. L. Crenshaw on transmitting prophecy across generations, R. C. Culley on orality and writtenness in OT prophetic texts, P. R. Davies on prophecy as writing (see Jer 17:1), J. Van Seters on prophetic orality in the context of the ancient Near East (a response to Culley, Crenshaw, and Davies), R. E. Clements on the prophet as an author—the case of the Isaiah memoir, Floyd on reimagining the cultural history of prophecy (see Hab 2:2), D. B. Redford on scribe and speaker in ancient Egypt, K. van der Toorn on movement from the oral to the written—the case of Old Babylonian prophecy, and M. Nissinen on orality and writtenness in ancient Near Eastern prophecy ("spoken, written, quoted, and invented"). A forty-page bibliography concludes the volume.

J. BEVERSLUIS (ED.), *Sourcebook of the World's Religions. An Interfaith Guide to Religion and Spirituality* (3rd ed.; Novato, CA: New World Library, 2000, paper $24.95) xii and 442 pp. Bibliographies. Indexed. LCN: 00-038676. ISBN: 1-57731-121-3.

The third enlarged and updated edition of a work that began as a resource for the participants in the 1993 Parliament of the World's Religions in Chicago, this volume first surveys nineteen of the major religions, spiritual traditions, and philosophies of the world from African traditional religions to Zoroastrianism. Then it presents essays on becoming a community of religions and on choosing our future, and concludes with lists of Internet and other resources for the community of religions. Beversluis is editor and publisher of CoNexus Press in Grand Rapids, MI.

A. R. BIRLEY, *Hadrian. The restless emperor* (London—New York: Routledge, 2000, $24.95) xviii and 399 pp., frontispiece, 8 maps, stemma. Illustrated. Bibliography. Indexed. LCN: 96-49232. ISBN: 0-415-22812-3.

The paperback edition of the biography of the emperor Hadrian that was described in *NTA* 44, p. 191. A review article on the book by H. Lloyd-Jones was abstracted in § 44-1435r. Birley, professor of ancient history at Heinrich Heine University in Düsseldorf, contends that Hadrian's restless touring around the provinces made him the most visible monarch the Roman empire ever had.

A. F. BONHÖFFER, *The Ethics of the Stoic Epictetus. An English Translation*, trans. W. O. Stephens, Revisioning Philosophy 2 (Frankfurt—Bern: Lang, 2000, paper $37.95) xix and 335 pp. Indexed. LCN: 95-35039. ISBN: 0-8204-5139-8.

The paperback edition of the English version (first published in 1996) of *Die Ethik des Stoikers Epiktet* (1894), this volume examines Epictetus' ethical teachings according to the following outline: basis and end of virtue (the foundation of moral obligation, the highest good or end), the content of virtue (desire according to nature, or the rational outlook; action according to nature, or the correct fulfillment of duty; judgment according to nature [intellectual development of the mind]), and the acquisition of virtue (the moral predisposition, sin, moral progress and perfection). The 101-page appendix deals with the Stoic *telos* formulas, the Stoic doctrine of suicide, the καθῆκον and κατόρθωμα, the Stoic doctrine of acquisition, and Stoic pantheism. Also included is a nine-page biography of Bonhöffer by C. Ritter. Bonhöffer was also the author of *Epiktet und die Stoa. Untersuchungen zur Stoischen Philosophie* (1890).

R. B. BRANHAM AND M.-O. GOULET-CAZÉ (EDS.), *The Cynics. The Cynic Movement in Antiquity and Its Legacy,* Hellenistic Culture and Society 23 (Berkeley—Los Angeles—London: University of California Press, 2000, paper $19.95) ix and 456 pp., 10 figs. Bibliography. Indexed. LCN: 96-20375. ISBN: 0-520-21645-8.

The paperback edition of a work described in *NTA* 41, p. 571, this volume presents fifteen essays on the development of Cynicism in antiquity and on its influence throughout history. The articles most pertinent to NT studies are by Goulet-Cazé on religion and the early Cynics, M. Griffin on Cynicism and the Romans—attraction and repulsion, M. Billerbeck on the ideal Cynic from Epictetus to Julian, and D. Krueger on the bawdy and society—the shamelessness of Diogenes in Roman imperial culture.

J. N. BREMMER (ED.), *The Apocryphal Acts of Andrew,* Studies on the Apocryphal Acts of the Apostles 5 (Leuven: Peeters, 2000, paper 1,270 BFr or €32) xiv and 200 pp., 7 figs. Bibliography. Indexed. ISBN: 90-429-0823-8.

The thirteen essays in this volume are by A. Hilhorst and P. J. Lalleman on whether *Acts of Andrew and Matthias* is part of the original *Acts of Andrew;* Bremmer on man, magic, and martyrdom in *Acts of Andrew;* T. Adamik on eroticism in Gregory of Tours' *Liber de miraculis beati Andreae apostoli;* M. Pesthy on Aegeates as the devil in person; I. Czachesz on "whatever goes into the mouth"; J. Bolyki on triangles and what is beyond them—literary, historical, and theological systems of coordinates in *Acts of Andrew;* F. Bovon on the words of life in *Acts of Andrew;* G. Luttikhuizen on the religious message of Andrew's speeches; J. Bollók on *Poimandres* and *Acts of Andrew;* C. T. Schroeder on embracing the erotic in the "Passion of Andrew"—the apocryphal *Acts of Andrew,* the Greek novel, and Platonic philosophy; A. Jakab on *Acts of Andrew* and Alexandrian Christianity; Lalleman on *Acts of Andrew* and *Acts of John;* and V. Calzolari on the Armenian version of *Martyrdom of Andrew.* Bremmer and Lalleman have provided a four-page bibliography on *Acts of Andrew.*

A. BRENT, *The Imperial Cult and the Development of Church Order. Concepts and Images of Authority in Paganism and Early Christianity before the Age of Cyprian,* Supplements to Vigiliae Christianae 45 (Leiden—Boston—Cologne: Brill, 1999, 211.50 gld. or $118) xxii and 369 pp. and 25 plates. Bibliography. Indexed. LCN: 99-36631. ISBN: 90-04-11420-3.

After discussing the shape of Christian and pagan cultus by the 3rd century A.D., this volume considers the foundation of the Roman imperial cult (its republican antecedents, its inauguration and reception). Then it deals with imperial ideology and the origins of church order (with particular attention to Luke-Acts), Clement of Rome and Domitian's empire, the book of Revelation and Domitian's iconography, Ignatius of Antioch and the martyr's procession, pagan and Christian monarchianism, and the emergence of imperial and catholic order. Brent, professor of early Christian history and literature in the University College of St. Mark and St. John and the author of *Hippolytus and the Roman Church in the Third Century* (1995), concludes that the episcopal order reflected imperial order as its reverse image in an opposing counterculture, and that true Christians were to participate in the sacrament of the body of Christ rather than in the sacrament of imperial unity.

V. CALZOLARI BOUVIER, J.-D. KAESTLI, AND B. OUTTIER (EDS.), *Apocryphes arméniens. Transmission — traduction — création — iconographie. Actes du colloque international sur la littérature apocryphe en langue arménienne (Genève, 18-20 septembre 1997),* Publications de l'Institut romand des sciences bibliques 1 (Lausanne: Éditions du Zèbre, 1999, paper 65 SFr) 190 pp. and 21 plates. ISBN: 2-9700088-9-0.

After an introduction by Calzolari Bouvier on the role of apocryphal literature in ancient Armenian Christianity, this volume presents three essays on "transmission": M. E. Stone on two Armenian manuscripts and the *Historia sacra,* A. Orengo on fragments of apocryphal texts in the first printed Armenian books, and Calzolari Bouvier on organizing an inventory of Armenian texts containing Christian apocryphal texts. Next under "translation" there are papers by C. Burchard on the character and origin of the Armenian version of *Joseph and Aseneth,* and S. P. Cowe on text-critical investigation of the Armenian version of *3 Corinthians.* Then under "creation" there are articles by T. M. van Lint on Grigor Narekac'i's *Tal Yarut'ean*—the throne vision of Ezekiel in Armenian art and literature, Outtier on an enriched form of the Abgar legend in Armenian, and A. Hultgård on *Vision of Enoch the Just* and medieval apocalypses. Finally under "iconography" there are articles by N. Stone on apocryphal stories in Armenian manuscripts, L. Zakarian on the miniature of Vaspourakan and the Apocrypha, and N. Thierry on atypical Cappadocian images of the trial of Jesus (the intervention of Pilate's wife, Christ in glory, Caiaphas as a deicide).

J. J. COLLINS AND R. A. KUGLER (EDS.), *Religion in the Dead Sea Scrolls,* Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $18) x and 167 pp. Bibliography. Indexed. LCN: 00-035470. ISBN: 0-8028-4743-9.

After an eight-page introduction by Collins, this volume presents papers by Collins on powers in heaven—God, gods, and angels in the Dead Sea scrolls; E. Schuller on petitionary prayer and the religion of Qumran; M. Hengel on Qumran and Hellenism; T. H. Lim on the Qumran scrolls, multilingualism, and biblical interpretation; H. K. Harrington on the halakah and religion of Qumran; Kugler on rewriting rubrics—sacrifice and the religion of Qumran; J. C. VanderKam on apocalyptic tradition in the Dead Sea scrolls and the religion of Qumran; and C. A. Evans on Qumran's messiah—how important is he? Also included is a three-page select bibliography of recent writings on the religion of the Qumran scrolls.

J. DART AND R. RIEGERT, *The Gospel of Thomas. Unearthing the Lost Words of Jesus* (Berkeley, CA: Seastone, 2000, paper $11.95) v and 120 pp., 4 plates, 2 maps. Bibliography. LCN: 98-4422. ISBN: 1-56975-231-1.

The paperback edition of the work first published as *Unearthing the Lost Words of Jesus. The Discovery and Text of The Gospel of Thomas* [*NTA* 43, p. 418], this volume presents J. D. Crossan's five-page summary of the teachings of *Gospel of Thomas,* a brief introduction to it and translations of its 114 sayings, and a 33-page account of the discovery of the Nag Hammadi codices (with particular attention to *Gospel of Thomas*).

L. DIRVEN, *The Palmyrenes of Dura-Europos. A Study of Religious Interaction in Roman Syria,* Religions in the Graeco-Roman World 138 (Leiden—Boston—Cologne: Brill, 1999, 231.40 gld. or $129) xxiv and 378 pp. and 20 plates, 19 figs. Bibliography. Indexed. LCN: 99-044510. ISBN: 90-04-11589-7.

The slightly revised version of a doctoral dissertation directed by K. van der Toorn and H. Drijvers and accepted by the faculty of theology at the University of Leiden, this investigation of the religion of the Palmyrene community in Dura-Europos seeks to contribute to a better understanding of the process of religious development and change in the Roman period, a process that frequently has been labeled "syncretism." After a ten-page introduction, it treats the history of Dura-Europos and Palmyra (the historical context of the Palmyrene residents of Dura-Europos), the temple of Bel in the necropolis of Dura-Europos (the formation of a Palmyrene religious identity), Bel and his associates (the overlap of civic and "tribal" religion), the Gadde of Tadmor and Dura (differentiation versus acculturation), the cult of Nabu (the interaction of Greek and Babylonian culture), and the cult of Malakbel (instances of Palmyrene and Roman religious interaction). Dirven concludes that Palmyrene religion did not have a profound influence on religion in Dura-Europos, and that attachment to the official gods of Palmyra manifested the wish of the Palmyrene community at Dura-Europos to preserve its local cultural identity in a foreign environment. Also included on pp. 196-334 is a catalogue of the archaeological remains of Palmyrene culture in Dura-Europos.

T. L. DONALDSON (ED.), *Religious Rivalries and the Struggle for Success in Caesarea Maritima,* Studies in Christianity and Judaism 8 (Waterloo, Ont.: Wilfrid Laurier University Press, 2000, paper $29.95 Can.) xiv and 398 pp., 3 maps. Bibliographies. Indexed. ISBN: 0-88920-348-2.

After an eight-page introduction by Donaldson, this volume presents essays by P. Richardson on archaeological evidence for religion and urbanism in Caesarea Maritima; L. A. Johnson on a literary guide to Caesarea Maritima; B. H. McLean on epigraphical evidence in Caesarea Maritima; E. A. Myers on archaeological study of Caesarea Maritima (an annotated bibliography); R. J. Painter on Greco-Roman religion in Caesarea Maritima; M. Murray on Jews and Judaism in Caesarea Maritima; R. S. Ascough on Christianity in Caesarea Maritima; R. Pummer on Samaritanism in Caesarea Maritima; Painter on the origins and social context of Mithraism at Caesarea Maritima; J. S. Kloppenborg on ethnic and political factors in the conflict at Caesarea Maritima; D. I. Sly on the conflict over *isopoliteia*—an Alexandrian perspective; S. Fai on architecture and conflict in Caesarea Maritima; W. Cotter on Cornelius, the Roman army, and religion; and R. A. Clements on Origen's *Hexapla* and Christian-Jewish encounter in the 2nd and 3rd centuries. Donaldson has provided "concluding reflections."

J. W. DRIJVERS AND J. W. WATT (EDS.), *Portraits of Spiritual Authority. Religious Power in Early Christianity, Byzantium and the Christian Orient,* Religions in the Graeco-Roman World 137 (Leiden—Boston—Cologne: Brill, 1999, 130 gld. or $73) xiii and 227 pp., table. Bibliographies. Indexed. LCN: 99-045650. ISBN: 90-04-11459-9.

After E. A. Clark's essay on rewriting Christian history—Augustine's representation of Monica, this volume presents four papers on the struggle for authority: A. H. B. Logan on Magi and visionaries in gnosticism, C. Trevett on spiritual authority and the "heretical" woman—Firmilian's word to the church in Carthage, R. Williams on troubled breasts—the holy body in hagiography, and Drijvers on promoting Jerusalem—Cyril and the true cross. Then there are five articles on the representation of authority: S. Mitchell on the life and *Lives* of Gregory Thaumaturgus, Drijvers on Rabbula as bishop of Edessa—spiritual authority and secular power, Watt on John Bar Aphtonia as the founder of the Monastery of Qenneshre, G. J. Reinink on Babai the Great's *Life of George* and the propagation of doctrine in the late Sasanian empire, and P. Hatlie on spiritual authority and monasticism at Constantinople during the Dark Ages (A.D. 650-800).

T. DUFF, *Plutarch's* Lives. *Exploring Virtue and Vice* (Oxford: Oxford University Press, Clarendon Press, 1999, $95) xx and 423 pp. Bibliography. Indexed. LCN: 98-40794. ISBN: 0-19-815058-X.

The revised version of a doctoral dissertation directed by R. Hunter and accepted in 1994 by Cambridge University, this volume explores two related aspects of Plutarch's *Parallel Lives:* their moralizing purpose, and the comparative structure through which Plutarch's moralism is so often mediated. It looks at the ways in which the work examines issues of right and wrong and of good and evil, and the ways in which they cause us to question our understanding of our world. It first considers Plutarch's moralizing program with reference to his programmatic statements, the moralism in his *Parallel Lives,* and the soul of the Plutarchian hero. Then it discusses Plutarch's explorations of vice and virtue with reference to four case studies: the lives of Pyrrhos and Marius, Phocion and Cato Minor, Lysander and Sulla, and Coriolanus and Alcibiades, respectively. Finally it treats *synkrisis* and the *synkriseis* in *Parallel Lives,* and the politics of parallelism. The appendixes deal with (1) Plutarch and the ancestors, and (2) Plutarch and chronology. Duff concludes that the cultural message of Plutarch's *Parallel Lives* lies in the imposition of a Greek perspective onto Roman history, and so his work can be viewed as a statement of Greek resistance to Roman power.

F. DÜNZL, *Pneuma. Funktionen des theologischen Begriffs in frühchristlicher Literatur,* Jahrbuch für Antike und Christentum, Ergänzungsband 30 (Münster: Aschendorff, 2000, DM 128) 451 pp. Bibliography. Indexed. ISBN: 3-402-08114-8.

Accepted as a *Habilitationsschrift* in 1998 by the Catholic theological faculty at the University of Regensburg, this volume describes types of patristic pneumatological thinking from the end of the 1st century A.D. through the 3rd century (Origen). After a four-page introduction, it considers the traces of reflection on the theological concept of the *pneuma* and the *pneuma*-concept in the context of the doctrine of God. Next it explores the *pneuma*-concept in the christological context, in triadic statements and in the trinitarian theological context, in the anthropological-soteriological context, and in the ecclesiological context, respectively. Then it treats the *pneuma* and Holy Scripture, the *pneuma*-concept in the context of creation theology, and Origen as the first witness to a systematic pneumatology. Dünzl concludes that in the period before Origen (ca. A.D. 100 to 235) one cannot speak of Christian pneumatology in the strict sense.

U. E. EISEN, *Women Officeholders in Early Christianity. Epigraphical and Literary Studies,* trans. L. M. Maloney (Collegeville, MN: Liturgical Press, 2000, paper $49.95) viii and 322 pp. Bibliographies. Indexed. LCN: 99-055857. ISBN: 0-8146-5950-0.

The English version of *Amtsträgerinnen im frühen Christentum. Epigraphische und literarische Studien* [*NTA* 41, p. 395], this volume focuses on Christian women in the ancient church and the early Middle Ages who were active in theology and church politics either as holders of official positions in the church or as persons acting independently of the institution. After a 46-page introduction, it presents the epigraphical, papyrological, and literary evidence regarding early Christian women as apostles, prophets, teachers of theology, presbyters, enrolled widows, deacons, bishops, and stewards. Eisen concludes that there were women officeholders in the church's first centuries.

M. A. ELLIOTT, *The Survivors of Israel. A Reconsideration of the Theology of Pre-Christian Judaism* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $50) xiv and 760 pp. Bibliography. Indexed. LCN: 00-22100. ISBN: 0-8028-4483-9.

Seeking to establish a "systematic theology" of the Judaism represented by the OT Pseudepigrapha and the Dead Sea scrolls, and to offer vital prolegomena to the study of NT origins, Elliott, currently pastor of Frank Street Baptist Church in Wiarton, Ontario, challenges the view that late Second Temple Judaism was theologically nationalistic, and argues that these writings anticipate the salvation of a faithful remnant within Israel rather than the salvation of all Jews. After delineating his methodology and discussing the sources, he treats conventional nationalistic views of election in Judaism, the judgment-of-Israel theme, limits on the community of salvation, the sociohistorical context of reform and dissent, dualistic covenantal theology, soteriological dualism, a new approach to apocalyptic forms, the dualistic trajectory of pneumatology, the messiah for the elect, eschatology in a dualistic context, and "destruction-preservation soteriology." He concludes that the faith of Jesus cannot be reconciled with a nationalistic, eschatologically oriented Judaism.

T. R. ELSSNER, *Das Namensmissbrauch-Verbot (Ex 20,7/Dtn 5,11). Bedeutung, Entstehung und frühe Wirkungsgeschichte,* Erfurter Theologische Studien 75 (Leipzig: Benno, 1999, paper DM 44.86) xxvi and 293 pp. Bibliography. ISBN: 3-7462-1280-4.

Prepared as a doctoral dissertation under the direction of C. Dohmen and presented in 1997 to the Philosophisch-Theologisches Studium at Erfurt, this investigation of the commandment about the wrongful use of God's name (Exod 20:7/Deut 5:11) first considers the meaning of the commandment with reference to early translations, previous scholarship, the Hebrew terminology, and parallel terms. Then it deals with the origin of this commandment: its place in the Decalogue, its relationship to the commandments about the Sabbath and parents, linguistic precedents and parallels, prohibitions and theological themes, and so forth. Finally it traces the effective history of this command within the OT (Lev 24:10-23; Prov

30:7-9; the silence of Yahweh in Qoheleth, the name of God and the Hebrew Esther, etc.), the pre-Masoretic textual evidence (Nash Papyrus, Qumran texts), and early Greek extra-biblical texts (Philo, Josephus).

D. K. FALK, *Daily, Sabbath, and Festival Prayers in the Dead Sea Scrolls,* Studies on the Texts of the Desert of Judah 27 (Leiden—Boston—Cologne: Brill, 1998, 187.30 gld. or $105) xii and 362 pp. and 3 plates, 16 tables. Bibliography. Indexed. LCN: 97-41497. ISBN: 90-04-10817-3.

The revised version of a doctoral dissertation directed by W. Horbury and submitted in 1995 to the University of Cambridge, this volume attempts to reassess the value of the prayers from Qumran as witnesses to the early development of the Jewish liturgy and to consider in a preliminary way the implications for the motivation of institutionalized prayer, particularly in relation to sacrifice. After a twenty-page introduction, it treats daily prayers; *Words of the Luminaries;* other evidence for daily prayer; Sabbath prayer; prayer at festivals; and daily, Sabbath, and festival prayer in context. Falk concludes that the prayers in the Dead Sea scrolls allow us to hear echoes of the prayers of Jews from the Second Temple.

T. FINLEY (ED.), *A Bilingual Concordance to the Targum of the Prophets.* Vol. 15, *Ezekiel (I) ʾ – z;* vol. 16, *Ezekiel (II) ḥ – s;* vol. 17, *Ezekiel (III) ʿ – t* (Leiden—Boston—Cologne: Brill, 1999, 231.50 gld. or $129 each) v and 317 pp., iv and 330 pp., iv and 361 pp. Indexed. ISBN: 90-04-11015-1 (vol. 15), -11017-8 (vol. 16), -11018-6 (vol. 17).

The three volumes devoted to *Targum of Ezekiel* in the concordance to the *Targum of the Prophets* [see *NTA* 43, p. 436] cover all the Aramaic words that begin with the letters from *aleph* to *zayin* (vol. 1), *ḥeth* to *samek* (vol. 2), and *ʿayin* to *taw* (vol. 3), respectively. They provide for each Aramaic word an English translation, a grammatical analysis (in some cases), and the occurrences in the Aramaic text (according to A. Sperber's edition), along with the corresponding Hebrew text in context (according to *Biblia Hebraica Stuttgartensia*). Under the lemmata the quotations are ordered according to the alphabetical order of context forms. Every lemma has been provided with statistical information. Volume 3 (pp. 295-361) contains a Hebrew-Aramaic index (with English translations).

C. E. FONROBERT, *Menstrual Purity. Rabbinic and Christian Reconstructions of Biblical Gender,* Contraversions: Jews and Other Differences (Stanford, CA: Stanford University Press, 2000, $55) ix and 326 pp. Bibliography. Indexed. LCN: 99-462388. ISBN: 0-8047-3725-8.

Focusing on rabbinic texts produced between the redactions of the Mishnah and of the Babylonian Talmud, this volume examines classic rabbinic discourse on menstruation and on the range of meanings that talmudic literature accords to women's bodies in its discourse on *niddâ* or the regulations appertaining to menstruation that are derived from biblical law. After a fourteen-page introduction and a 25-page preliminary treatment of the rabbinic tractate *Niddah,* it discusses the woman as house—conceptions of women's corporeality in talmudic literature, reading ruptures in the *masseket*/fabric of *Niddah,* the hermeneutics of colors and stains—the rabbinic science of women's blood, women's medicine in rabbinic literature—between female autonomy and male control, and menstrual politics in early Christian literature. Fonrobert concludes that in tractate *Niddah* the gender politics of the discourse on menstrual regulations is intersected and traversed by the discourse of ethnicity.

W.-P. FUNK, *Concordance des textes de Nag Hammadi. Les Codices X et XIA,* Bibliothèque Copte de Nag Hammadi, Section "Concordances" 6 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 2000; Leuven: Peeters, 2,500 BFr) xxxvii and 348 pp. ISBN: 2-7637-7706-6 (PUL), 90-429-0844-0 (P).

Funk, who prepared the concordances for Nag Hammadi codices VIII and IX [see *NTA* 43, p. 200], has grouped Codex X and some works from Codex XI (first hand) in a single volume for dialectical reasons. Codex X contains *Marsanes,* and the works from Codex XI treated here are *Interpretation of Knowledge, Valentinian Exposition,* and liturgical texts, as well as Brit. Lib. Or. 4926(1) (*Writing without Title*). After lists of readings that diverge from earlier editions, the volume provides various concordances (for autochtonic Coptic words, Greek-Coptic words, proper names, chains of characters, non-lemmatized words), the Coptic texts of the works, and a complete index of word-forms.

B. FUSS, *"Dies ist die Zeit, von der geschrieben ist . . ." Die expliziten Zitate aus dem Buch Hosea in den Handschriften von Qumran und im Neuen Testament,* Neutestamentliche Abhandlungen, Neue Folge 37 (Münster: Aschendorff, 2000, paper DM 88) xiii and 299 pp. Bibliography. Indexed. ISBN: 3-402-04785-3.

The revised version of a doctoral dissertation directed by J. Gnilka and presented in 2000 to the Catholic theological faculty at the Ludwig-Maximilian-Universität in Munich, this volume first examines the explicit quotations of the book of Hosea in the Qumran manuscripts: the manuscripts of the Twelve Prophets (4Q78, 4Q79, 4Q82), the Hosea Pesharim (4Q166, 4Q167), and other manuscripts with explicit Hosea quotations (4Q163, 4Q177, CD). Then it investigates the explicit quotations of Hosea in the Pauline epistles (1 Cor 15:55; Rom 9:25-27) and in Matthew's Gospel (2:15; 9:13 and 12:7). Finally it compares the uses of the explicit quotations of Hosea in the Qumran manuscripts and in the NT. Fuss concludes that while the Qumran authors and the NT writers agree in formal matters regarding the use of Hosea, they differ greatly in how they perceive the content of Hosea and the uses to which they put the texts in their theological contexts.

V. GABRIELSEN ET AL. (EDS.), *Hellenistic Rhodes: Politics, Culture, and Society,* Studies in Hellenistic Civilization 9 (Aarhus: Aarhus University Press, 1999, $52.95) 358 pp. and 48 plates, folding plate, 18 figs., 7 maps. Bibliography. Indexed. ISBN: 87-7288-676-5. Distributed in North America by David Brown Book Company, Oakville, CT.

After an eight-page introduction by Gabrielsen, this volume presents eleven essays on various aspects of Hellenistic Rhodes: I. Papachristodoulou on the Rhodian demes within the framework of the function of the Rhodian state; E. E. Rice on relations between Rhodes and the Rhodian Peraia; P. Funke on the Peraia—the island states other than Rhodes; G. Reger on relations between Rhodes and Caria from 246 to 167 B.C.; A. Bresson on Rhodes and Lycia in Hellenistic times; P. Perlman on the marginalization of Crete in Greek thought and the role of piracy in the outbreak of the First Cretan War; N. K. Rauh on Rhodes, Rome, and the eastern Mediterranean wine trade from 166 to 88 B.C.; J. Lund on Rhodian amphorae in Rhodes and Alexandria as evidence of trade; M. Filimonos and A. Giannikouri on grave offerings from Rhodes—pottery and jewelry; P. G. Bilde on Dionysus among the tombs—aspects of Rhodian tomb culture in the Hellenistic period; and B. Mygind on intellectuals in Rhodes. Gabrielsen edited the volume along with P. Bilde, T. Engberg-Pedersen, L. Hannestad, and J. Zahle.

R. GARRISON, *Why Are You Silent, Lord?,* Biblical Seminar 68 (Sheffield, UK: Sheffield Academic Press, 2000, paper £9.95 or $15.95) 97 pp. Bibliography. Indexed. ISBN: 1-84127-069-5.

After a survey of approaches to the problem of innocent suffering in the Greek, Roman, and biblical traditions, Garrison, author of *The Graeco-Roman Context of Early Christian Literature* (1998), considers the characters of Hector and Sarpedon in the *Iliad,* the Heracles tradition found in the plays of Euripides and Sophocles, the character of Socrates seen from the perspectives of Plato and Xenophon, the approach taken by the Roman Stoics (Musonius Rufus, Epictetus, and Seneca), the pious sufferers in the book of Wisdom, and early Christian literature on the theme of suffering.

H. GEVA, *Jewish Quarter Excavations in the Old City of Jerusalem conducted by Nahman Avigad, 1969-1982.* Vol. 1, *Architecture and Stratigraphy: Areas A, W and X-2. Final Report* (Jerusalem: Israel Exploration Society—Institute of Archaeology, Hebrew University of Jerusalem, 2000, $72) xi and 283 pp., frontispiece, 6 folding plans. Illustrated. Bibliographies. ISBN: 965-221-040-4.

The archaeological expedition directed by the late Professor Avigad (1905-92) conducted excavations in the Jewish Quarter of the Old City of Jerusalem between 1969 and 1982. There were found remains of the northern section of the First Wall that protected ancient Jerusalem's southwestern hill during the First and Second Temple periods. This first volume in the final reports of the excavations contains Geva's general introduction and his special introduction to this volume, as well as reports on the stratigraphy and architecture in Area A (by Geva, R. Reich, and Avigad), Area W (by Geva and Avigad), and Area X-2 (by Geva and Avigad). Also included are discussions by Avigad and G. Barkay on the *lmlk* and related seal impressions, and by D. T. Ariel on imported Greek stamped amphora handles (with an appendix on amphoras and ritual purity).

R. P. GORDON WITH P. B. DIRKSEN, *The Old Testament in Syriac according to the Peshiṭta Version.* Part 4, fascicle 2, *Chronicles* (Leiden—Boston—Cologne: Brill, 1998, 211.50 gld. or $118) xlviii and 158 pp. Indexed. LCN: 78-339247. ISBN: 90-04-10960-9.

This edition of the Peshitta version of the books of Chronicles is based on MS B. 21 *inferiore* of the Ambrosian Library in Milan (siglum 7a1). Since the number of manuscripts up to and including the 10th century is never more than four and sometimes as low as two, a reading in 7a1 is usually retained if one of the manuscripts from the period up to the 10th century supports it. In all twenty-nine manuscripts have been used in preparing this edition. After introductory remarks, there are descriptions of the most important manuscripts, a list of post-12th century manuscripts, an index of names, and a list of section divisions. The main part of the volume presents the Peshitta text for 1 and 2 Chronicles along with a critical apparatus at the foot of the pages. In the Peshitta tradition passages from 1 Kings 12–14 are substituted for 2 Chronicles 11:1–12:12.

L. L. GRABBE (ED.), *The Society for Old Testament Study Book List 2000,* JSOT 89 (Sheffield, UK: Sheffield Academic Press, 2000, paper) vi and 241 pp. Indexed. ISSN: 0309-0892.

Published as the fifth issue of the *Journal for the Study of the Old Testament* for the year 2000, this book list [see *NTA* 44, p. 197] presents descriptions and evaluations of almost five hundred recent books on the OT and related fields under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar. With this fascicle Grabbe hands on the editorship of the book list to G. J. Brooke.

S. GRÄN, *Alltag zur Zeit Jesu* (Werl: Dietrich-Coelde-Verlag—Kommissariate des Heiligen Landes, 1999, paper DM 19.80) 144 pp. Illustrated. ISBN: 3-87163-238-4.

Grän, a German Franciscan who wrote these essays originally for the magazine *Im Land des Herrn,* deals with the following topics pertaining to everyday life in Jesus' time: life in Nazareth, social relations in Galilee, the economy, the Sea of Gennesaret, the city of Capernaum, the synagogue, the Temple in Jerusalem, priesthood and sacrifice, the Saduccees and Pharisees, the Zealots, the Essenes, the Samaritans, women in Jewish society, Jesus and women, social outsiders, and sickness and death.

K. GRESCHAT, *Apelles und Hermogenes. Zwei theologische Lehrer des zweiten Jahrhunderts,* Supplements to Vigiliae Christianae 48 (Leiden—Boston—Cologne: Brill, 2000, 200.50 gld. or $112) xii and 350 pp. Bibliography. Indexed. LCN: 99-045147. ISBN: 90-04-11549-8.

The slightly revised and expanded version of a doctoral dissertation directed by B. Aland and accepted in 1997 by the Westfälische Wilhelms-Universität in Münster, this volume deals with the intellectual and social context of two Christian teachers—the Marcionite Apelles and the Christian Platonist Hermogenes—who lived in the second half of the 2nd century A.D. After a fourteen-page introduction, it focuses on Apelles: the sources for his life and teaching, his life and activities, and his syllogisms and approaches to various theological issues: the transcendent God as the one ἀρχή and the problem of the knowledge of God, the transcendent God and the problem of the creation of the world and of humankind, redemption through Christ's descent into the world, and revelation and the prophetess Philumene. Then it deals with Hermogenes: the sources about him, his personality and work, the basis of his theology (the one transcendent God as the creator of all things), the nature of uncreated matter and its relation to God, God's creation and the becoming of the world, cosmogony in light of Genesis 1, the origin and nature of the human soul, and Christology and the ascension of Christ.

H. W. GUGGENHEIMER, *The Jerusalem Talmud. First Order: Zeraïm. Tractates* Peah *and* Demay. *Edition, Translation, and Commentary,* Studia Judaica: Forschungen zur Wissenschaft des Judentums 19 (Berlin—New York: de Gruyter, 2000, DM 298) xii and 648 pp. Indexed. ISBN: 3-11-016691-7.

The first volume in Guggenheimer's projected five-volume series covering the entire first order of the Jerusalem Talmud was described in *NTA* 44, p. 623. This second volume deals with the tractates in the Jerusalem Talmud known as *Peah* (which treats agricultural laws, and in particular obligatory gifts to the poor) and *Demai* (which treats produce bought from a source that cannot be trusted to give tithes). For each tractate he provides a brief introduction, and for each mishnah and halakah he presents the pointed (according to rules of Sephardic rabbinic Hebrew) text according to the *editio princeps* and manuscript readings, a new translation, and notes. Biographical notes have been attached to the names of those personalities not already mentioned in the first volume.

W. W. HALLO (ED.), *The Context of Scripture.* Vol. 2, *Monumental Inscriptions from the Biblical World* (Leiden—New York—Cologne: Brill, 2000, 235.80 gld. or $131) xxvi and 438 pp. Bibliographies. LCN: 96-48987. ISBN: 90-04-10619-7.

The first volume in this project was described in *NTA* 42, p. 193. After Hallo's six-page introduction to the Bible and monuments, this volume presents introductions, translations, and notes for 155 monumental inscriptions: Egyptian (royal, mortuary), Hittite (royal, "functional," hieroglyphic), West Semitic (building and memorial, votive, mortuary, seal and stamp, weight, "functional," miscellaneous), Akkadian (building and display, votive seal, weight, "functional"), and Sumerian (building and display, votive, seal, weight, "functional," temple hymns of Gudea). Each major section ends with a general bibliography. The contributors include W. E. Aufrecht, J. A. Fitzmyer, J. F. Healey, H. A. Hoffner, B. A. Levine, M. Lichtheim, B. Porten, S. Segert, and J. H. Tigay. The third and concluding volume will contain full indexes that will illustrate further connections not only between the biblical text and the various other corpora but also among the different corpora themselves.

S. J. HARRISON, *Apuleius. A Latin Sophist* (Oxford—New York: Oxford University Press, 2000, $74) viii and 281 pp. Bibliography. Indexed. ISBN: 0-19-814053-3.

Harrison, fellow and tutor in classics at Corpus Christi College, Oxford, describes Apuleius as a display orator and professional intellectual in 2nd-century North Africa, Platonist philosopher, extraordinary stylist, relentless self-promoter, and versatile author. His aim is to provide a literary handbook to the works of Apuleius and to place these works in their historical and intellectual setting. After placing Apuleius in his various contexts (life, background, writings), he deals with the following works by Apuleius: *Apologia* (a Sophist in court), *Florida* (sophistic display), *De Deo Socratis* (popular philosophy), *De mundo* and *De Platone* (philosophical exposition), and *Metamorphoses* (a sophist's novel). The book is written for those able to read Apuleius in Latin, and the Apuleian works are quoted without translations.

C. Hempel, *The Damascus Texts,* Companion to the Qumran Scrolls 1 (Sheffield, UK: Sheffield Academic Press, 2000, paper £8.95 or $14.95) 124 pp. Bibliographies. Indexed. ISBN: 1-84127-055-5.

After a brief introduction to the *Damascus Document,* this volume deals with the physical description of the Cairo and Qumran manuscripts, the contents of the work, its composite character, its role in the quest for the origins and early history of the "Qumran community," the laws (a story of neglect and rediscovery), and issues facing the student of the work. Then it discusses 4Q265 Miscellaneous Rules (olim *Serek Damascus*): physical description, and place in the Qumran library. Hempel is the author of *The Laws of the 'Damascus Document'* (1998).

R. M. Hübner, *Der Paradox Eine. Antignostischer Monarchianismus im zweiten Jahrhundert,* Supplements to Vigiliae Christianae 50 (Leiden—Boston—Cologne: Brill, 1999, 191.70 gld. or $107) xviii and 332 pp. Bibliography. Indexed. ISBN: 90-04-11576-5.

After a twelve-page introduction by Hübner, this volume presents essays by him on Melito of Sardis and Noetus of Smyrna (1989), Noetus' antignostic rule of faith (1989), the anti-Valentinian character of Noetus' theology (1993), the Ignatian letters and Noetus [§ 43-1481], and εἷς θεὸς Ἰησοῦς Χριστός and Christian belief in God in the 2nd century [§ 41-1975]. All but the fourth essay have been supplemented and updated. Also included is M. Vinzent's essay on "I am no bodiless spiritual being"—the relationship of *Kerygma Petrou, Doctrina Petri, Didaskalia Petrou,* and Ignatius *Smyrn.* 3.

E. M. Humphrey, *Joseph and Aseneth,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 2000, paper £8.95 or $14.95) 121 pp. Bibliographies. Indexed. ISBN: 1-84127-083-0.

After a six-page introduction to *Joseph and Aseneth,* Humphrey, professor of Scripture at Augustine College and lecturer at St. Paul and Carleton Universities in Ottawa, and author of *The Ladies and the Cities* (1995), discusses issues in reading and interpreting the work: family and text, provenance and date, genre, sociological issues (community and conversion), and feminist readings. Then she presents a rhetorical-literary reading of the book according to the following outline: "once upon a time" (chaps. 1–9), the turning point (10–17), "happily ever after" (18–21), and sequel or afterthought? (22–29). She concludes that *Joseph and Aseneth* is a Jewish-Hellenistic work (though congenial to some Christian communities) roughly dating from the two centuries surrounding the turn of the eras, best represented by C. Burchard's eclectic text, and well characterized as a romance with mystical and apocalyptic affinities.

H. Hunger and D. Pingree, *Astral Sciences in Mesopotamia,* Handbuch der Orientalistik. Erste Abteilung, Der Nahe und Mittlere Osten 44 (Leiden—Boston—Cologne: Brill, 1999, 176.50 gld. or $98) xviii and 303 pp. Bibliography. Indexed. LCN: 99-37095. ISBN: 90-04-10127-6.

This investigation of the origins and development of the astral sciences in Mesopotamia attempts to cover the astronomical material found in the tablets of both omen texts and purely astronomical texts from the Old Babylonian period of the first half of the second millennium B.C. to the period of Parthian control in the late 1st century A.D. The material is arranged both chronologically and topically within the chronological framework. The book first deals with omens: second millennium B.C., first half of the first millennium B.C., and second half of the first millennium B.C. Then it treats astronomy: the early period, first millennium—observations and predictions, and theoretical texts. Hunger is professor of Assyriology at the Institut für Orientalistik at the University of Vienna, and Pingree is professor of the history of mathematics at Brown University in Providence, RI.

F. Jacoby et al., *Die Fragmente der griechischen Historiker* Continued. Part 4, *Biography and Antiquarian Literature.* A: *Biography,* fascicle 1, *The Pre-Hellenistic Period* (Leiden—

Boston—Cologne: Brill, 1998, 220.50 gld. or $123) xxiv and 394 pp. Bibliographies. Indexed. LCN: 92-37718. ISBN: 90-04-11094-1.

Part of a project to continue the work that Jacoby left unfinished at his death in 1959 [see *NTA* 39, p. 537], this volume contains texts and commentaries for Greek biographical fragments from the 5th and 4th centuries B.C. It treats Scylax of Caryanda, Xanthus of Lydia, Stesimbrotus of Thasos, Timaeus of Locri Epizephyrii, Antisthenes of Athens, writers on the Seven Sages, Andron of Ephesus, Eudoxus of Cnidos, Euthyphron the son of Heraclides Ponticus, Hermodorus of Syracuse, Speusippus of Athens, Xenocrates of Chalcedon, Philippus of Opus, Phaenias of Eresus, and Philiscus of Miletus. G. Schepens has provided a fifteen-page introduction. The work was undertaken by J. Bollansée, J. Engels, Schepens, and E. Theys.

K. L. KING (ED.), *Images of the Feminine in Gnosticism,* Studies in Antiquity and Christianity (Harrisburg, PA: Trinity Press International, 2000, paper $30) xxi and 455 pp. Bibliography. Indexed. LCN: 00-041789. ISBN: 1-56338-331-4.

The paperback edition of a work first published in 1988 by Fortress Press [*NTA* 33, p. 274], this volume includes papers by M. A. Williams on variety in gnostic perspectives on gender; D. J. Good on gender and generation—observations on Coptic terminology with particular attention to Valentinian texts; A. Pasquier on *prouneikos* as a colorful expression to designate Wisdom in gnostic texts; M. Scopello on Jewish and Greek heroines in the Nag Hammadi library; P. Perkins on Sophia as goddess in the Nag Hammadi codices; J. M. Robinson on very goddess and very man—Jesus' better self; L. Abramowski on female figures in the gnostic *Sondergut* in Hippolytus' *Refutatio;* King on Sophia and Christ in *Apocryphon of John;* E. Pagels on pursuing the spiritual Eve—imagery and hermeneutics in *Hypostasis of the Archons* and *Gospel of Philip;* J. J. Buckley on "the Holy Spirit is a double name"—Holy Spirit, Mary, and Sophia in *Gospel of Philip;* A. McGuire on virginity and subversion—Norea against the powers in *Hypostasis of the Archons;* B. A. Pearson on revisiting Norea; D. R. MacDonald on Corinthian veils and gnostic androgynes; F. Wisse on fleeing femininity—antifemininity in gnostic texts and the question of social milieu; A. C. Wire on the social functions of women's asceticism in the Roman East; J. E. Goehring on libertine or liberated—women in the so-called libertine gnostic communities; R. Smith on sex education in gnostic schools; E. A. Clark on vitiated seeds and holy vessels—Augustine's Manichaean past; and E. Pagels on Adam and Eve and the serpent in Genesis 1–3. There are also responses to many of the papers.

I. KNOHL, *The Messiah before Jesus. The Suffering Servant of the Dead Sea Scrolls,* trans. D. Maisel (Berkeley—Los Angeles—London: University of California Press, 2000, $22) xiv and 145 pp., 12 figs. Indexed. LCN: 00-037404. ISBN: 0-520-21592-3.

Knohl, chair of the Bible department at Hebrew University and author of *The Sanctuary of Silence* (1995), argues on the basis of hymns found among the Qumran scrolls that there arose a messianic leader in the sect who was regarded as ushering in an era of redemption and forgiveness, was killed by Roman soldiers in a revolt that broke out in Jerusalem in 4 B.C., and was believed by his disciples to have been raised from the dead and exalted to heaven. He further contends that this figure formed the basis for Jesus' messianic consciousness and is thus the missing link in our understanding of how Christianity emerged from Judaism. After a three-page introduction, the volume is divided into three chapters: the messianic secret, after three days, and another Paraclete. Appendixes on the messianic hymns and on between Rome and Jerusalem are also included.

L. KOEHLER AND W. BAUMGARTNER, *The Hebrew and Aramaic Lexicon of the Old Testament.* Vol. 5, *Aramaic. Supplementary Bibliography,* trans. and ed. by M. E. J. Richardson et al. (Leiden—Boston—Cologne: Brill, 2000, 134.50 gld. or $75) viii and 290 pp. Bibliography. ISBN: 90-04-11528-5.

The English version of *Hebräisches und aramäisches Lexikon zum Alten Testament.*

Lieferung 5, *Aramäisches Lexikon* [*NTA* 41, p. 179], this volume presents for the individual words in the corpus of biblical Aramaic parallel terms in cognate languages, translations, grammatical analyses, biblical and other references, and bibliographical information. The original work by Koehler and Baumgartner was subsequently revised by Baumgartner and J. J. Stamm, with assistance from B. Hartmann, Z. Ben-Ḥayyim, E. Y. Kutscher, and P. Reymond. In this English edition Richardson has made various improvements and incorporated many suggestions from M. Sokoloff's review of the German version in *Dead Sea Discoveries* 7 (1, '00) 74-109. Also included on pp. 2011-2094 is a supplementary bibliography to the whole project (which does not repeat material in the principal bibliography). The earlier volumes in the English version of the project were described in *NTA* 39, p. 171; 41, pp. 179, 580; and 44, p. 424. A CD-ROM edition is also available.

D. Krochmalnik, *Schriftauslegung. Das Buch Exodus im Judentum,* Neuer Stuttgarter Kommentar: Altes Testament 33/3 (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 44) 183 pp., 3 figs. Bibliography. ISBN: 3-460-07333-0.

After an introduction to the "rabbinic Bible" and to rabbinic biblical interpretation, this volume discusses how various parts of the book of Exodus have been interpreted in the Jewish tradition: Israel (Exod 1:1-5), YHWH (3:13-15 and 6:3), calendar (12:2), remembrance (12:26; 13:8, 14, 16), providence (13:17), prayers (15:1-21), Torah (15:22-27), Amalek (17:14-16), Sinai (19:17), Talmud (21:1-2, 33-36; and 22:4-5), the Holy of Holies (25:8-23), menorah (25:31-39 and 27:20-21), the Sabbath (31:13), the golden calf (32:1-7), and Zion (33:5–36:5). Krochmalnik is professor of Jewish philosophy and intellectual history as well as of Jewish religious education at the Hochschule für Jüdische Studien in Heidelberg and Privatdozent in Jewish philosophy at the University of Heidelberg.

A. Laird, *Powers of Expression, Expressions of Power. Speech Presentation and Latin Literature,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, 1999, $85) xix and 358 pp. Bibliography. Indexed. LCN: 98-52497. ISBN: 0-19-815276-0.

Developed out of a doctoral dissertation directed by D. Russell and accepted by Oxford University in 1992, this investigation of speech presentation in ancient Latin literature highlights the problems involved when speech becomes both the object and the medium of narrative representation. Its eight chapters deal with the following topics: speech and symbolic power—discourse, ideology, and intertextuality; Platonic formalism—Socrates and the narratologists; speech modes and literary language; fictions of authority—discourse and epistemology in historical narrative; the rhetoric of epic—speech presentation in Virgil's *Aeneid;* ideology and taste—narrative and discourse in Petronius' *Satyricon;* allegories of representation—messengers and angels; and representation and responsibility. Laird concludes that speech presentation relates discourse and power, is ideological, is comparable to intertextuality, has a bearing on the pragmatic and semantic functions of the whole text, and contributes to the determination of the genre of a text.

T. Lechner, *Ignatius adversus Valentinianos? Chronologische und theologiegeschichtliche Studien zu den Briefen des Ignatius von Antiochien,* Supplements to Vigiliae Christianae 47 (Leiden—Boston—Cologne: Brill, 1999, 211.50 gld. or $118) xxvi and 370 pp. Bibliography. Indexed. LCN: 99-045043. ISBN: 90-04-11505-6.

The slightly revised and updated version of a doctoral dissertation directed by R. Hübner and presented in 1998 to the Catholic theological faculty of the Ludwig-Maximilian Universität in Munich, this volume discusses the authenticity of the seven letters handed down under the name of Ignatius of Antioch, and explores them in the wider theological context at the time of their composition. It first deals with Ignatian chronology and the so-called *testimonia veterum de Ignatio:* the sources, Ignatius and Polycarp of Smyrna, Lucian's *Peregrinus Proteus* as a possible *terminus ante quem,* the first citations by Irenaeus and Origen, the reports by Eusebius, and Ignatian chronology. Then it presents theological studies on the

Ignatian "Star Hymn" in *Ephesians* 19 and its context: text and translation of *Ephesians* 16–20, various aspects, chapters 16–20 in the context of *Ephesians* as a whole, the Star Hymn in the context of chapters 16–20, history-of-religions and tradition-historical studies of the credal formula in *Ephesians* 18:2, the rhetorical shape of 18:1–20:1, the Ignatian Star Hymn and the Valentianian myth, and the antidote against death and the new man Jesus Christ (chap. 20). Lechner concludes that the Ignatian Star Hymn should be understood as a parody of the Valentinian myth, and that the Ignatian letters were composed between A.D. 165 and 175.

J. K. LEFKOVITS, *The Copper Scroll – 3Q15: A Reevaluation. A New Reading, Translation, and Commentary,* Studies on the Texts of the Desert of Judah 25 (Leiden—Boston—Cologne: Brill, 2000, 240 gld. or $134) xx and 592 pp. Bibliography. Indexed. ISBN: 90-04-10685-5.

A comprehensive revision of a doctoral dissertation directed by L. H. Schiffman and accepted in 1993 by New York University, this study approaches the Qumran *Copper Scroll* as a nonliterary document that was created in a cultural and social milieu that produced the early rabbinic writings (though these were not yet committed to writing). After a 28-page introduction to the *Copper Scroll* (its discovery, scholarship on it, the text and its problems, etc.), the volume divides the work into sixty items and provides for each unit the Hebrew text, an English translation, and a detailed philological commentary. Then it presents a 28-page general discussion of the work, five appendixes (on the abbreviation *kk* versus *kkryn;* numerals, numbers, and contracted teens; the mysterious Greek letters; etc.), a 32-page bibliography, and a word-index of the work. Lefkovits concludes that the *Copper Scroll* is a genuine document that most likely originated shortly before A.D. 70 from the Jerusalem Temple and describes the hidden vessels, garments, and wealth of the Temple treasury.

A. LEHNARDT, *Rosh ha-Shana—Neujahr,* Übersetzung des Talmud Yerushalmi 2/7 (Tübingen: Mohr Siebeck, 2000, DM 178) xxx and 186 pp. Bibliography. Indexed. ISBN: 3-16-147309-4.

The four chapters in tractate *Rosh ha-Shanah* in the Mishnah deal with the beginning of the four new years, the signal fires and related matters regarding the new moon, the examination of witnesses, the blowing of the shofar, and the uses of the shofar and related matters. This new translation of and commentary on the tractate as it appears in the Jerusalem Talmud is based on the Krotoszyn (K) edition (1865-66) and other pertinent manuscript material. After nineteen pages of bibliographical information and a four-page introduction to the tractate and this edition, Lehnardt presents a translation of the Yerushalmi tractate of *Rosh ha-Shanah* along with extensive (generally half the page) explanatory notes below (treating philological and historical matters, rabbinic parallels, problems in translation, etc.).

J. LIESEN, *Full of Praise. An Exegetical Study of Sir 39,12-35,* Supplements to the Journal for the Study of Judaism 64 (Leiden—Boston—Cologne: Brill, 2000, 165 gld. or $92) xii and 341 pp. Bibliography. Indexed. ISBN: 90-04-11359-2.

Prepared as a doctoral dissertation under the direction of M. Gilbert and defended at the Pontifical Biblical Institute in Rome in 1998, this volume approaches Ben Sira's theme of "the fullness of praise" by focusing on Sir 39:12-35 and letting its vocabulary and word clusters dictate what other texts have to be reckoned with to elucidate this hymn. After taking up preliminary questions (textual criticism, manuscripts, the hypothesis of two Hebrew text forms, etc.), it places Sir 39:12-35 in its immediate context (38:24–39:11, with particular attention to the text and strophic arrangement). Next in dealing with Sir 39:12-35 it treats the protagonists, textual criticism (rose or tree?), the sage, and the disciples. Then it explores the concept of "fullness" in other passages in the book, and presents an analysis of the wisdom hymn in Sir 39:16-31. Liesen concludes that in 39:12-35 Ben Sira presents his wisdom not only as a reflection on the nature of God's work but also as practice of praise, and uses a double understanding of the "work of God."

J. B. Lightfoot and J. R. Harmer, *The Apostolic Fathers,* ed. and rev. M. W. Holmes (2nd ed.; Grand Rapids: Baker, 1998, paper $19.99) xvi and 351 pp., 2 maps. Bibliographies. Indexed. LCN: 89-35173. ISBN: 0-8010-2199-5.

The paperback edition of the "English only" version [*NTA* 34, p. 271] of the Apostolic Fathers. The Greek-English version was described in *NTA* 38, p. 323. The textual basis for Holmes's revision was the 1891 Greek-English collection edited by Lightfoot and Harmer. This volume presents introductions, translations, and brief notes for *1 Clement, 2 Clement,* the letters of Ignatius, *Letter of Polycarp, Martyrdom of Polycarp, Didache, Epistle of Barnabas, Shepherd of Hermas, Epistle to Diognetus,* and the fragments of Papias.

T. H. Lim (ed.), *The Dead Sea Scrolls in Their Historical Context* (Edinburgh: T&T Clark, 2000, $49.95) x and 309 pp. Bibliography. Indexed. ISBN: 0-567-08707-7.

Prepared for a conference hosted by the faculty of divinity of the University of Edinburgh in 1998, the fifteen papers in this volume are by E. P. Sanders on the Dead Sea sect and other Jews—commonalities, overlaps, and differences; Lim on the Wicked Priest or the Liar; J. I. H. McDonald on what did you go out to see?—John the Baptist, the scrolls, and late Second Temple Judaism; E. C. Ulrich on the Qumran biblical scrolls—the Scriptures of Late Second Temple Judaism; J. Trebolle-Barrera on Qumran evidence for a biblical standard text and for nonstandard and parabiblical texts; G. J. Brooke on textual variety and definitive interpretation in the Qumran scrolls; L. H. Schiffman on halakhah and sectarianism in the Dead Sea scrolls; C. M. Carmichael on the study of Joseph and *Jubilees;* J. C. VanderKam on sabbatical chronologies in the Dead Sea scrolls and related literature; S. Stern on Qumran calendars—theory and practice; C. Hempel on the place of *Jubilees* at Qumran and beyond; J. J. Collins on the nature of messianism in light of the Dead Sea scrolls; P. R. Davies on Judaism in the Dead Sea scrolls—the case of the messiah; H. Ulfgard on the "branch" in the last days—the new covenant before and after the messiah; and J. R. Davila on the Dead Sea scrolls and Merkabah mysticism. Lim was assisted in editing the book by L. W. Hurtado, A. G. Auld, and A. Jack.

S. Loffreda, *Ceramica del tempo di Gesù. Vasi della Terra Santa nel periodo romano antico 63 a.C. - 70 d.C.,* Studium Biblicum Franciscanum, Museum 14 (Jerusalem: Franciscan Printing Press, 2000, paper $20) vi and 118 pp. Illustrated. Bibliography.

After a six-page introduction, Loffreda, professor of archaeology at the Studium Biblicum Franciscanum in Jerusalem and author of *La Ceramica di Macheronte e dell'Herodion 90 a.C.-135 d.C.* (1996), discusses some general issues and problems related to the chronology of pottery from the Holy Land in the Roman period (63 B.C. to A.D. 70). Then with reference to many specific examples (illustrated by many photographs and drawings) he considers the various categories of Roman-period pottery found in excavations in the Holy Land: amphorae, pitchers and jugs, bowls and cups, kitchen vessels (pots, kettles, pans), and lamps.

A. B. Lord, *The Singer of Tales,* ed. S. Mitchell and G. Nagy, Harvard Studies in Comparative Literature 24 (2nd ed.; Cambridge, MA—London: Harvard University Press, 2000, paper $18.95) xxxvii and 312 pp., CD-ROM. Bibliography. Indexed. LCN: 00-021247. ISBN: 0-674-00283-0.

The new edition of this work marks the 40th anniversary of the original publication of Lord's classic study of "oral literature" and the transmission of the Homeric epics. The words of Lord and the original pagination have been preserved. The first part, which concerns the theory, treats the singers (performance and training), the formula, the theme, songs and the song, and writing and oral tradition. The second part, which considers the application, treats Homer, the *Odyssey,* the *Iliad,* and medieval epic. Six appendixes are included. This edition provides a new 23-page introduction by Mitchell and Nagy, a CD containing the original audio recordings of all the sung verses and conversations with singers quoted in the book, M. Parry's film of a performance by A. Mededović, selected musical transcriptions by B. Bartók, and photographs taken during Parry's search for oral traditions in Yugoslavia in 1933-35.

R. MacMullen, *Romanization in the Time of Augustus* (New Haven—London: Yale University Press, 2000, $25) xi and 222 pp., 20 figs. Bibliography. Indexed. LCN: 00-028108. ISBN: 0-300-08254-1.

Focusing on those decades in which Augustus was alive (63 B.C. to A.D. 14), this volume seeks to point out the appearance of a way of life in areas of the Roman empire outside of Italy just like that prevailing inside Italy, and to explain how Roman civilization eventually appeared everywhere as one single thing insofar as it was ever achieved. The geographical areas treated in this volume include the East, Africa, Spain, and Gaul. The topics include art and architecture, religion, law, local speech, city design, clothing, and leisure and family. MacMullen, professor emeritus of classics and history at Yale University and author of *Changes in the Roman Empire* (1990), contends that acculturation of the ancient world was due not to cultural imperialism on the part of the Roman conquerors but to eagerness of imitation among the conquered, and that the Romans were able to respond with surprisingly effective techniques of mass production and standardization.

F. Manns, *Le judéo-christianisme, mémoire ou prophétie?,* Théologie Historique 112 (Paris: Beauchesne, 2000, paper 291 F) xvii and 383 pp. ISBN: 2-7010-1402-6.

After a nine-page general introduction, Manns, director of the Studium Biblicum Franciscanum in Jerusalem, first deals with the history of Jewish Christianity: historical panorama, the flight to Pella at the time of the first Jewish revolt, relations between synagogue and church at the beginning of the 2nd century A.D. in Palestine, Justin's exegesis, *Apocalypse of Peter* as a 2nd-century Jewish-Christian apocalypse, the Jewish Christians of Nazareth and of Capernaum, and Sepphoris as an important Jewish-Christian center. Then he treats aspects of Jewish-Christian theology: Jewish-Christian Christology, the Holy Spirit among the Jewish Christians, Jewish-Christian ecclesiology, the Mariology of *Dormition of Mary* (MS R), and the angels and the days of creation. Finally he discusses some elements of Jewish-Christian exegesis: the house in Mark's Gospel; Acts 15:20, 29; traces of Jewish liturgy in 1 John; Jewish liturgy and Christian liturgy—a problem of methodology; *Didache* as a treatise of Jewish-Christian *halakot;* the Jewish Passover and the Christian Passover; and polemical traditions in Origen's homilies on Exodus.

A. Millard, *Reading and Writing in the Time of Jesus,* Biblical Seminar 69 (Sheffield, UK: Sheffield Academic Press, 2000, paper £15.95 or $24.75) 288 pp., 42 figs. Bibliography. Indexed. ISBN: 1-84127-070-9.

Millard, professor of Hebrew and ancient Semitic languages at the School of Archaeology, Classics, and Oriental Studies at the University of Liverpool, seeks to display the wide range of written sources available from the 1st century that relate to the question of literacy and the uses of writing in 1st-century Palestine. The eight chapters in his presentation deal with ancient books and their survival, early Christian manuscripts, the form of the book—page versus roll, writing in Herodian Palestine, a polyglot society, who read and who wrote, the question of oral tradition or written reports, and writing and the Gospels. He concludes that in Herodian Palestine writing was very common, and that more weight should be given to the role of writing in preserving information about Jesus of Nazareth from his lifetime onward and so in forming the Gospel tradition.

A. L. Molinari, *The Acts of Peter and the Twelve Apostles (NHC 6.1). Allegory, Ascent, and Ministry in the Wake of the Decian Persecution,* SBL Dissertation Series 174 (Atlanta: Society of Biblical Literature, 2000, $45) xxv and 264 pp. Bibliography. LCN: 00-026684. ISBN: 0-88414-017-2.

Prepared as a doctoral dissertation under the direction of J. V. Hills and accepted in 1996 by Marquette University in Milwaukee, WI, this investigation of *Acts of Peter and the*

Twelve Apostles argues that there are two sources at work in the text—(1) an older, allegorical Christian-gnostic text describing an otherworldly ascent, and (2) a resurrection appearance scene—and that the years immediately following the Decian persecution (ca. A.D. 251-256), which were marked by apostasies by the wealthy and both spiritual and physical disease, best represent the historical situation in which the final redactor worked. After providing a translation of the text, the volume takes up the following topics: the division of the text by sources, classification by genre, the shape of the tradition, a theory of composition, painting a community portrait—clues from the text, and healers of bodies and souls—a post-Decian dating. Molinari concludes that this work should be appreciated as an independent witness to traditions about Jesus (the resurrection appearance) and not merely as a collection of varyingly concrete NT "echoes" and "allusions."

J. S. PARK, *Conceptions of Afterlife in Jewish Inscriptions. With Special Reference to Pauline Literature,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 121 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xi and 227 pp. Bibliography. Indexed. ISBN: 3-16-147373-6.

A revised and reformated version of a doctoral dissertation directed by W. Horbury and accepted in 1997 by Cambridge University, this volume examines ancient Jewish inscriptions that pertain to afterlife beliefs and compares them with afterlife expectations in Pauline literature. After a fifteen-page introduction to past scholarship on the topic and to methodological issues, it examines the epigraphic evidence under five headings: possible indications of a downward conception of afterlife; attitudes toward death that may imply a denial of afterlife; peace, sleep, and the just; general indications of belief in real, upward afterlife; and more specific descriptions of afterlife. Then it compares these indications of afterlife belief and disbelief with similar elements in the Pauline epistles. Park concludes that the background of Paul's conceptions of afterlife reflect a range of ideas that were current in both Jewish and non-Jewish literary and artifactual sources.

Perspectives in the Study of the Old Testament and Early Judaism. A Symposium in Honour of Adam S. van der Woude on the Occasion of His 70th Birthday, ed. F. García Martínez and E. Noort, Supplements to Vetus Testamentum 73 (Leiden—Boston—Cologne: Brill, 1998, 187.30 gld. or $105) xi and 284 pp., plate, 2 figs. Indexed. ISBN: 90-04-11322-3.

The thirteen articles honoring Professor van der Woude on the occasion of his 70th birthday are by E. Talstra on the shift from the "eclipse" to the "art" of biblical narrative—reflections on methods of biblical exegesis; N. P. Lemche on new perspectives on the history of Israel; E. Tov on textual criticism of the Hebrew Bible from 1947 to 1997; Noort on the faith of Israel between the history of religions and theology—the case of Joshua 24; H. Seebass on the state of research on the book of Numbers; J. Jeremias on new tendencies in research on the Minor Prophets; H. Spieckermann on research on the Psalms and Psalter, with particular attention to Psalm 51; B. Becking on Ezra on the move—trends and perspectives on the character and his book; J. J. Collins on new light on the book of Daniel from the Dead Sea scrolls; M. A. Knibb on the Levi traditions in the Apocrypha and Pseudepigrapha; A. van der Kooij on who the translators of the Septuagint are; García Martínez on new perspectives on the study of the Dead Sea scrolls; and van der Woude on the significance of the Dead Sea scrolls for biblical studies and for research on early Judaism.

J.-C. PICARD, *Le Continent Apocryphe: Essai sur les littératures apocryphes juive et chrétienne,* Instrumenta Patristica 36 (Turnhout: Brepols, 1999, paper 2,904 BFr or €72) xxxiv and 314 pp. Bibliography. Indexed. ISBN: 2-503-51002-7.

After a 23-page introduction by C. Herrenschmidt and F. Schmidt, this volume presents seventeen essays by Picard (1943-96) under five headings: the apocryphal continent (two), the historiography of the Apocrypha (one), the Greek *Apocalypse of Baruch* (six), ancient Jewish historiography and the figures of Esdras (four), and the development from the Jewish Pseudepigrapha to the Christian Apocrypha (four). Their topics include how to discover practically the existence and certain characteristics of the apocryphal continent, the fictive historical setting and symbolic efficacy of *3 Baruch* (1970), the fall of Jerusalem and memory of the exile—currents of Jewish historiography in the Persian and Hellenistic periods (1990-91), the Greek *Apocalypses of Esdras and of Sedrach* (1990-91), the ways of Christian mythology, the Magi kings—another reading of Mt 2:1-12 (1995), and the memory of Christian origins (1991).

B. PINÇON, *Du nouveau dans l'ancien. Essai sur la notion d'*alliance nouvelle *dans le Livre de Jérémie et dans quelques relectures au cours de l'Exil* (Lyon: PROFAC, 2000, paper 85 F) 228 pp. Bibliography. ISBN: 2-85317-079-9.

Based on a master's thesis directed by P. Mercier and submitted in 1998 to the theological faculty at the Université Catholique de Lyon, this volume investigates the theme of the "new covenant" in the book of Jeremiah (especially in 31:31) and in some rereadings of it during the exile. After a seven-page introduction, it considers the concept of the new covenant and the biblical background of the covenant. Then it treats its "new" dimensions: from a contractual covenant to a unilateral covenant, and from a juridical law to a law of the "heart." Finally it deals with the future of the new covenant with reference to the rereadings in Ezekiel and in Second and Third Isaiah. Pinçon concludes that in the context of Israel's history the "new covenant" with Yahweh is older than the "old covenant."

S. E. PORTER AND B. W. R. PEARSON (EDS.), *Christian-Jewish Relations through the Centuries,* JSNT Supplement Series 192, Roehampton Papers 6 (Sheffield, UK: Sheffield Academic Press, 2000, £60 or $95) 503 pp., 9 figs. Bibliographies. Indexed. ISBN: 1-84127-090-3.

After a four-page introduction by the editors, this volume presents twelve papers on Christian-Jewish relations in the ancient world and eleven on Christian-Jewish relations in the modern world. The essays in the first part are by C. A. Evans on root causes of the Jewish-Christian rift from Jesus to Justin; S. E. Porter and Pearson on ancient understandings of the Christian-Jewish split; C. H. T. Fletcher-Louis on Wisdom Christology and the partings of the ways between Judaism and Christianity; Pearson and F. Harley on resurrection in Jewish-Christian apocryphal Gospels and early Christian art; L. VanBeek on *1 Enoch* among Jews and Christians—a fringe connection?; J. C. R. de Roo on the concept of "works of the Law" in Jewish and Christian literature; S. E. Porter on whether Paul was a good Jew; C. L. Westfall on Moses and Heb 3:1-6—approach or avoidance; W. J. Porter on misguided missals—whether early Christian music was Jewish or Greco-Roman; P. W. van der Horst on Jews and Christians in Antioch at the end of the 4th century; M. Handley on "this stone shall be a witness" (Josh 24:27)—Jews, Christians, and inscriptions in early medieval Gaul; and Y. Sherwood on "colonizing the Old Testament" or "representing Christian interests abroad"—Jewish-Christian relations across OT territory.

A. M. RABELLO, *The Jews in the Roman Empire: Legal Problems, from Herod to Justinian,* Variorum Collected Studies 645 (Aldershot, UK—Burlington, VT: Ashgate, 2000, $105.95) x and 365 pp., frontispiece. Illustrated. Bibliographies. Indexed. ISBN: 0-86078-662-5.

The fifteen articles in this collection deal with various aspects of the legal status of Jews in the Roman empire: civil justice in Palestine from 63 B.C. to A.D. 70 (1996); Herod's domestic court—the judgment of death for Herod's sons (1992); the *lex de templo Hierosolymitano* prohibiting Gentiles from entering Jerusalem's sanctuary (1970); the situation of the Jews in Roman Spain (1996); the ban on circumcision as a cause of Bar Kokhba's rebellion (1975); the relations between Diocletian and the Jews (1984); the first law of Theodosius (C. Th. 16.8.18) and the feast of Purim (1977); the observance of Jewish feasts in the Roman empire (1984); divorce of Jews in the Roman empire (1981); the problem of marriages between Jews and Christians in imperial and church legislation in the 4th through 6th centuries (1988); the Samaritans in Justinian's *Corpus juris civilis* (1997); Jewish and Roman jurisdiction (1996); civil Jewish jurisdiction in the days of the emperor Justinian (A.D. 527-565)—*Codex Justinianus* 1.9.8 (1999); the attitude of Rome toward con-versions to Judaism—atheism, circumcision, and proselytism (1999); and a tribute to J. Juster (1976). In a seven-page section entitled "addenda," Rabello, who teaches at the Hebrew University, provides recent bibliography for individual articles.

C. REEMTS, *Schriftauslegung. Die Psalmen bei den Kirchenvätern,* Neuer Stuttgarter Kommentar: Altes Testament 33/6 (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 44) 216 pp. Bibliography. ISBN: 3-460-07336-5.

After discussing the early church and Scripture, Reemts, a member of the Benedictine Abtei Mariendonk am Niederrhein, considers how the Church Fathers looked upon the OT book of Psalms (as the summary of the entire Bible and as the book of Christ) and what they thought about its authors, origin, structure, and so forth. Then she presents quotations from patristic sources (Augustine, Jerome, Irenaeus, Origin, etc.) and comments on them for the following Psalms: 1, 3, 21 (22), (26) 27, 38 (39), 44 (45), 53 (54), 82 (83), 95 (96), 97 (98), 109 (110), 132 (133), and 136 (137). P. Bielefeld contributed to the expositions of Psalms 1 and 95 (96).

M. ROBERGE, *La Paraphrase de Sem (NH VII, l). Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 25 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 2000, paper; Leuven: Peeters, 3,200 BFr or €80) xxx and 283 pp. Bibliography. Indexed. ISBN: 2-7637-7592-6 (PUL), 90-429-0729-0 (P).

Paraphrase of Shem is for the most part an apocalypse providing a revelation by Derdekeas, set in a narrative framework describing the initial ascent by the seer Shem and his return to earth. In the revelation, Derdekeas treats issues of cosmogony and anthropology, the flood, the destruction of Sodom, the baptism of the Savior, and his ascent on the occasion of his crucifixion. In his 114-page introduction to the work, Roberge deals with the manuscript, language, literary genre, narrative procedures, the plan of the work, the system, and origin (situation, provenance, date). Then he presents on facing pages the Coptic text (with a critical apparatus) and a translation, as well as a structured translation of the entire work and various indexes (Greek-Coptic, Coptic, proper names and magical words). Roberge describes *Paraphrase of Shem* as influenced by both Sethianism and Valentianism, and as composed in the first half of the 3rd century A.D.

M. RÖSEL, *Adonaj — warum Gott 'Herr' genannt wird,* Forschungen zum Alten Testament 29 (Tübingen: Mohr Siebeck, 2000, DM 148) x and 257 pp., fig., table. Bibliography. Indexed. ISBN: 3-16-147193-8.

The slightly revised version of a *Habilitationsschrift* accepted in 1999 by the department of Evangelical theology at the University of Hamburg, this volume explores how the Hebrew terms *ʾadôn* and *ʾadonai* came to be used as titles for YHWH the God of Israel and translated as κύριος in the Greek Bible tradition. After a sixteen-page introduction, it discusses the etymology and usage of *ʾadôn* and *ʾadonai* in Hebrew and related languages. Next it considers "Lord" as title for God in the prophetic writings in general and in particular OT books (Amos, Hosea, Isaiah, Micah, Zephaniah, Jeremiah, Obadiah, Habakkuk, Ezekiel, Zechariah, Malachi, and Daniel). Then it deals with "Lord" as title for God in the historical and prophetic books of the OT, *ʾadonai* in Qumran texts, God and Christ as "Lord" in the NT, and why God was named "Lord" (*ʾadonai*). Rösel gives particular attention to the visionary experiences of 8th-century B.C. prophets such Amos and Isaiah in the development of *ʾadonai* as an epithet for God.

L. V. RUTGERS, *Subterranean Rome. In Search of the Roots of Christianity in the Catacombs of the Eternal City* (Leuven: Peeters, 2000, paper 595 BFr) 164 pp. Illustrated. Bibliography. Indexed. ISBN: 90-429-0857-2.

Rutgers, who teaches at the University of Utrecht and is the author of *The Jews in Late Ancient Rome. Evidence of Cultural Interaction in the Roman Diaspora* (1995) and *The*

Hidden Heritage of Diaspora Judaism. Essays on Jewish Cultural Identity in the Roman World (1998), seeks to provide up-to-date and easy-to-access information about the catacombs of Rome. After discussing the discovery of the Roman catacombs and the history of research on them, he considers the archaeology of the catacombs (the results of the excavations and methodological problems), the genesis of early Christian art as it can be reconstructed on the basis of the remains preserved in the catacombs of Rome, and the catacombs open to the public. An appendix treats the Jewish catacombs and the Jewish and early Christian inscriptions. A two-page glossary is included.

P. SACCHI (ED.), *Indice Concettuale del Medio Giudaismo.* Fascicle 1, *Famiglia;* fascicle 2, *Sessualità* (Magnano: Edizioni Qiqajon, 2000, paper 30,000 L or €15.49 each) 107 pp., 79 pp. Bibliography. ISBN: 88-8227-080-7 (fasc. 1), -081-5 (fasc. 2).

Intended as an aid for historians of the Middle Jewish period (300 B.C. to A.D. 200), this conceptual index presents lists of texts from the Hebrew Bible and Deuterocanonical books, OT Apocrypha and Pseudepigrapha, Qumran, Jewish-Hellenistic writings, Philo, the NT, Josephus, NT Apocrypha and Pseudepigrapha, Apostolic Fathers, other early Christian writings, and the Mishnah that pertain to specific themes and sub-themes. The fascicle devoted to "family" is arranged (with many subdivisions in each case) with respect to inheritance, parents, marriage, relatives, and offspring. The fascicle on sexuality has sections (with many subdivisions) on premises, sexual relationships, the values of sexuality, and abstinence from sexuality. Each fascicle contains a subject (alphabetical) index and lists of sources and editions used. The project is a collaborative effort by Sacchi, E. Bianchi, S. Chialà, P. Collini, F. García Martínez, R. Penna, G. Stemberger, and L. Troiani.

C. F. SALAZAR, *The Treatment of War Wounds in Graeco-Roman Antiquity,* Studies in Ancient Medicine 21 (Leiden—Boston—Cologne: Brill, 2000, 139 gld. or $78) xxvii and 299 pp., 8 plates. Bibliography. Indexed. ISBN: 90-04-11479-3.

The revision of a doctoral dissertation directed by G. E. R. Lloyd and presented to Cambridge University, this volume seeks to examine all the various aspects of the treatment of war wounds as reflected in ancient Greek and Roman literature (medical or other) as well as in nontextual material. After a brief discussion of sources, Salazar considers the practical side of "army surgery" by describing the various kinds of wounds and how they were treated by surgery or pharmacological applications, the ways in which care for casualties was organized in Greek and Roman armies, and the degree to which medical knowledge was available to laymen and the use of a specific terminology in medical writings. Then she discusses the use of wounding as a metaphor for heroism in nonmedical literature (in particular in the *Iliad* and in literature about Alexander the Great). Finally she treats the archaeological evidence. Salazar concludes that for the ancient authors and their audiences wounding and the treatment of battle wounds was closely related to the concept of heroism, and that the differences between medical and nonmedical writings on war wounds are mainly a matter of degree.

G. SAUER, *Jesus Sirach/Ben Sira. Übersetzt und erklärt,* Das Alte Testament Deutsch, Apokryphen 1 (Göttingen: Vandenhoeck & Ruprecht, 2000, paper DM 74) 351 pp. Bibliography. ISBN: 3-525-51401-8.

In his nineteen-page introduction, Sauer discusses the name of the book (Sirach, Ben Sira), its canonicity, author, textual forms, literary forms, significance, and translation problems. Then he presents for each pericope a translation, literary analysis, and verse-by-verse exposition according to the following general outline: the prologue; the essence of wisdom (chap. 1); in the tension between the world and God—testing (2); teaching for single persons in relation to the individual, the family, and the general public (3–23); Wisdom's discourse about herself (24); teaching about proper behavior, namely as a member of the people and in history (25:1–42:14); the works of God in creation and history (42:15–50:26); and postscript and the discourse of the wisdom teacher about himself (50:27–51:30).

P. SCHÄFER AND M. COHEN (EDS.), *Toward the Millennium. Messianic Expectations from the Bible to Waco,* Studies in the History of Religions 77 (Leiden—Boston—Cologne: Brill, 1998, 275.50 gld. or $154) vi and 446 pp., 9 figs. Indexed. LCN: 98-17441. ISBN: 90-04-11037-2.

This collection of sixteen articles represents a selection from the papers delivered in a seminar held in 1995-96 at the Institute for Advanced Study at Princeton and its concluding joint symposium at the Institute and Princeton University. The essays most pertinent to the NT field are by Schäfer on messiahs in early Judaism—diversity and interaction, J. G. Gager on messiahs and their followers, C. Habicht on messianic elements in the pre-Christian Greco-Roman world, M. Fishbane on midrash and messianism—some theologies of suffering and salvation, J. Dan on Armilus as the Jewish antichrist and the origins and dating of *Sefer Zerubbabel,* and J. D. Tabor on patterns of the end—textual weaving from Qumran to Waco. The other contributors are I. J. Yuval, N. Housley, S. T. Nalle, M. Idel, E. R. Wolfson, W. Schmidt-Biggemann, Y. Friedmann, K. Schreiner, R. Gibbs, and R. Elior. The editors have provided a fourteen-page introduction.

A. SCHIAVONE, *The End of the Past. Ancient Rome and the Modern West,* trans. M. J. Schneider, Revealing Antiquity 13 (Cambridge, MA—London: Harvard University Press, 2000, $45) viii and 278 pp. Indexed. LCN: 99-057780. ISBN: 0-674-00062-5.

The English version of *La storia spezzata. Roma antica e Occidente moderno* (1996), this volume explores fundamental questions about the fall of the Roman empire—why ancient culture came to an end, whether it was destroyed by inherent weaknesses, whether there were mistakes that could have been avoided, and whether modern society may be different. After a two-page introduction, Schiavone, professor of Roman law at the University of Florence, treats these topics under the following headings: a golden age; why not then; the hidden form; optical effects; the rhythms of the economy; dual equilibria; the Roman miracle and imperial rationality; nobles and merchants; slaves, nature, and machines; ancient and modern work—three philosophers; a blind alley between economics and politics; and how history works. He argues that the ancient world was different from the modern world in economic factors (a slave-based economy, relative lack of mechanization and technology, the dominance of agriculture over urban industry) and in mentality (disdain for manual work, a preference for transcending rather than transforming nature, belief in the permanence of limits).

L. H. SCHIFFMAN, E. TOV, AND J. C. VANDERKAM (EDS.), *The Dead Sea Scrolls. Fifty Years After Their Discovery. Proceedings of the Jerusalem Congress, July 20-25, 1997* (Jerusalem: Israel Exploration Society, 2000, $104) xxi and 970 pp. Illustrated. Bibliography. ISBN: 965-22-038-2.

Prepared for a conference held in Jerusalem in 1997 to mark the 50th anniversary of the discovery of the Dead Sea scrolls, the approximately one hundred papers in this volume appear under the following general headings: the Hebrew and Greek Bible in light of the Qumran discoveries; the Qumran corpus; history, archaeology, and language; texts from sites other than Qumran; dating, restoration, and preservation of Qumran texts; perspectives; and final session. The contributors include R. S. Hendel on the text of the Torah after Qumran; E. Ulrich on the Qumran scrolls and the biblical text; G. Brooke on biblical interpretation in the Qumran scrolls and the NT; R. Bauckham on the Qumran community and the Gospel of John; J. H. Charlesworth on whether the Dead Sea scrolls have revolutionized our understanding of the NT; J. J. Collins on Qumran apocalypticism and the NT; M. Dacy on *Epistle of Barnabas* and the Dead Sea scrolls; K. P. Donfried on Paul and Qumran—the possible influence of *Community Rule* on 1 Thessalonians; J. Kampen on the significance of the scrolls for the study of Matthew's Gospel; E. G. Chazon on the function of the Qumran prayer texts; D. J. Harrington on the Qumran sapiential texts in the context of biblical (OT and NT) and Second Temple literature; M. A. Daise on creation motifs in the Qumran *Hodayot;* A. Steudel on God and Belial; F. García Martínez on whether there were multiple literary editions of *Temple Scroll;* S. Metso on the redaction of *Community Rule;* J. A.

Fitzmyer on the significance of the Hebrew and Aramaic texts of Tobit from Qumran for the study of Tobit; R. Gmirkin on *War Scroll,* the Hasidim, and the Maccabean conflict; É. Puech on immortality and life after death; Schiffman on the Judean scrolls and the history of Judaism; C. A. Evans on diarchic messianism in the Dead Sea scrolls and the messianism of Jesus of Nazareth; D. Flusser on resurrection and angels in rabbinic Judaism, early Christianity, and Qumran; H.-W. Kuhn on Qumran texts and the historical Jesus—parallels in contrast; G. Vermes on the Qumran community, the Essenes, and nascent Christianity; H. K. Harrington on the nature of impurity at Qumran; C. Werman on the sons of Zadok; H. Eshel on caves and documents from the Bar Kokhba period from the Judean Desert; J. Magness on the excavations of Qumran; M. Sokoloff on Qumran Aramaic in relation to the Aramaic dialects; T. Ilan on women's archives in the Judean Desert; A. Aschim on Melchizedek and Levi; J. Duhaime on recent studies on messianism in the Dead Sea scrolls; A. Lange on eschatological wisdom in Qohelet and the Dead Sea scrolls; I. Carmi on radiocarbon dating of the Dead Sea scrolls; H. Stegemann on Qumran challenges for the next century; and Tov on five decades of discoveries, editions, and research.

J. J. SCOTT, *Jewish Backgrounds of the New Testament* (Grand Rapids: Baker, 2000, paper $24.99) 416 pp., 6 figs., 4 maps, 2 tables. Bibliography. Indexed. LCN: 00-030407. ISBN: 0-8010-2240-1.

The second printing of the work previously published in 1995 under the title *Customs and Controversies. Intertestamental Jewish Backgrounds of the New Testament* [*NTA* 40, p. 385].

W. F. SMELIK (ED.), *A Bilingual Concordance to the Targum of the Prophets.* Vol. 2, *Judges* (Leiden—New York—Cologne: Brill, 1996, 295 gld. or $165) vii and 527 pp. Indexed. ISBN: 90-04-10462-3.

This volume devoted to *Targum of Judges* in the bilingual concordance to the *Targum of the Prophets* provides for each Aramaic word an English translation, a grammatical analysis (in some cases), and the occurrences in the Aramaic text in context (according to A. Sperber's edition, supplemented by other manuscript material) along with the corresponding Hebrew text in context (according to *Biblia Hebraica Stuttgartensia*). Under the lemmata the quotations are listed according to the alphabetical order of the context forms. Every lemma has been provided with some statistical information. A Hebrew-Aramaic index is included on pp. 492-527. Smelik is the author of *The Targum of Judges* (1995).

M. E. STONE, B. G. WRIGHT, AND D. SATRAN (EDS.), *The Apocryphal Ezekiel,* SBL Early Judaism and Its Literature 18 (Atlanta: Society of Biblical Literature, 2000, $45) xii and 167 pp., 4 plates. Bibliographies. Indexed. LCN: 00-055623. ISBN: 0-88414-022-9.

Based on the conviction of the existence of an *Apocryphon of Ezekiel* and perhaps other writings attributed to the biblical prophet, this volume first gathers the ancient *testimonia* to the existence of an Ezekiel *Apocryphon* (Stone) and the apocryphal Ezekiel fragments (B. G. Wright), and offers general remarks on them (B. G. Wright), along with an excursus on the rabbinic versions of the parable of the blind and the lame (M. Bregman). Then it deals with various traditions about the prophet Ezekiel: the "Life of Ezekiel" in *Vitae Prophetarum* (Satran, with T. Bergren), martyrological traditions (Satran, B. G. Wright), the synagogue paintings from Dura-Europos (J. E. Wright), Armenian hagiography (Stone), Latin hagiography—*Acta Sanctorum* (Bergren), Ezekiel's tomb in Jewish tradition (B. G. Wright and K. Wright, with B. Hus), and other traditions relating to Ezekiel (Stone). Finally it treats other writings associated with Ezekiel (B. G. Wright, Stone), and presents an appendix on Armenian *Vision of Ezekiel* (T. M. van Lint).

J. D. THOMPSON, *A Critical Concordance to the Septuagint. Genesis,* vol. 1, Computer Bible 53 (Wooster, OH: Biblical Research Associates, 1998, paper $89.95) xi and 406 pp. Distributed by the Edwin Mellen Press, Lewiston, NY. ISBN: 0-7734-4124-7.

The concordance to the Septuagint of Genesis follows the format used in the volumes on the books of the NT and the Apostolic Fathers [see *NTA* 43, pp. 631-632]. As a "second level concordance" it is set up to deal with critical problems of lower criticism—matters of language, text, morphology, grammar, and syntax. After a three-page introduction, this volume ("book 1") presents a forward word count, a reverse word count, a list of word frequencies, and a frequency profile. Then it begins (from p. 89 onward) the forward sorted concordance (which is to be completed in book 2, with the reverse sorted concordance in books 3 and 4). The concordance was produced by a custom C program written by Thompson and executed on an IBM compatible personal computer running Linux. The Greek text (A. Rahlfs [ed.], *Septuaginta,* 1975) was prepared by the Thesaurus Linguae Graecae project at the University of California at Irvine.

D. URMAN AND P. V. M. FLESHER (EDS.), *Ancient Synagogues. Historical Analysis and Archaeological Discovery,* Studia Post-Biblica 47 (2nd ed.; Leiden—Boston—Cologne: Brill, 1998, 321.75 gld. or $179) xxxvii and 677 pp. and 61 plates, 46 figs. Bibliography. Indexed. LCN: 94-36799. ISBN: 90-04-11254-5.

This first part (pp. 3-297) of this volume contains the eighteen papers listed in *NTA* 39, p. 549 on the origins of ancient synagogues (four), the development of ancient synagogues (four), synagogues and settlements—reports and analysis (four), and the synagogue's nature and the Jewish community (six). The second part (pp. 301-617) first provides four essays on the synagogue's internal aesthetics: A. Ovadiah on the art of the ancient synagogues in Israel; J. R. Branham on vicarious sacrality—temple space in ancient synagogues; Flesher on reading the reredos—David, Orpheus, and messianism in the Dura Europos synagogue; and Ovadiah on the mosaic workshop of Gaza in Christian antiquity. Most of the rest of the book (pp. 375-617) is devoted to Urman's monograph on public structures and Jewish communities in the Golan Heights in which sixty-five sites in the Upper Golan, the Lower Golan, and the district of Susita are covered.

R. VALANTASIS (ED.), *Religions of Late Antiquity in Practice,* Princeton Readings in Religions (Princeton, NJ—Oxford: Princeton University Press, 2000, cloth $65, paper $21.95) xvi and 511 pp. Bibliographies. Indexed. LCN: 99-049325. ISBN: 0-691-05750-8 (cloth), -05751-6 (paper).

After a thirteen-page introduction by the editor, this volume presents translations of key texts (with introductions by modern scholars) that are important for understanding the religions of Late Antiquity (Christianity, Judaism, Manichaeanism, Roman cults). The texts appear under nine headings: inventing the individual—biography, refashioning the person—asceticism, founding religious movements—organizations, locating religion in society—community, regulating religious expression—law, creating religious ceremonial—ritual, singing divine praises—hymnody, sacrificing self to God—martyrology, and enlivening thought—philosophy and theology. The ancient authors include Philostratus, Porphyry, Basil of Caesarea, John Chrysostom, and Iamblichus. There are selections from talmudic texts, *Acts of Thomas,* the Mithras liturgy, an Isis aretalogy, and *4 Maccabees.* The modern scholars include J. E. Goehring, T. M. Shaw, D. Boyarin, E. G. Burr, D. Frankfurter, E. B. Aitken, G. C. Streete, R. Doran, and E. A. Castelli.

J. C. VANDERKAM, *From Revelation to Canon. Studies in the Hebrew Bible and Second Temple Literature,* Supplements to the Journal for the Study of Judaism 62 (Leiden—Boston—Cologne: Brill, 2000, 266.50 gld. or $149) xi and 604 pp., 5 figs. Bibliographies. Indexed. ISBN: 90-04-11557-9.

After a thirty-page discussion of revealed literature in the Second Temple period, this collection presents twenty-eight essays by Professor VanderKam under the following general headings: Hebrew Bible (three), calendar and festivals (four), high priesthood (four), apocalyptic studies (two), and studies on *1 Enoch* and *Jubilees* (general studies [two], *1 Enoch* [six], *Jubilees* [seven]). Their topics include John 10 and the feast of the Dedication (1990); people and high priesthood in early Maccabean times (1990); Simon the Just as Simon I or Simon II (1995); biblical interpretation in *1 Enoch* and *Jubilees* (1993); righteous one, messiah, chosen one, and son of man in *1 Enoch* 37–71 (1982); *Jubilees* and the priestly messiah of Qumran (1988); the chronology of *Jubilees* [§ 40-558]; and the exegetical creation of Levi the priest in *Jubilees* [§ 41-1924]. VanderKam, professor of Hebrew Scriptures at the University of Notre Dame, is the author of *The Dead Sea Scrolls Today* (1994) and *Calendars in the Dead Sea Scrolls* (1998).

A. VAN DER KOOIJ, *The Oracle of Tyre. The Septuagint of Isaiah XXIII as Version and Vision,* Supplements to Vetus Testamentum 71 (Leiden—Boston—Cologne: Brill, 1998, 152 gld. or $85) ix and 214 pp. Bibliography. Indexed. LCN: 98-16843. ISBN: 90-04-11152-2.

This volume analyzes in detail and from several points of view the Greek version of the "Vision of Tyre" found in Isaiah 23. After sketching the history of Septuagint research from ca. 1850 onward and delineating a methodology for analyzing Isaiah 23, it treats the Masoretic text of Isaiah 23, the Septuagint of Isaiah 23 as text, the Septuagint of Isaiah 23 as vision, the Septuagint of Isaiah 23 and its Hebrew *Vorlage,* and the revision and reception of the Septuagint of Isaiah 23 (Hexaplaric, Antiochene, Alexandrian). A eight-page appendix provides text-critical notes on the MT of Isaiah 23 according to the principles of the *Biblia Hebraica Quinta.* Van der Kooij, professor of OT at Leiden University, concludes that from the viewpoint of the translator and his milieu the Septuagint of Isaiah 23 represents an adequate version just in being an updated prophecy or a faithful rendering insofar as it expresses faithfully the meaning of the underlying Hebrew text as this text was understood and interpreted by the translator and his milieu.

J. VERMEYLEN, *Ten Keys for Opening the Bible. An Introduction to the First Testament,* trans. J. Bowden (New York: Continuum, 2000, paper $16.95) x and 182 pp. LCN: 99-089364. ISBN: 0-8264-1256-4.

The English version of *Dix clés pour ouvrir la Bible* (1999), this introduction to the OT for a general audience consists of ten chapters: how do we read?, the geographical framework, the historical framework, the Book and the books, foundation stories, the period of the monarchy, the great trial, the time of God's silence, the challenge of the new culture, and the Lamb. Vermeylen is professor of OT exegesis at the University of Lille.

R. VON HAEHLING (ED.), *Rom und das himmlische Jerusalem. Die frühen Christen zwischen Anpassung und Ablehnung* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2000, DM 98) xii and 308 pp. Indexed. ISBN: 3-534-14592-5.

After a four-page introduction by the editor, this volume presents essays by J. Lehnen on between estrangement and attraction—expressions by 2nd- and 3rd-century Christian authors about the state and its leaders, D. Dormeyer on Plutarch's Caesar and the first Gospel biography by Mark, K. L. Noethlichs on Paul the Jew as Tarsan and Roman, C. Bussmann on "Joseph, the friend of Pilate and of the Lord" (*Gospel of Peter* 2)—a look at the church-empire relationship in the NT Apocrypha, A. R. Birley on the "voluntary" martyrs—the problem of those who handed themselves over, K. Rosen on the shift from foolishness for pagans to true philosophy—social and spiritual presuppositions of 2nd-century Christian apologetics, W. Kinzig on the life-setting of the genre Πρὸς Ἕλληνας/*Ad nationes,* von Haehling on the early history of Rome as viewed by early Christian authors, R. Klein on the image of Augustus in early Chrsitian literature, P. Nadig on Antinous as a paradigm of the encounter between pagans and Christians, and J. Rist on Cyprian of Carthage and Paul of Samosata—the understanding of the office of bishop in the 3rd century.

J. WALKER, *Rhetoric and Poetics in Antiquity* (Oxford—New York: Oxford University Press, 2000, $60) v and 396 pp., frontispiece. Bibliography. Indexed. LCN: 99-27391. ISBN: 0-19-513035-9.

In his account of the history of rhetoric in antiquity, Walker, professor of English at Emory University in Atlanta, understands "rhetoric" in more or less sophistic terms as centrally and fundamentally an art of epideictic argumentation/persuasion that derives originally from the poetic tradition and extends in "applied" versions of itself to the practical discourses of public and private life. Under the heading "the beginnings of 'poetry' and 'rhetoric,'" he deals with Hesiod on eloquence (before the beginnings) and with the emergence of *poiēsis, logos,* and *rhētorikē*. Next he presents a short "revisionist" history of "rhetoric" in later antiquity in two essays: Hellenistic rhetoric, and "rhetoric" from Cicero to the Second Sophistic. Then under "rhetorical poetics—argumentation in archaic lyric" he treats Theognis' Octopus—on poetry as rhetorical transaction, lyric enthymemes, a "truest paradigm for Western lyric" (Pindar, *Isthmian* 3, and *Olympian* 1), argumentation indoors—Alcaeus and Sappho, and Solon *sophotatos*—on lyric argument maximal and minimal. Finally he discusses the fate of "poetry": Aristotelianism and grammar, and toward modernity.

R. WEBER, *Das Gesetz im hellenistischen Judentum. Studien zum Verständnis und zur Funktion der Thora von Demetrios bis Pseudo-Phokylides,* Arbeiten zur Religion und Geschichte des Urchristentums 10 (Frankfurt—Bern: Lang, 2000, paper $68.95) 537 pp. Bibliography. Indexed. ISBN: 3-631-33229-7.

Based on part of a *Habilitationsschrift* submitted in 1990 to the theological faculty of the Georg-August-Universität in Göttingen, this volume investigates the various understandings of the Torah in Greek-speaking Judaism from the 3rd century B.C. to the first half of the 1st century A.D. After a 24-page introduction, it provides introductions and textual analyses for the following authors or works regarding the Torah and its function: Demetrius; Eupolemus; Artapanus; Aristeas *historicus,* Theophilus, Philo *antiquus,* and Cleodemus Malchas; the Samaritan Anonymous (ps.-Eupolemus); Aristobulus; ps.-Aristeas; *Testaments of the Twelve Patriarchs;* Wisdom of Solomon; *4 Maccabees;* and ps.-Phocylides. Weber gives particular attention to the role of the Torah in safeguarding Jewish-Hellenistic identity in the dialectic of particularism and universalism, and to the "ethicizing" of the Torah (the Torah as teaching about virtues) and its natural-creation theological basis in monotheism. Ten excursuses on pp. 324-460 take up various themes.

S. WHITE CRAWFORD, *The Temple Scroll and Related Texts,* Companion to the Qumran Scrolls 2 (Sheffield, UK: Sheffield Academic Press, 2000, paper £8.95 or $14.95) 103 pp., fig. Bibliographies. Indexed. ISBN: 1-84127-056-3.

After an introduction to the Qumran *Temple Scroll* (discovery and physical description), this volume treats the work's genre and date, and its contents (the temple and its courts, the purity regulations, the festival calendar, the Deuteronomic paraphrase and the law of the king). Then it discusses the Qumran *Description of the New Jerusalem* (manuscripts; contents; genre, date, provenance), and relates the *Temple Scroll* to other Second Temple Jewish literature (*Jubilees, MMT, Damascus Document, Description of the New Jerusalem,* other compositions). White Crawford is associate professor of Hebrew Bible and chair of the department of classics and religious studies at the University of Nebraska in Lincoln.

ADDITIONAL BOOKS RECEIVED

F. I. ANDERSEN AND D. N. FREEDMAN, *Micah. A New Translation with Introduction and Commentary,* Anchor Bible 24E (New York—London: Doubleday, 2000, $42.50) xxv and 637 pp. Bibliography. Indexed. LCN: 99-22814. ISBN: 0-385-08402-1.

L. BERGE, *The Bambatha Watershed. Swedish Missionaries, African Christians and an evolving Zulu church in rural Natal and Zululand 1902 – 1910,* Studia Missionalia Upsaliensia 78 (Uppsala: Swedish Institute of Missionary Research, 2000, paper) 412 pp. Bibliography. ISBN: 91-85424-56-0.

J. BLENKINSOPP, *Isaiah 1–39. A New Translation with Introduction and Commentary,* Anchor Bible 19 (New York—London: Doubleday, 2000, $50) xix and 524 pp. Bibliography. Indexed. LCN: 00-021326. ISBN: 0-385-49716-4.

K. BLÜCKERT, *The Church as Nation. A Study in Ecclesiology and Nationhood,* European University Studies, Series 23: Theology 697 (Frankfurt—Bern: Lang, 2000, paper) 363 pp. Bibliography. Indexed. ISBN: 3-631-36168-8.

M. V. FOX, *Proverbs 1–9. A New Translation with Introduction and Commentary,* Anchor Bible 18A (New York—London: Doubleday, 2000, $42.50) xix and 474 pp. Bibliography. LCN: 99-30321. ISBN: 0-385-26437-2.

J. HASSELGREN, *Rural Batak, Kings in Medan. The Development of Toba Batak Ethno-religious identity in Medan, Indonesia, 1912-1965,* Studia Missionalia Upsaliensia 89 (Uppsala: Swedish Institute of Missionary Research, 2000, paper) 409 pp. Bibliography. Indexed. ISBN: 91-85424-57-9.

M. MARTINSON, *Perseverance without Doctrine. Adorno, Self-Critique, and the Ends of Academic Theology,* European University Studies, Series 23: Theology 708 (Frankfurt—Bern: Lang, 2000, paper) 391 pp. Bibliography. Indexed. ISBN: 3-631-36427-X.

J. MILGROM, *Leviticus 17–22. A New Translation with Introduction and Commentary,* Anchor Bible 3A (New York—London: Doubleday, 2000, $50) xviii and 628 pp., 4 figs., 2 tables. LCN: 99-089367. ISBN: 0-385-41255-X.

D. OREDSSON, *Moats in Ancient Palestine,* Coniectanea Biblica, Old Testament Series 48 (Stockholm: Almqvist & Wiksell, 2000, paper) 213 pp. Illustrated. Bibliography. ISBN: 91-22-01892-1.

L. H. SAKHONG, *Religion and Politics among the Chin People in Burma (1896–1949),* Studia Missionalia Upsaliensia 80 (Uppsala: Swedish Institute of Missionary Research, 2000, paper) 386 pp. Bibliography. Indexed. ISBN: 91-85424-58-7.

V. SAMUEL AND C. SUGDEN (EDS.), *Mission as Transformation: A Theology of the Whole Gospel* (Oxford: Regnum, 1999, paper) xviii and 522 pp. Bibliographies. Indexed. ISBN: 1-870345-13-4.

R. SANDELL, *Finsk gudstjänst i Svenska kyrkan. Om traditionsmöte och traditionsväxling i de finska invandrarnas gudstjänstliv* (Uppsala: Uppsala University, 2000, paper) 378 pp., 11 figs., 13 maps, 42 tables. Bibliography. ISBN: 91-506-1395-2.

M. ZANK, *The Idea of Atonement in the Philosophy of Hermann Cohen,* Brown Judaic Studies 324 (Providence, RI: Brown Judaic Studies, 2000, $64.95) xiv and 535 pp. Bibliography. LCN: 99-051566. ISBN: 1-930675-00-3. Distributed by the Society of Biblical Literature, Atlanta.

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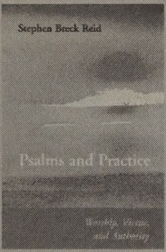

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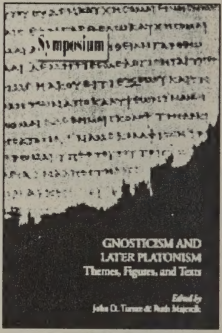
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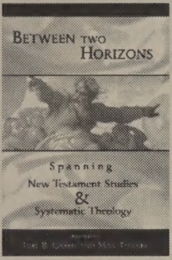

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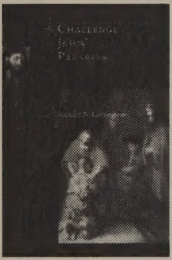

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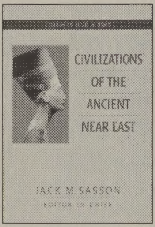
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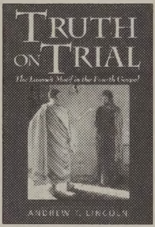
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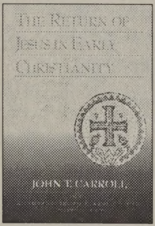
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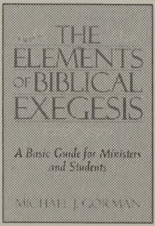
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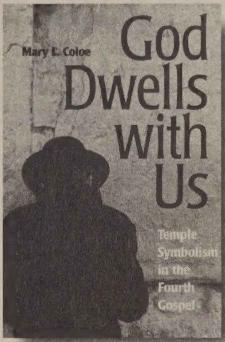
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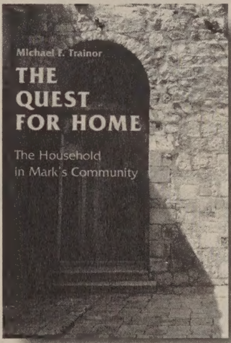
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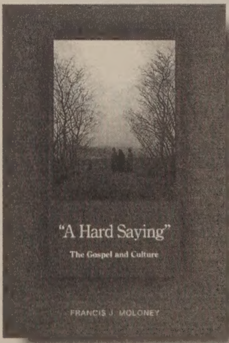
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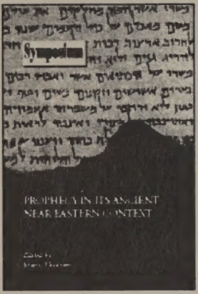
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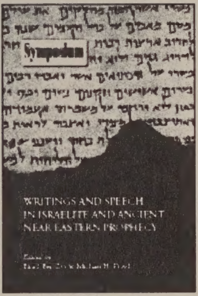
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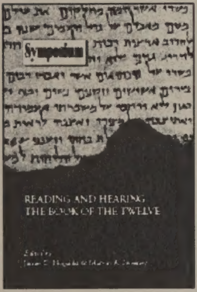
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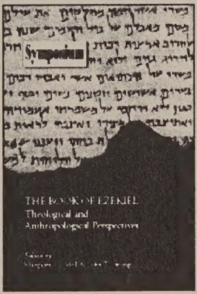
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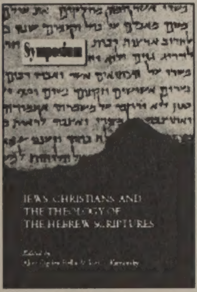
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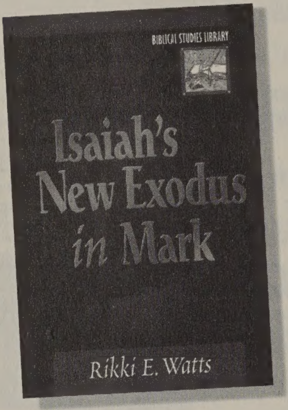

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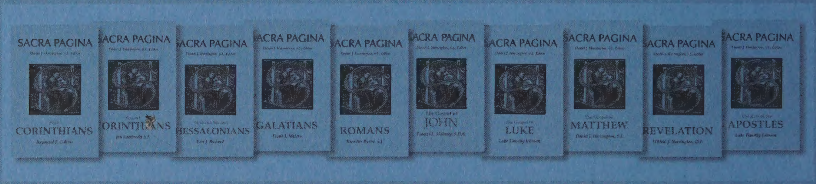

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751r. R. E. Brown, *An Introduction to the New Testament* [*NTA* 42, p. 363; § 44-1501r].
B. D. Ehrman, *The New Testament. A Historical Introduction to the Early Christian Writings* [*NTA* 41, p. 344; § 44, p. 366].

M. C. Parsons, "Introducing the New Testament: A Review Essay," *PerspRelStud* 26 (4, '99) 417-421.—Despite some superficial similarities, it is difficult to imagine the subject of NT introduction being conceptualized more differently than it has been by Brown and Ehrman. Though their theoretical constructs are very different, both writers have splendidly fulfilled the task as they have defined and understood it. Ehrman's rigorous historical analysis of the early Christian texts stands in creative tension with Brown's sensitive theological reading of these same writings.—D.J.H.

Canon

752. C. D. Allert, "The State of the New Testament Canon in the Second Century. Putting Tatian's Diatessaron in Perspective," *BullBibRes* 9 ('99) 1-18.

This essay examines how the composition and circulation of the *Diatessaron* help us understand the state of the NT canon in the 2nd century. It discusses Tatian's *Oratio ad Graecos*, Tatian's heresy, the sources for the *Diatessaron* (attestation and text), and the implications of the *Diatessaron* for the NT canon. The appearance of Tatian's harmony shows that a fourfold Gospel canon was not in existence in the mid-2nd century, practically or even conceptually. It is anachronistic to suppose that Tatian thought of these four Gospels in a canonical sense. They were authoritative and they were Scripture, but they were not canonical. Thus the NT canon was still fluid during Tatian's day, and the *Diatessaron* is best placed in the perspective of a canonical process.—C.R.M.

753. M. Perani, "Il processo di canonizzazione della Bibbia Ebraica. Nuove prospettive metodologiche," *RivistBib* 48 (4, '00) 385-400.

After methodological considerations and general observations on the process of canonization, the article discusses the origin and significance of the term "canon," the process of the canonization of the Hebrew Bible, the tripartite canon, and the fixing of the canon in Palestinian Judaism. The canon is a product of history and not a transcendent program to be realized. What determines the attribution of authoritativeness to a particular text is not its intrinsic value but its relation to a cultural or religious community's self-definition.—C.R.M.

Canon, §§ 45-1324, 1345.

Interpretation

754. S. Alkier, "Fremde Welten verstehen lernen. Semiotische Bausteine einer interkulturellen Hermeneutik für die religionsgeschichtliche und religionsdialogische Arbeit," *ZeitNT* 3 (5, '00) 49-55.

After reflecting on biblical texts and the religions of others as "foreign worlds," this introduction to the potential role of semiotic analysis in intercultural communication explains

C. S. Peirce's concept of the universe of discourse and U. Eco's notion of the (virtual) "encyclopedia." Then it considers their consequences for the history of religion and for interreligious dialogue.—D.J.H.

755. M. ALOMÍA, "Some Basic Hermeneutic Principles Established by Christ for the Exegetes of All Centuries," *Journal of the Adventist Theological Society* [Collegedale, TN] 10 (1-2, '99) 475-485.

With reference to sayings of Jesus in the NT, the article states and explains thirteen hermeneutical principles for interpreting Scripture. For example, the first principle is "Ignorance of what God has revealed can only produce an ignorant and mistaken hermeneutic" (see Mt 22:29; Mk 12:24, 27).—D.J.H.

756. C. BALZARETTI, "Scienze sociali ed esegesi," *RivistBib* 48 (3, '00) 335-352.

Descriptions and evaluations of the following books: J. C. Exum and S. D. Moore (eds.), *Biblical Studies/Cultural Studies* (1998); P. G. Kirkpatrick, *The Old Testament and Folklore Study* (1988); S. Niditch, *Folklore and the Hebrew Bible* (1993); T. W. Overholt, *Cultural Anthropology and the Old Testament* (1996); E. Leach and D. A. Aycock, *Structuralist Interpretations of Biblical Myth* (1983); E. Leach, *Genesis as Myth and Other Essays* (1969); and T. Reik, *Psicanalisi della Bibbia* (1978).—D.J.H.

757. M. BAUMANN, "Diaspora: Genealogies of Semantics and Transcultural Comparison," *Numen* 47 (3, '00) 313-337.

The semantic broadening of "diaspora" to refer to any dispersed group of people and to conceptualize a certain type of consciousness has made it one of the most fashionable terms in academic discourse of the late 20th century. In light of these developments the article first considers the history of the semantics of "diaspora" and its coinage to interpret Jewish existence far from the "Promised Land" in light of an encompassing soteriological pattern. Next it follows up the ensuing semantic changes, both of the term's adoption by early Christianity and of its take-off within the humanities since the 1960s. Then it conceptualizes "diaspora" as an analytic category, and shows how this conception is meant to facilitate transcultural research, comparison, and understanding.—C.R.M.

758. T. BEN-CHORIN, "Warum lesen Juden das Neue Testament?" *ZeitNT* 3 (5, '00) 11-19.

After reflecting on why Christians expect Jews to read the NT, the article surveys references to Jesus in rabbinic literature and in medieval Jewish writings. Then it considers modern Jewish interest in Jesus and other NT figures, with attention to the works of S. Ben-Chorin.—D.J.H.

759. F. C. BLACK, "Lost Prophecies! Scholars Amazed! *Weekly World News* and the Bible," *Semeia* 82 ('98) 127-149.

This essay offers a whimsical look at the use of biblical material in tabloid journalism. It brings tabloid and Bible texts into conversation, along with nonbiblical intertexts from the tabloids and film (especially *Men in Black*), and investigates these "biblical" texts for their veracity and entertainment value.—C.R.M.

760. N. BONNEAU, "The Illusion of Immediacy. A Narrative-Critical Exploration of the Bible's Predilection for Direct Discourse," *Theoforum* 31 (2, '00) 131-151.

The frequent use of direct discourse in the Gospels, Acts, and Revelation helps to create "the illusion of immediacy"—the impression that the reader is immediately on the scene watching and listening to the characters interact. The article uncovers some of the key techniques in narrative theory that make direct discourse such a favored ploy in biblical narrative (coordination of deictics; overlap of presents; apparent equality of narration, discourse, and story time; narrative presence; enacting versus representing; simultaneous revelation), and then suggests some general implications for the interpretation of the Bible in particular.—D.J.H.

761. R. BROADBENT, "Ideology, Culture, and British New Testament Studies: The Challenge of Cultural Studies," *Semeia* 82 ('98) 33-61.

After sketching the background to modern cultural studies in the older "culture and civilization" tradition, the article considers the emergence in reaction of modern British cultural studies and outlines some of its foundational ideas. Then it uses these ideas to interrogate some British NT commentaries that represent that tradition's dominant strand. Finally it offers some suggestions for further discussion. It concludes that the dominant strand of British historical-critical scholarship is ideological and issues its own propaganda every bit as much as the types of scholarship that it denigrates or ignores. Cultural studies provides some of the tools needed to uncover this ideology.—C.R.M.

762. A. S. BRUCKSTEIN, "Versuch einer Topographie zur jüdischen Hermeneutik," *Judaica* [Zurich] 56 (3, '00) 154-177.

The article first considers the "Grundriss der gesamten Wissenschaft des Judentums" founded in 1902 and its place in modern Jewish biblical and rabbinic exegesis. Then it discusses Jewish hermeneutics as a critical culture theory in the context of European philosophical hermeneutical theory and with reference to intellectual developments within Judaism.—D.J.H.

763. W. BRUEGGEMANN, "Biblical authority. A personal reflection," *ChristCent* 118 (1, '01) 14-20.

Since the biblical text is endlessly "strange and new," it always and inescapably outdistances our categories of understanding and explanation, of interpretation and control. The article reflects on six facets of biblical interpretation that are likely operative among us all: inherency, interpretation, imagination, ideology, inspiration, and importance.—C.R.M.

764. I. CARDELLINI, "Antico e Nuovo Testamento: canone ed ermeneutica," *RivistBib* 48 (4, '00) 435-441.

The article reviews the structure and content of C. Dohmen and G. Stemberger's *Hermeneutik der Jüdischen Bibel und des Alten Testaments* (1996). Stemberger treats the interpretation of the Hebrew Bible from the Second Temple period to the medieval Hebrew commentaries. Dohmen covers the interpretation of the OT as part of the Christian Bible, with a focus on the issue of a "unique" sacred text read by both Jews and Christians. The volume offers a beginning for expounding a stimulating and current problematic.—C.R.M.

765. H. CAZELLES, "'Penser la Bible' et 'La Bible dans la pensée,'" *Transversalités* [Paris] 76 ('00) 131-142.

Taking as its starting point the issue of faith and reason, the article first discusses the relationship between the Bible and cultures in the light of various OT texts. Then it reflects on how the Bible has been understood throughout the centuries with reference to philosophy and phenomenology. Finally it considers the thoughts of cultures and the thoughts of the Bible.—D.J.H.

766. J. B. CHANCE, "American Scripture and Christian Scripture: The Use of Analogy to Introduce the Critical Study of the Bible," *Teaching Theology & Religion* [Oxford—Malden, MA] 3 (3, '00) 157-163.

P. Maier's *American Scripture: Making the Declaration of Independence* (1997) examines four features necessary to make good sense of this piece of "American Scripture": its historical background, genre, process of composition (including the editing of sources), and subsequent reception. Professors can apply her method to introduce students to what a critical study of the Bible entails.—D.J.H.

767. J. CORLEY, "Methods of Biblical Interpretation: A Guide," *ScriptBull* 30 (2, '00) 2-15.

The article outlines various methods of biblical interpretation (historical criticism, literary analysis, approaches based on tradition, approaches that use the human sciences, contextual approaches, fundamentalism) as presented in the first part of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], adding illustrations from the NT (especially with reference to the story of the widow's mite in Mk 12:41-44 and Lk 21:1-4).—D.J.H.

768. E. F. DAVIS, "Critical Traditioning: Seeking an Inner Biblical Hermeneutic," *AnglTheolRev* 82 (4, '00) 733-751. [See § 45-783.]

After suggesting that no biblical text may be safely repudiated as a potential source of edification for the church, the article considers how biblical writers themselves handled elements of the tradition that they could no longer accept as ethical or edifying. It discusses the negotiation of difficulty within the tradition, presents two instances of "critical traditioning" at work (the conquest tradition in Joshua, and Jesus' reinterpretation of the levitical legislation), and identifies four principles of critical traditioning (e.g. the difficult text is worthy of charity from its interpreters).—C.R.M.

769. L. E. DONALDSON, "*Are* We All Multiculturalists Now? Biblical Reading as Cultural Contact," *Semeia* 82 ('98) 79-97.

Reading in general and biblical reading in particular is a site of cultural contact much like the first meeting between indigenous peoples of the Americas and Europeans. The article develops the beginnings of a model of reading as cultural contact in collaboration with T. King's 1993 novel *Green Grass, Running Water,* which fictionally rewrites the "walking on water" stories of Mark and Matthew. Finally it offers a polycentric and multicultural vision of religious pedagogy as well as biblical reading.—C.R.M.

770. A. C. DOWSETT, "Cuts," *Semeia* 82 ('98) 247-280.

This reflection on uses of the Bible in contemporary music is structured by headings taken from the lyrics of three songs by U2, S. Vega, and the Stone Roses, respectively. The seemingly stream-of-consciousness presentation touches on biblical and other topics in a variety of voices indicated by text divisions and font changes.—C.R.M.

771. A. FOSSION, "Catéchèse et exégèse critique. Pour un partenariat renouvelé," *Rech SciRel* 88 (4, '00) 599-613.

After considering what catechesis and exegesis can expect from one another, the article reflects on three configurations in which they might work together in a renewed and fruitful partnership.—D.J.H.

772. P. GIBERT, "Lecture savante et innocente: le récit en lui-même," *LumVie* 49 (248, '00) 49-56.

The article reflects on the relationship between the historical-critical and semiotic approaches to biblical texts under three headings: the forgetting of aesthetics and the aesthetics of forgetting, the affront to history, and an aesthetics of the pure text.—D.J.H.

773. J. A. GLANCY, "Text Appeal: Visual Pleasure and Biblical Studies," *Semeia* 82 ('98) 63-78.

The article considers the methodological impact of cultural studies on biblical studies with attention to biblical scholars' increasing reliance on the trope of "the gaze." After noting that biblical scholars have not generally questioned the assumptions that implicitly inform the use of this trope, it considers several of these presuppositions. It concludes by speculating on the future of the gaze in biblical studies, suggesting that the notion of the gendered gaze, which had its origins in feminist film theory, may ultimately be of less importance than the notion of the disciplinary gaze, drawn from Foucault and Sartre.—C.R.M.

774. H.-C. GOSSMANN, "Ist vom Neuen Testament her ein christlich-islamischer Dialog möglich?" *ZeitNT* 3 (5, '00) 21-26.

The rejection of Islam as antibiblical is not warranted by texts such as Heb 9:11-12. In fact, many NT passages can be cited in support of Christian-Muslim dialogue. Comparison of the accounts of Jesus' birth in the Qur'an and the NT reveals many points in common and many differences between Islam and Christianity.—D.J.H.

775. J. GREISCH, "L'herméneutique est-elle une méthode? Exégèse biblique et poétique de la lecture," *Transversalités* [Paris] 76 ('00) 111-129.

This reflection on whether it is appropriate to regard hermeneutics as a method of biblical interpretation first considers the complex relationship of mutual exclusion between philosophical hermeneutics and biblical hermeneutics. Then it discusses hermeneutics and the plurality of exegetical methods with particular attention to P. Ricoeur's approach. Finally it deals with biblical hermeneutics and the poetics of reading.—D.J.H.

776. R. GRIFFITHS, "Mrs. Thatcher's Bible," *Semeia* 82 ('98) 99-125.

The article explores a few ways in which the interaction of socioscientific criticism and literary criticism may assist an analysis of M. Thatcher's use of the Bible. In so doing it suggests the possibility of "criticism of the present" as a valid mode of inquiry for biblical studies by turning from the study of the Bible in itself to the study of the appropriation of the Bible by the powerful. It discusses the Bible in South African politics, *kairos* theology in Britain, the inadequacy of "prophetic theology," writing and reading as fiction, Mrs. Thatcher's Bible, and texts linked by Thatcher to governmental policy (Mt 22:15-22; 25:14-30; 1 Tim 5:8).—C.R.M.

777. D. GROOTHUIS, "The Biblical View of Truth Challenges Postmodernist Truth Decay," *Themelios* 26 (1, '00) 11-33.

Although the Bible does not present a carefully nuanced philosophical discussion of the nature of truth, it does offer a unified perspective on the matter of truth and falsity that flatly opposes the postmodernist orientation. The article discusses the biblical notion of truth and then advances a more philosophical exposition and defense of that view against postmodernist rejections of it.—C.R.M.

778. C. GRUNDMANN, "Interreligiöser Dialog und Neues Testament – Eine Orientierung," *ZeitNT* 3 (5, '00) 2-10.

The article first underlines the unprecedented nature of intercultural contact in the modern world (migration, globalization of markets, tourism, the Internet) in comparison with previous historical periods. Next it characterizes the present situation with respect to interreligious dialogue in terms of the basis for discussion (e.g. theme, not text, oriented; exclusive, inclusive, and pluralist postures; etc.). Then it offers some NT perspectives underlying Christian engagement in interreligious dialogue.—C.R.M.

779. M. HENNESSY, "Towards a Quaker Approach to the Bible," *Friends Quarterly* [London] 32 (2, '00) 58-64.

After considering G. Fox's understanding and use of the Bible, the article explores how the Bible can become a source of religious inspiration if used in the right spirit and suggests that a Quaker approach to the Bible was used by Jesus.—D.J.H.

780. M. F. HULL, "The actualization of Sacred Scripture," *HomPastRev* 101 (3, '00) 54-60.

Actualization is the exposition of the meaning of the literal and spiritual senses of biblical texts that make some sense of the 1st century in the 21st century. Preachers should study the Gospel and other readings in the lectionary, pick a point, and establish the point within the analogy of faith. Then they should establish the meaning in contemporary terminology, identify a contemporary pattern of thought akin to the meaning, and formulate a Christian response.—D.J.H.

781. W. KAHL, "Intercultural Hermeneutics – Contextual Exegesis. A Model for 21st-Century Exegesis," *International Review of Mission* [Geneva] 89 (354, '00) 421-433.

Hermeneutics from an ecumenical perspective today can bring together the insight that Scripture has multiple meanings with a positive estimation of interpretation from below (i.e. nonacademic, popular interpretations). Contextual exegesis can integrate the insights of historical-critical, semiotic-structural, and poststructural exegesis.—D.J.H.

782. W. KAHL, "Zur Interpretation des Neuen Testaments im sozio-kulturellen Kontext Westafrikas," *ZeitNT* 3 (5, '00) 27-35.

After clarifying hermeneutical presuppositions with regard to meaningful interpretations of the Bible (e.g. the criteria of scriptural conformity, cultural plausibility, and situational-contextual relevance), the article discusses the cultural parameters of the understanding of reality in West Africa, cultural affinities of Africa with the ancient world, the socioeconomic context of West African exegesis, and popular interpretation of the NT—the example of the understanding of Christ. Finally it reflects on the value and prospect of African hermeneutics.—C.R.M.

783. C. B. KITTREDGE, "Diverse Voices Reclaim Tradition," *AnglTheolRev* 82 (4, '00) 753-764.

In dialogue with E. F. Davis [see § 45-768] the article presents a hermeneutical model that stresses the role of the contemporary community of interpretation in biblical interpretation. It contends that criticism and resistance must be exercised along with charity in order for Christians to reclaim their sacred traditions. Those who have been marginalized by the tradition or defined as "other" or excluded are more ready to see corruption in both the production of Scripture and the history of its interpretation.—C.R.M.

784. Y. KRUMENACKER, "Histoire, historicisme et foi," *LumVie* 49 (248, '00) 39-48.

Since historicism is a falsely objective approach to history, one cannot say that Christianity is historicist. However, history is indispensable to faith and can nourish faith.—D.J.H.

785r. C. LANDMESSER, *Wahrheit als Grundbegriff neutestamentlicher Wissenschaft* [*NTA* 43, p. 574].

K. BACKHAUS, "Über den Wahrheitsanspruch exegetischer Vernunft. Zu einem neueren Entwurf," *TheolGlaub* 90 (3, '00) 498-504.—After reflecting on the place of truth in biblical exegesis, the article discusses Landmesser's approach with reference to other approaches (R. Bultmann, K. Berger, H. Weder), raises questions about reason and theological truth claims, distinguishes different hermeneutical levels (philological-historical interpretation, reception-aesthetical discussion, systematic-theological application), and calls for an exegesis that is sufficiently rational so as not to stumble over its own "quotation marks."—D.J.H.

786. H. LAUX, "Retrouver la puissance du texte biblique. Les attentes d'un philosophe," *RechSciRel* 88 (4, '00) 547-559.

In light of both the solid results and the perplexities associated with modern research on the historical Jesus, the article reviews B. Spinoza's principles of exegesis: The historical method permits a conclusion and escapes indeterminism; its viewpoint is that which is generated by the reader and society; and it aims at the power of the text to signify. Then it notes three demands: Interpretation arises from a decision; the "science" of the exegete must bear on a renewed understanding of nationality; and the reading implies the unity of an approach that can be qualified as "theological."—D.J.H.

787. M. LEE, "A Post Critical Reading of the Bible as a Religious Text," *AsiaJournTheol* 14 (2, '00) 272-285.

The traditional Asian reading of sacred texts focuses on the perception of the transphenomenal principle behind the text. The primary goal of reading sacred texts in Asia is self-awakening and self-transformation. The critical reading in Western academia reduces its study to the historical and cultural horizon of the text. The "behind the text" reality or the transhistorical principle or wisdom does not constitute the primary concern. The challenge in Asia is to find a way to fuse these hermeneutical traditions.—D.J.H.

788. R. LEONHARDT AND M. RÖSEL, "Reformatorisches Schriftprinzip und gegenwärtige Bibelauslegung. Ein interdisziplinärer Gesprächsbeitrag zur zeitgemässen Schrifthermeneutik," *TheolZeit* 56 (4, '00) 298-324.

The article explores how the Bible can be interpreted in a thoroughgoing historical manner and still be regarded as the firm foundation of Christian faith and confession. After discussing the character and the crisis of the Reformation Scripture principle (*sola scriptura*), it considers three strategies for solving the problem in present-day Protestantism: biblical interpretation and dogmatics in conscious opposition, biblical interpretation and dogmatics in postulated harmony, and reception history as the appropriate method of biblical exegesis. Finally it reflects on reception history as the challenge and the "chance" for Protestant theology.—D.J.H.

789. J. T. K. LIM, "Historical Critical Paradigm: The Beginning of an End," *AsiaJourn Theol* 14 (2, '00) 252-271.

The article first considers the rise of biblical criticism, the inadequacy of historical criticism, and the new tune played by contemporary hermeneutics. Then after suggesting that a paradigm shift has taken place with the synchronic approach surpassing the diachronic approach to interpretation, it discusses the work of H. Frei, the formulation of B. S. Childs, two common final form approaches (canonical criticism, new literary criticism), and the viability of a final form approach.—C.R.M.

790. J. A. LOADER, "Stromab – Gedanken zur Hermeneutik biblischer Texte im Kontext der neueren angelsächsischen Diskussion," *SkrifKerk* 21 (2, '00) 277-300.

The hermeneutical character of theology remains necessary in the Christian tradition because theology is reflective human speaking about God. After general comments about hermeneutics, the article considers some new tendencies in literary criticism in the Anglo-Saxon world: new criticism (rhetorical, narrative, canonical), reader-response criticism, and impulses from systematic reflection (D. H. Kelsey and J. Barr). It concludes with comments on the so-called ethical tradition and on "hermeneutical theology."—D.J.H.

791. M. LOWE, "The Critical and the Skeptical Methods in New Testament Research," *Gregorianum* 81 (4, '00) 693-721.

In the 19th century the skeptical method threatened to become dominant in various fields of classical philology before being beaten back in favor of the properly critical method that is now the shared paradigm of most practitioners. In the NT area by contrast the skeptical method is the reigning paradigm of studies. This paper argues, with examples drawn from investigations of the teaching of Jesus, that the current crisis of NT studies can be resolved by making the same kind of "paradigm shift" as occurred in classical philology a century ago. It discusses the Cartesian temptation, learning from classical precedents, Jesus in the fullness of Judaism, and thematic unity in the teaching of Jesus.—C.R.M.

792. I. H. MARSHALL, "'In Honesty of Preaching.' 8. An Assessment," *ExpTimes* 112 (2, '00) 41-43.

After general comments on Christian belief and preaching, the article considers biblical interpretation and the appropriation of it in preaching. Then it addresses some problems raised by R. Knight [§ 45-40] in response to C. S. Rodd [§ 45-56].—D.J.H.

793. W. B. MCCLAIN, "The Bible and African-American Music," *JournInterdenomTheol Cent* 27 (1-2, '99-'00) 215-240.

The African slaves who were transported to America sang the Bible before they could read it. After sketching the early history of their encounter with the Bible and the Bible's impact on the "Spirituals," the article discusses the use of the OT and the NT in them, the Bible and African American hymnody, the Bible and Gospel songs, and the place of the Bible in future African American music.—D.J.H.

794. M. McNamara, "The Bible: Word of God, and Possession of Our Inheritance," *Scripture in Church* [Dublin] 31 (121, '01) 115-124.

In the biblical context the "word of God" refers to the divine presence, plan, and power. One of the most beautiful messages of the Bible for us today is to become aware of our "inheritance," what God has given us and has yet in store.—D.J.H.

795. S. M. Michael, "Bible and Culture," *Biblebhashyam* 26 (4, '00) 216-229.

The article reflects on the relation between the Bible and culture in the context of the move toward a global civilization. It discusses problems in defining culture, aspects of culture, contemporary trends in cultural studies, the Bible and culture, the Bible and universal history, and the Bible in the midst of cultural pluralism.—C.R.M.

796. S. D. Moore, "Between Birmingham and Jerusalem: Cultural Studies and Biblical Studies," *Semeia* 82 ('98) 1-32.

The essay first reviews the "received history" of cultural studies, which generally begins with the work of R. Hoggart and R. Williams in the 1950s, continues through the founding and flowering of the Centre for Contemporary Cultural Studies at the University of Birmingham in the 1960s and 1970s, and culminates in the internationalization, institutionalization, and domestication of cultural studies in the 1980s and 1990s. Then it notes that this label has become affixed to a diverse body of work in biblical studies, inquires about the relation of biblical cultural studies to the umbrella term "cultural studies," and suggests that cultural studies is already a force to be reckoned with within biblical studies. [In the same issue (pp. 297-305) A. Bach responds to the varied approaches to cultural analysis offered in *Semeia* 82.]—C.R.M.

797. M. Morgenstern, "Jüdisch-orthodoxe Wege zur Bibelkritik," *Judaica* [Zurich] 56 (3, '00) 178-192.

After discussing the problem of historical-critical biblical interpretation in Orthodox Judaism, the article considers the approaches taken by S. R. Hirsch (1808-88), D. Z. Hoffmann (1843-1921), I. Breuer (1883-1946), and J. Leibowitz (1903-94), respectively. [To be continued]—D.J.H.

798. R. E. Murphy, "A Note on the Biblical Character of the Lectionary," *Worship* 74 (6, '00) 547-550.

This response to F. West's analysis of the differing roles of the Bible within the Catholic and Protestant traditions of the lectionary [§ 45-67] offers considerations in favor of the lectionary but without the framework or configuration provided by West that needlessly negates the truly biblical character of the Catholic lectionary.—D.J.H.

799. C. Newsom, "Probing scripture. The new biblical critics," *ChristCent* 118 (1, '01) 21-28.

The article discusses the proliferation of different approaches to the Bible since the 1970s under three headings: literary approaches, social-scientific criticism, and cultural hermeneutics. If anything ties together the various strands of new approaches to biblical interpretation, it is a concern for the relationship of language, meaning, and power.—C.R.M.

800. K. NÜRNBERGER, "Biblical Authority between Fundamentalism and Postmodernism: Elements of an Evolutionary Hermeneutics," *RelTheol* 7 (3, '00) 284-324.

After a critique of precritical and critical approaches to hermeneutics, the article proposes a new soteriological hermeneutic, "below-the-text reading," which assumes that there is a broad multifaceted but continuous current of meaning moving through biblical history "underneath" the various texts, as it were, and manifesting itself again and again, partially and provisionally, in the intended meanings of these texts. This approach links up with current insights derived from the natural sciences, namely, the theories of entropy and evolution and their sub-theories. It traces the emergence and the evolution of important soteriological paradigms in biblical history and projects the direction of the undercurrent of meaning manifest in these trajectories to the present. The assumption is that soteriological traditions emerge and evolve in response to human needs.—C.R.M.

801. D. Ó CRÓINÍN, "Bischoff's Wendepunkte Fifty Years On," *RevBén* 110 (3-4, '00) 204-237.

M. Gorman's critique of B. Bischoff's theory of Irish exegesis [see § 45-30] is a lengthy assault not just on Bischoff's ideas but also on his academic integrity. Nevertheless, the Irish origin of many of Bischoff's texts can be vindicated and with precisely those analytical tools that Bischoff himself developed.—D.J.H.

802. J. R. PAMBRUN, "Systematic Theology and Scripture. Reflections on the Contribution of Paul Beauchamp," *Theoforum* 31 (2, '00) 153-188.

With particular attention to Beauchamp's writings on creation in the OT, the article first considers the relation between science and faith and the need for a biblical theology. Then it discusses Beauchamp's approach to reading Scripture and his anthropological presuppositions (Scripture as act of writing and its bodily character; desire, separation, and fullness) and methodological presuppositions (*telos* and the conversation interior to Scripture).—D.J.H.

803. HIEROMONK PATAPIOS, "The Alexandrian and the Antiochene Methods of Exegesis: Towards a Reconsideration," *GkOrthTheolRev* 44 (1-4, '99) 187-198.

The degree of divergence between the Antiochene and Alexandrian exegetical traditions depends very much on which scriptural text is being expounded. For example, there are fundamental agreements among Theodore of Mopsuestia, Theodoret of Cyrrhus, and Cyril of Alexandria in their treatments of Jonah as a type of Christ and God's pleasure at the repentance of the Ninevites.—D.J.H.

804. J. J. PILCH, "Films that Illuminate the Bible," *BibToday* 38 (6, '00) 378-383.

The article treats two kinds of films that can assist Bible readers in creating appropriate scenarios for imagining what the biblical text envisions and often presupposes: educational films (including those based on anthropological research and field work), and recreational films. In the latter category, for example, *Prizzi's Honor* is an excellent contemporary story that illustrates the enduring Mediterranean values of honor and shame.—C.R.M.

805. L. F. Pizzolato, "L'*antitipo*: un concetto tra esegesi e mistagogia," *AnnalStorEseg* 17 (1, '00) 161-202.

Systematic analysis of the uses of the term "antitype" in pagan and early Christian writings indicates that the constant element in its meaning is the idea of a sensible "copy" of a model. After considering the etymology of ἀντίτυπος/-ον, the article examines its uses in extrabiblical Greek literature, the pertinent NT texts (Heb 9:23-24; 1 Pet 3:20-21) and the works of Philo, and later patristic writings.—D.J.H.

806. M. Quesnel, "Réflexions d'un exégète du Nouveau Testament," *Transversalités* [Paris] 75 ('00) 77-81.

Based on the author's experience as a NT exegete in a research project on interpreting the sacred text in Islam, the article first considers the status of the sacred texts in Christianity and in Islam, and then reflects on the similarities and differences in the history of the reading of these texts in their respective traditions.—D.J.H.

807. J. Z. Smith, "Bible and Religion," *Bulletin of the Council of Societies for the Study of Religion* [Valparaiso, IN] 29 (4, '00) 87-93.

The essay reflects on the relationship of biblical scholarship to the enterprise of the study of religion. It first considers the shared disciplinary genealogy of the AAR and the SBL. Then it focuses on the conjunction of "Bible and religion" in order to begin the project of imagining what possibilities, problems, and costs might be latent in that construction (with particular attention to the lack of parity in the employment of the terminology of "religion" between scholars of the OT and NT). It observes that while some scholars have complained that NT data have been excluded from contemporary discussions of general questions of theory in the study of religion, it is rather the fact that NT data have characteristically been insufficiently redescribed to be of any general theoretical interest. Since the cognitive power of any model or redescription is a result of its difference from the phenomena in question and not its congruence, a theory, model, or conceptual category cannot be simply the data writ large.—C.R.M.

808. M. Tabet, "I preludi in epoca patristica dei moderni trattati sulla natura et l'interpretazione della Bibbia," *Annales Theologici* [Rome] 14 (1, '00) 45-78.

The article surveys patristic treatments of the nature and interpretation of Scripture as precedents for modern treatises on those topics: Origen's *De principiis* 4.1-3 (biblical hermeneutics), Gregory of Nyssa's prologue to his commentary on Canticles (the allegorical senses of Scripture), Diodorus of Tarsus' prologue to his commentary on Psalm 119 (118) and Theodore of Mopsuestia's prologue to his commentary on Jonah (typology), Jerome's *Epistle* 58 (translation), and so forth.—D.J.H.

809. G. Theissen, "Plaidoyer pour une relation renouvelée entre exégèse et homilétique. Un nouveau 'primat' du texte dans la prédication," *ÉtudThéolRel* 75 (4, '00) 531-547.

If exegetical pluralism is to be taken seriously, exegesis cannot claim to establish a single interpretation but has to offer several possible meanings among which the preacher may choose. The biblical texts as a whole refer to a grammar of faith (creation, wisdom, miracle, hope, conversion, exodus, faith, incarnation, substitution, etc.) that can help to free preachers from a slavish relation to the letter of the text and can stimulate creativity.—D.J.H.

810. G. Theissen, "Die Überzeugungskraft der Bibel. Biblische Hermeneutik und modernes Bewusstsein," *EvangTheol* 60 (6, '00) 412-431.

This reflection on how the persuasive power of the Bible has been interpreted since the Enlightenment discusses the liberal quest (from G. E. Lessing to A. Schweitzer) for the subjective evidence of biblical faith (the Enlightenment's hermeneutics of reason, the Romantic hermeneutics of feeling, the hermeneutics of will), the dialectical quest (from ca. 1920 to 1970) for the autonomy of biblical faith (the hermeneutics of preaching, the hermeneutics of understanding), and the ecumenical quest (since ca. 1970) for the dialogical potential of biblical faith (group-specific ecumenical hermeneutics, attempts at a general ecumenical hermeneutics).—D.J.H.

811. W. G. Thirion, "'n Prakties-teologiese model vir die verhouding Ou Testament/Nuwe Testament (A practical theological model for the relationship Old Testament/New Testament)," *SkrifKerk* 21 (2, '00) 335-352.

A theocentric approach to the relationship between the OT and the NT is capable of treating both Testaments as equally authoritative word of God, prevents the practice of "two sermons in one sermon" in an attempt to make the message of the OT more Christian, and is especially capable of communicating the message of the OT in the communicative practice of the Christian community and modern society without reading Christ into the OT by force.—D.J.H.

812. A. R. Timm, "A History of Seventh-day Adventist Views on Biblical and Prophetic Inspiration (1844-2000)," *Journal of the Adventist Theological Society* [Collegedale, TN] 10 (1-2, '99) 486-542.

This overview of trends and challenges that have impacted the development of the Seventh-day Adventist understanding of inspiration deals with the Millerite legacy, early Seventh-day Adventist view (1844-83), focus on the nature of inspiration (1883-1915), Seventh-day Adventists and the modernist-fundamentalist controversy (1915-50), the emergence of new trends (1950-70), challenges of the historicization of inspired writings (1970-1991), and conflicting views of inspiration (1991-2000).—D.J.H.

813. P. Trigo, "Lectura orante comunitaria de la palabra de Dios," *RevistLatAmTeol* 17 (51, '00) 293-307.

After reflecting on giving over the Bible to the people as an act of "tradition," the article considers the contribution of receiving the word toward other ways of access to Jesus, the base ecclesial communities as places for seeking out the word, and a method for the prayerful communitarian reading of the word of God (difficulties, contemplation, the fruits of contemplation).—D.J.H.

814. J. W. Voelz, "Reading Scripture as Lutherans in the Post-Modern Era," *Lutheran Quarterly* [Milwaukee] 14 (3, '00) 309-334.

Contemporary postmodern developments should influence Lutheran exegetes positively, especially with regard to two of the insights that they offer: (1) There is no objective understanding of anything, including written texts; and (2) there is no comprehensive explanation of anything under consideration, also including written texts.—D.J.H.

815. J. N. VORSTER, "Reflecting on the rhetoric of biblical rhetorical critics," *Neotestamentica* 33 (2, '99) 293-320.

The legitimacy of a biblical rhetorical criticism, which continues within a foundationalist or objectivistic philosophy of meaning, has become problematic. As such it is unable to become aware of its own politicality. We need to dislodge biblical rhetorical criticism from this supplementary tradition by taking certain conditions into account (the symbolicity of the rhetorical act, rhetorical inquiry as persuasion, the contextuality of the interpretive act) if biblical rhetorical criticism is to align itself with a rhetoric that proceeds from an interactional philosophy of meaning.—C.R.M.

816. H. WANSBROUGH, "Jewish Methods of Exegesis in the New Testament," *StudNT Umwelt* 25 ('00) 219-244.

This discussion of the extent to which Jewish methods of exegesis have shaped the NT treats methods of rabbinic exegesis and the NT (e.g. *qal wa-ḥomer, gezerah shawah*), methods of exegesis at Qumran compared to those of the NT, Pauline use of Jewish techniques (Rom 10:6-8; 1 Cor 10:4; Gal 3:19; 2 Cor 3:13-16; 1 Cor 15:45-47; Gal 4:21-31), Jewish-type sermons in the NT (Jn 6:31-58; several speeches in Acts), and the presentation of events and stories in the NT (haggadah). It concludes that the Gospels suggest that some of the principal arguments later used by the rabbis in legal argument were already used by Jesus and presumably his contemporaries. The use of such arguments by Paul, Hebrews, and Jude is far more sophisticated, suggesting that both author and recipients were familiar with a certain style of scriptural argument, based on quite specific rules. An appendix discusses Jude 4-16.—C.R.M.

817. H. WEDER, "Theologie und Religionswissenschaft. Eine Erinnerung an Emil Schürer und Adolf von Harnack," *TheolLitZeit* 125 (12, '00) 1233-1244.

The article considers the relationship between theology and religious studies from the perspectives of NT scholarship, Schürer, and Harnack, respectively. In NT scholarship theology distinguishes itself from religious studies insofar as it not only describes historically or gives historical context to the ideas of early Christianity but also is concerned with the essential demands of the NT and so does theology. In Schürer's approach, religious studies is based on the doctrine of the incarnation; religious studies researches the historical form, while theology concentrates on the new teaching that finds expression in this form. In Harnack's view, religious studies raises the question about the purity and force of religious phenomena, whereas theology's duty is to open these up for the present.—D.J.H.

818. M. L. WESTMORELAND-WHITE, "Reading Scripture in the baptist Vision: James Wm. McClendon, Jr., and the Hermeneutics of Participation," *PerspRelStud* 27 (1, '00) 61-69.

A hermeneutic of participation asks for the believing community to see itself as participating in the narrative world of the biblical text. This approach is illustrated by the use of Scripture made by C. Jordan, M. L. King, and D. Day. Baptists must move outward from a Synoptic center to embrace the entire canon, find room for a hermeneutics of suspicion, and encourage greater biblical literacy.—D.J.H.

819. M. WISSE, "The meaning of the authority of the Bible," *RelStud* 36 (4, '00) 473-487.

J. M. Bocheński's philosophical theory of epistemological and deontic authority is helpful in explaining the authority that Christian believers ascribe to the propositions and rules in the Bible. But in dealing with the Bible's expressions of feelings and promises it needs to be supplemented by the theory of illocutions (and of commissive and expressive authority) introduced by J. L. Austin and developed by V. Brümmer.—D.J.H.

820. Y. K. YILPET, "Knowing the Biblical Author's Intention: The Problem of Distanciation," *African Journal of Evangelical Theology* [Machakos, Kenya] 19 (2, '00) 165-185.

After pointing out problems caused by distanciation (i.e. the historical distance between the text and the interpreter/reader), the article considers the solutions proposed by H.-G. Gadamer, P. Ricoeur, and J. Barr, respectively. Then it contends that the author's intended meaning is a viable goal in biblical interpretation.—D.J.H.

821. D. J. YOUNG, "Biblical Criticism in the Late Middle Ages," *ExpTimes* 112 (5, '01) 155-160.

The article examines the status of biblical studies between 1350 and 1520 with attention to questions of meaning and Hebrew and Greek studies and translation. It concludes that B. A. Smalley's claim that biblical studies declined in the 14th and 15th centuries is somewhat substantiated. Nevertheless, one must reckon with the influence of Nicholas of Lyra, the effect of the humanist movement on linguistic and textual studies, and various other predecessors of Cajetan and Erasmus.—C.R.M.

822. J.-F. ZORN, "Exégèse, herméneutique et actualisation: étapes successives ou interaction dynamique? La notion d'exégèse homilétique," *ÉtudThéolRel* 75 (4, '00) 549-563.

The three-step method of sermon preparation—exegesis, interpretation, and application—tends to neglect the preacher who reads the Bible and the audience that listens to the sermon. When these two factors are taken into consideration, the three steps become interactive operations that are capable of reestablishing a living relationship between the biblical passage and the message of the preacher.—D.J.H.

Interpretation, § 45-864.

Textual Criticism

823. C.-B. AMPHOUX, "Le texte évangélique de Césarée et le type de texte 'Césaréen' des Évangiles," *FilolNT* 12 (23-24, '99) 3-16.

With reference to the text of the Gospels, the article seeks to explicate the phenomenon of the association of two types of text with Caesarea: the "Caesarean" text consisting of a number of variants (some of which were known by Origen) attested by a group of medieval Greek manuscripts and some ancient versions, and Codex Sinaiticus (even though its text is Alexandrian). It treats the "Caesarean" text type of the Gospels (hypothesis of a Caesarean origin, hypothesis of an Antiochian origin), a Caesarean edition ca. A.D. 340 (the evidence of Vaticanus and Sinaiticus), and landmarks for the text of the Gospels read at Caesarea (a proto-Antiochian edition ca. 200, the Eusebian edition of Caesarea ca. 330, and a new edition at Caesarea ca. 400). The text type "Caesarean" is not to be confused with the text read at

Caesarea. With the exception of the family f^1, which may have a Caesarean origin, the rest of the "Caesarean" text type is of Antiochian origin.—C.R.M.

824. W. W. COMBS, "The Preservation of Scripture," *Detroit Baptist Seminary Journal* [Detroit, MI] 5 ('00) 3-44.

In discussions about the preservation of Scripture by those in the King James/Textus Receptus camp, one is often presented with a long list of Scripture texts that purport to support this doctrine. However, while those in the KJV/TR camp raise the providential preservation of Scripture to the level of inspiration, the Scriptures have little to say about their own preservation. The indisputable evidence from manuscripts, printed texts, and versions proves that the autographic text has not been preserved in any single one of them but in their totality. Only by careful examination of the preserved documents can the most accurate form of the Scriptures be identified.—D.J.H.

825. E. G. MATHEWS, "The Latin Versions of the Bible," *BibToday* 39 (1, '01) 39-42.

The article provides basic information about the Old Latin (Vetus Latina) versions of the Bible, the Vulgate, and the Neo-Vulgate. It observes that it was not until the ninth century that Jerome's translations began to form the center of a standard Latin Bible known as the Vulgate.—D.J.H.

826. E. G. MATHEWS, "The Syriac Versions of the Bible," *BibToday* 38 (6, '00) 374-377.

The article discusses the Old Syriac translation, the Peshitta (the simple translation), revisions of the Syriac Bible, the Palestinian Syriac translation, and the Diatessaron. The Syriac versions of the Bible are important for their antiquity and because the literal nature of some of the translations allows scholars to reconstruct otherwise lost Greek or Hebrew versions.—C.R.M.

827. J. P. MONFERRER SALA, "Dos antiguas versiones neotestamentarias árabes surpalestinenses: *Sin. ar. 72, Vat. ar. 13* y sus posibles *Vorlagen* respectivas greco-alejandrina y siríaca de la Pešīṭtā," *CiudDios* 213 (2, '00) 363-387.

The article first discusses the origin of the Arabic versions of the NT, their different textual traditions and *Vorlagen,* and the earliest manuscripts. Then with reference to the phrase ταλιθα κουμ in Mk 5:41, it considers the variant readings in the Greek textual tradition, and investigates how Mk 5:41 is treated in the Arabic MSS Sinai Arabic Codex 72/65 and Vatican Arabic 13 (from Mar Saba) and in pertinent Greek and Syriac texts.—D.J.H.

828. T. NICKLAS, "Eine Skizze zu Codex Coridethi (Θ 038)," *NovTest* 42 (4, '00) 316-327.

Apart from some missing sections of Matthew's Gospel, Codex Coridethianus (Θ 038) contains the complete text of the four Gospels. After a description of the codex and a discussion of its date (9th century?), the article places it in the context of the history of the NT text with reference to three passages (Mt 27:16-18; Mk 8:11-21; Jn 1:18-28) and to the question of its christological tendencies.—D.J.H.

829. R. L. OMANSON, "A Critical Appraisal of the Apparatus Criticus," *BibTrans* 49 (3, '98) 301-323.

Many of the textual variants cited in the 4th edition of the UBS *Greek New Testament* are irrelevant for either formal-correspondence or functional-equivalence translations, and so they should be removed in any future edition of the UBS text. The body of the article discusses examples of such irrelevant readings in various NT books.—D.J.H.

830. D. PARKER, "Manuscripts of the Gospels in the Electronic Age," *RestorQuart* 42 (4, '00) 221-231.

This consideration of the significance of textual criticism for preaching first discusses seven kinds of editions of the NT text, using the example of Jesus' words on marriage and divorce (Mt 5:32; 19:9; Mk 10:12; Lk 16:18). Next it suggests in light of the range of variations in the manuscripts that the written text was and should be viewed as a companion to the oral tradition, a multiplicity of *aides memoires* to the living Christian community. Finally it reflects on the implications of the abandonment of a single authoritative text for preaching insofar as the character of what one is doing must be seen as an engagement with the tradition.—C.R.M.

831. M. PATELLA, "Lectionaries," *BibToday* 38 (6, '00) 363-367.

The article discusses the categories of ancient lectionaries, their witness to the later development of the NT text, and their use in evaluating the variant readings of a particular biblical text.—C.R.M.

832. T. C. SKEAT, "The Last Chapter in the History of the Codex Sinaiticus," *NovTest* 42 (4, '00) 313-315.

Among the great mass of manuscript fragments found in 1975 in a recess in the wall of the Monastery of St. Catherine on Mount Sinai were twelve complete leaves of Codex Sinaiticus, together with some fragments. Either the monks missed these during their search in the 1840s in response to C. Tischendorf's advice, or having found them, they decided not to include them in the binding because they were only stray fragments providing no continuous text.—D.J.H.

Textual Criticism, §§ 45-836, 945, 953, 959, 1034, 1037, 1061, 1069, 1159–1161, 1170, 1187r, 1193.

Biblical Linguistics and Philology

833. E. CALDERÓN DORDA, "Estudio sobre el léxico musical neotestamentario," *FilolNT* 12 (23-24, '99) 17-24.

The article first surveys the major NT Greek terms for singing: ὕμνος, ψαλμός, and ᾠδή (and their verbs). Then it discusses the NT words for dance (ὀρχεῖσθαι) and for musical instruments (κιθάρα, αὐλός, σάλπιγξ, κύμβαλον).—D.J.H.

834. M. GÖRG, "Woher kommt der 'Proselyt'?" *BibNotiz* 103 ('00) 9-10.

Since the Hebrew term *gēr* seems to depend on the Egyptian lexeme *qrj* ("associate oneself with someone"), it is likely that the Septuagint's rendering of *gēr* by προσήλυτος reflects local Egyptian cultic terminology.—D.J.H.

835. A. López Pego, "Evolución del significado de *thelēma*, 'voluntad', del Antiguo al Nuevo Testamento," *EstBíb* 58 (3, '00) 309-346.

The difficulty of translating the Hebrew terms *ḥpṣ* and *rṣh/rṣwn* into Greek favored the introduction of the word θέλημα in the Septuagint as a technical term that had scarcely been used before. Its meaning of "will" exercised a decisive influence on the vocabulary and some aspects of the religious conceptions of the NT.—D.J.H.

836. A.-G. Martin, "La traduction de Κύριος en Syriaque," *FilolNT* 12 (23-24, '99) 25-54.

As a general rule the Syriac translations of κύριος make a distinction between the God of the OT (*morio*) and Jesus Christ (*moran*). But there are exceptions. And in some cases κύριος is rendered as "God" or "Jesus." An appendix on pp. 36-54 lists the Syriac translations for each NT verse in which κύριος occurs.—D.J.H.

837. A. Piñero, "New Testament Philology Bulletin Nos. 23-24," *FilolNT* 12 (23-24, '99) 175-217

This bulletin [see § 44-812] provides bibliographic information and (in most cases) summaries for 222 books and articles related to NT philology.—D.J.H.

Biblical Translation

838. C. D. Gross, "Circumcision in the New Testament: Translating without Embarrassment," *BibTrans* 50 (4, '99) 422-427.

Most NT references to circumcision are metaphorical. The article provides some model translations of how the term can be rendered in a way that will not cause embarrassment or offense while allowing the real meaning to come through more clearly.—C.R.M.

839. W. G. Kendrick, "The Treatment of Gender Issues in the Good News Study Bible," *BibTrans* 50 (2, '99) 201-207.

The notes on OT and NT books in the *Good News Study Bible* help readers to recognize gender issues that arise in various parts of the Bible and to understand better the cultural setting in which these texts were produced.—D.J.H.

840. E. Koffi, "There is More to 'And' than Just Conjoining Words," *BibTrans* 49 (3, '98) 332-343.

A literal translation of the coordinator "and" from the original Hebrew and Greek biblical texts is not always good. Sometimes a comitative construction is to be preferred, especially when the failure of resolution rules seems to be motivated by pragmatic requirements. Furthermore, the literal translation of Greek number resolution rules into English and French can lead to a misunderstanding of what the original writer had intended. Finally care should be taken not to translate all instances of "and" as cases of paratactic coordination. There are quite a number of sentences in the Bible where "and" signals a subordinate clause in the deep structure.—D.J.H.

841. J. Konings, "Bíblia da CNBB ou Tradução da Bíblia da CNBB," *RevistEclBras* 60 (238, '00) 369-376.

The article describes the project for producing a new translation of the Bible commissioned in 1996 by the Catholic bishops in Brazil for use in liturgy, catechesis, and ministerial formation. It explains the project's origin, scope, organization, editorial principles, and publication plans.—D.J.H.

842. J. A. NAUDÉ, "Translation studies and Bible translation," *Acta Theologica* [Bloemfontein] 20 (1, '00) 1-27.

The article reviews recent developments in the discipline of studying the activity of translation and indicates its implications for Bible translation. It treats the name "translation studies," its framework as a discipline (with particular attention to the perspective of J. Holmes), models of translation (linguistic-oriented, process-oriented, descriptive reception-oriented, functionalist), and implications for Bible translation (a descriptive instead of a normative analysis of Bible translations, utilizing translation strategies instead of striving toward equivalence, Bible translation as transfer of culture).—C.R.M.

843. I. NOWELL, "The Making of Translations: A Dilemma," *Worship* 75 (1, '01) 58-68.

The Septuagint and the Vulgate can give translators today insights into bridging the gap between the original and the target audiences. Bible translation should be guided by five principles: The Bible is the living word of God; translation should be done in the contexts of faith and of the believing community; it needs the gifts of many people; the purpose of a translation must be kept in mind; and any translation must respect the power of language.—D.J.H.

844. Y. OFULUE, "Translating Exclamations," *BibTrans* 49 (2, '98) 201-207.

While exclamation marks are not found in the Greek NT, it is possible to identify exclamatory expressions by attending to verbs, imperatives, emotional words, comparative terms and expressions, attention getters, and curses, blessings, and oaths. In general, marking statements as exclamatory by using exclamation marks has been quite arbitrary in the various English versions.—D.J.H.

845. J. J. PILCH, "Improving Bible Translations: The Example of Sickness and Healing," *BibTheolBull* 30 (4, '00) 129-134.

The article reviews the challenges of translating the Hebrew and Greek words in the Bible that are related to health, sickness, healing, etc. and proposes alternatives suggested by the crosscultural discipline of medical anthropology. In particular, it suggests adopting the terms "sickness, illness, heal, and healer" from medical anthropology and avoiding the terms "cure" and "physician."—D.J.H.

846. T. SCHNEIDER, "Containers and Contents: A Case of Functional Equivalence," *BibTrans* 49 (2, '98) 215-225.

It is often more natural and even preferable to render ancient measures for liquids or solids in terms of their culture-bound traditional containers (utensils, receptacles) rather than in terms of their content expressed in metric units.—D.J.H.

847. R. D. WITHERUP, "ICEL and Liturgical Translations. Seven basic principles for biblical and liturgical translation," *America* 183 (10, '00) 17-21.

In the context of recent translation controversies in Roman Catholic circles, the article addresses linguistic problems in the translation of biblical texts (with particular attention to the Psalms), and states and explains seven fundamental principles of biblical and liturgical translations.—D.J.H.

Computer-Assisted Research

848. R. J. DECKER, "Communicating the Text in the Postmodern Ethos of Cyberspace: Cautions Regarding the Technology and the Text," *Detroit Baptist Seminary Journal* [Detroit, MI] 5 ('00) 45-70.

The article presents critical reflections on cyberspace in relation to postmodernity, the book, television, hypertext, and the church, respectively. It notes that cyberspace stands in sharp contrast to the book, contends that in education and public worship textual content must have the primacy, and concludes that God has a book and not a website.—D.J.H.

849. C. DOHMEN, "Mene Tekel? Wenn das Wort Gottes auf dem Bildschirm erscheint," *BibLiturg* 73 (4, '00) 214-219.

The biblical software that is available today includes textual resources (Hebrew and Greek originals, as well as different translations), scholarly tools (lexica, commentaries, concordances, linguistic analyses), and multimedia supplements (pictures, maps, videos). The article describes some programs that may be especially helpful in translating and interpreting biblical texts.—D.J.H.

850. M. DUBIS, "Staying Current with Secondary Literature in Theological and Religious Studies: UnCover as an Electronic Research Assistant," *Journal of Religious & Theological Information* [Binghamton, NY] 3 (2, '00) 3-7.

The article describes the features, coverage, and costs of UnCover, an electronic alerting and document delivery system (see http://uncweb.carl.org/). While the periodicals in the Uncover database lean heavily toward the sciences and social sciences (only nine percent of journals relate to the humanities), it does contain information from over two hundred publications in religion (and has recently added search capabilities for books) and provides an easy way to stay current on recent literature.—C.R.M.

851. T. HIEKE, "153 grosse Fische und mehr . . . Die Bibel im Netz der Netze," *BibLiturg* 73 (4, '00) 220-232.

The computer and the Internet offer new opportunities for biblical research. Offline the computer serves as a word processor and desktop-publishing resource, a repository for databases (e.g. a concordance), platform for research software, and mail system. Online the computer has access to library catalogues, newspapers and journals, e-mail, newsgroups, and other sources overflowing with texts and information. A two-page list of Internet addresses of relevant sites is included on pp. 231-232.—C.R.M.

852. E. LUBETSKI, "Online Resources for Biblical Studies: A Sampling," *CurrResBibStud* 8 ('00) 134-145.

The article presents a small sampling of biblical sites on the Internet in the following categories: electronic texts (biblical texts, Geniza), commentary, reference tools, library catalogs, indexes, bibliographies, electronic journals, reviews, syllabi, directories, listservs, and gate-ways. It also treats Bible CD-ROMs. The URLs of all the sites mentioned are gathered at the end.—C.R.M.

853. I. SWART, "Promoting development in the 'Network Society': Perspectives for socially minded, computer skilled scholars and readers of the Bible," *Scriptura* 74 ('00) 299-313.

The article suggests that without addressing the question of development, computerized biblical scholarship could be accused of being apathetic toward the socioeconomic inequalities and disempowerment brought about and sustained by the dynamics of the new information society. It offers six challenges to guide socially minded, computer skilled scholars and readers of the Bible in their endeavor to promote development in the "network society."—C.R.M.

Scholars

854. ANON., "Roger Le Déaut, C.S.Sp. (1923-2000)," *Biblica* 81 (4, '00) 594-595.

Written in the name of the editorial committee of *Biblica,* this memorial note describes Professor Le Déaut's academic formation, teaching activities, and scholarly research. It describes him as a pioneer in targumic studies, an honest investigator of relations between the Bible and the literature surrounding it, and an amiable and sensitive colleague.—D.J.H.

855. A. ANTONOPOULOS, "Biographical Sketch of Professor Demetrios Trakatellis, Archbishop of America," *GkOrthTheolRev* 44 (1-4, '99) 11-17.

The article describes the academic and ecclesiastical career of Archbishop Demetrios (1928-) prior to his "enthronement" as Greek Orthodox archbishop of America in 1999. Also included is a list of his books and articles. [The same fascicle contains a photograph of him (p. 4) and the text of his "enthronement speech" (pp. 5-10).]—D.J.H.

856. M. AUGUSTINE, "Rev. Fr. L. Legrand As I Know Him," *IndTheolStud* 37 (2, '00) 103-106.

The Catholic archbishop of Pondicherry-Cuddalore presents a personal appreciation of Professor Legrand as one who has known him for forty-five years as a student, fellow professor, rector, and bishop. [A photograph of Legrand is included at the front of the fascicle.]—D.J.H.

857. A. BORRELL, "Esegesi catalana recente del Nuovo Testamento," *AnnalStorEseg* 17 (1, '00) 223-238.

After noting Catalan translations of the Bible from the 13th century to the present, the article discusses publishing projects and scholarly groups in which Catalan biblical scholars are active. Then it surveys exegetical contributions made by these scholars under six headings: Synoptic Gospels, John, Acts, Paul, textual criticism, and other themes.—D.J.H.

858. B. DUPUY, "David Daube (1908-1999)," *Istina* 45 (3, '00) 266-268.

This memorial note describes Daube's life and academic career, with particular attention to his contributions to NT exegesis in *The New Testament and Rabbinic Judaism* (1956) and *He That Cometh* (1966) and to his *Festschrift* entitled *Donum gentilicium David Daube* (1978).—D.J.H.

859. J. A. FITZMYER, "Raymond E. Brown, S.S.: Renowned Scripture Scholar and Faithful Son of the Church," *Patrician Magazine* [Menlo Park, CA] Winter ('00) 6-11.

This article [see § 44-84] reflects on Brown's scholarly contributions to biblical studies, his priestly contributions to the life of the church and to ecumenism, and the unjust criticisms and persecutions that he endured.—D.J.H.

860. S. GIBSON, "Conrad Schick (1822-1901), the Palestine Exploration Fund and an 'Archaic Hebrew' Inscription from Jerusalem," *PalExplQuart* 132 (2, '00) 113-122.

The article first deals with the history of Schick's links with the Palestine Exploration Fund during his residence in Jerusalem between 1846 and 1901. Then it discusses the hitherto unknown story of an "archaic Hebrew" inscription that Schick investigated in 1897, which sheds further light on the thriving business of archaeological forgeries in Jerusalem during the second half of the 19th century. It concludes with comments on Schick as a prolific writer.—D.J.H.

861. M. HENRY, "Franz Overbeck: An Introduction," *IrTheolQuart* 65 (4, '00) 307-318.

For Overbeck (1837-1905), who taught NT and early church history at Basel from 1870 to 1897, the battle between Christianity and culture had long been decided in culture's favor, but public acknowledgment of Christianity's end was still being resisted. While he did not withhold his admiration for the genuine otherworldliness of early Christianity, he considered Christianity's ascetical demands to be ultimately excessive and inhuman, and held that "embryonic" or primitive Christianity is impossible in the real world.—D.J.H.

862. C. R. PHILLIPS, "Walter Burkert *In Partibus Romanorum*," *Religion* 30 (3, '00) 245-258.

Burkert's use of evidence from Roman religion in *Homo Necans* (1972) and *Creation of the Sacred* (1996) is at best impressionistic and incomplete; important evidence is too often missing, and too often a Hellenist's orientation apparently compromises what does appear. More detailed attention to Roman materials could sometimes improve and sometimes undercut his interpretations. [The same fascicle contains articles on theoretical aspects of Burkert's work by L. J. Alderink (pp. 211-227), G. Benavides (pp. 229-244), R. A. Segal (pp. 259-271), and S. M. Wasserstrom (pp. 273-281), as well as a response by Burkert (pp. 283-285) and a bibliography of his publications (pp. 287-292).]—D.J.H.

863. J.-M. PRIEUR, "André Benoît," *RevHistPhilRel* 80 (3, '00) 335-337.

The article describes the life (1919-99) and academic career of Professor Benoit on the Protestant theological faculty at Strasbourg, with particular attention to his advocacy of patristic study among Protestants and his work on the seven-volume *Biblia Patristica*.—D.J.H.

864. G. SALE, "Harnack, Loisy e il dibattito sul metodo storico-critico," *CivCatt* 152 (3613, '01) 36-49.

In his polemical response to A. von Harnack's *Das Wesen des Christentums* (1900), A. Loisy in *L'Évangile et l'Église* (1902) nevertheless defended the necessity of applying the historical-critical method in the interpretation of Scripture. After explaining Harnack's work and Loisy's approach, the article examines how various early 20th-century writers in *La*

Civiltà Cattolica responded to both authors and tried to develop a sound historical-critical method for study of the "sacred page."—D.J.H.

865. C. TRUEMAN AND I. H. MARSHALL, "Interview with Professor Howard Marshall," *Themelios* 26 (1, '00) 48-53.

Marshall responds to Trueman's questions regarding his Christian upbringing, evangelical scholarship, the integration of faith and learning, changes in biblical studies over the last fifty years, and so on.—C.R.M.

866. H. C. VAN ZYL, "Die stand van Nuwe-Testamentiese navorsing in Suid-Afrika. Enkele tendense in die jare 1993-1999" [The State of New Testament Research in South Africa. Some Tendencies in the Years 1993-1999], *Acta Theologica* [Bloemfontein] Supplement 1 ('00) 169-236.

The article reviews research done by South African scholars in the NT field from 1993 to 1999 in the following areas: historical studies, historical Jesus research, systematic and pragmatic research, narratology, textual criticism, methodological reflection, linguistics and translation, Synoptic Gospels and Acts, Johannine studies, Pauline studies, general epistles, and Revelation. It concludes with some evaluative comments, with particular attention to the trends that have emerged. A comprehensive bibliography is provided on pp. 208-236.—D.J.H.

867r. R. VON BENDEMANN, *Heinrich Schlier. Eine kritische Analyse seiner Interpretation paulinischer Theologie* [*NTA* 40, p. 362].

H. HÜBNER, "Der katholische und der evangelische Heinrich Schlier. Zu Reinhard von Bendemenns Schlier-Monographie," *KerDog* 46 (4, '00) 265-301.—Von Bendemann's monograph on Schlier's interpretation of Paul's theology is the best publication on the topic. But von Bendemann's contention that the "Catholic" nature of M. Heidegger's philosophy influenced Schlier's conversion is dubious. Moreover, Schlier's theological reasons for his conversion to Catholicism—justification and ecclesiology in Ephesians—are not convincing from a Lutheran perspective. The main difference between Schlier and Lutheran theology may be Schlier's view of the essence of faith.—D.J.H.

868. R. WILLIAMS, "Profile: Frances Young," *EpworthRev* 28 (1, '01) 10-20.

The sense of a difficult communication as the fruit of the events of redemption ties in with a good deal of what Young has written about the theological language of early Christianity. One of the most intriguing features of her work is the sense in which she is and is not a "feminist" writer. For her there are no academic utopias any more than there are ecclesial ones or human utopias overall. A photograph of Young and a list of her major publications are included.—D.J.H.

Bulletins

869. D. CERBELLAUD, "Bulletin d'études juives et judéo-chrétiennes: Jésus sur son horizon juif," *RevSciPhilRel* 84 (3, '00) 545-563.

Descriptions and evaluations of twelve recently published books, all but two in French, that explore the Jewishness of Jesus, Paul, James, and early Christianity.—D.J.H.

870. J. M. Court, "Recent Continental New Testament Literature," *ExpTimes* 112 (4, '01) 127-131.

Descriptions and evaluations of fourteen recently published books, all but one in German, on various aspects of the NT field and related topics.—D.J.H.

871. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 38 (6, '00) 393-398.

Descriptions and evaluations of twenty-two recently published books, all in English, on the NT and related matters.—D.J.H.

872. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 39 (1, '01) 56-61.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

873. J. Verheyden, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 76 (2-3, '00) 253*-331*.

Bibliographic information for 1709 books and articles [see § 44-846] appears under these general headings: introduction (nos. 5331-5622), NT theology (5623-5759), NT books (5760-6959), and early Christian writings (6960-7039). [The same fascicle contains as part of J. Lust's bibliography of OT studies sections on Scripture in general (pp. 151*-164*) and on Judaism (pp. 228*-253*).]—D.J.H.

874. H. Wansbrough, "New Testament chronicle," *Priests & People* 15 (1, '01) 36-41. [See § 44-847.]

Descriptions and evaluations of nine recently published books, all in English, on Jesus, John's Gospel, and Paul.—D.J.H.

GOSPELS—ACTS

Gospels (General)

875. P.-M. Beaude, "La fiction nécessaire: mémoire et récit," *LumVie* 49 (248, '00) 29-37.

Taking 1 Cor 15:3-5 as its starting point, the article considers the roles of memory and mimesis in the Gospels, intertextuality, the figurative richness of the narratives, midrash and mimesis, midrash and fiction, and the relation between the narrative and the reader.—D.J.H.

876. A. Cane, "Contested Meanings of the Name 'Judas Iscariot,'" *ExpTimes* 112 (2, '00) 44-45.

The article presents a critical review of various proposals regarding the name "Iscariot": "red dyer," "man of Kerioth," a family name, "false one," "ruddy," and "dagger man."—D.J.H.

877. J. D. M. Derrett, "The Bible and the Buddhists," *BibOr* 42 (2-3, '00) 5-131.

The monograph provided in this fascicle considers the question of the relation between surviving Buddhist texts and their close analogs in the Gospels and how that relation may have come into existence. After an introductory chapter and a brief illustration of the technique employed, it considers the NT and Buddhist parallels: cases where the NT may have gained from Buddhist models, cases where Buddhists seem to have adopted NT material, cases where the literatures may have gained reciprocally, and cases where it is impossible to claim that either influenced the other. Finally it comments on the modalities of contact and reflects on the findings. Two appendixes, a bibliography, and an index are included.—C.R.M.

878. M. EBNER, "Bilder von Maria Magdalena im Neuen Testament. Unterschiedliche Weichenstellungen," *BibKirch* 55 (4, '00) 170-177.

In contrast to the stereotypical notion of Mary Magdalene as the penitent prostitute, the tradition incorporated in the Gospels indicates a completely independent image of her, which permits us to make inferences concerning the place of women in the communities in which the respective Gospels were read. [The same fascicle, which is devoted to Mary Magdalene, contains articles by R. Burrichter (pp. 178-186) on her place in art; J. Hartenstein (pp. 188-191) on her role in the apocryphal Gospels; A. Jensen (pp. 192-194) on her place in early church and eastern church traditions; I. Maisch (pp. 195-199) on whether she offers a model for today; J. Dirnbeck (pp. 200-204) on her portrayal in recent literature and in film; S. Burster, P. Heilig, and S. Ruschmann (pp. 205-207) on Mary Magdalene and modern spiritual pilgrimage; R. Wenning (pp. 208-211) on Magdala; and F. W. Niehl (pp. 212-216) on didactic approaches to Mary Magdalene. Summaries and evaluations of recent books (pp. 218-222) treating Mary Magdalene are also included.]—C.R.M.

879. K. P. FISCHER, "'Er heilte ihre Kranken' (Mt 14,14). Heilung und Heil – eine verlorene Einheit?" *Orientierung* 64 (23-24, '00) 251-257.

After reflecting on Jesus the healer and on modern discomfort regarding the healings worked by Jesus, the article considers the various dimensions of healing, trust in the divine physician, the motif of the healing angel, the relation of mortal illness to judgment and salvation, and affliction by God and healing through God's power.—D.J.H.

880. G. H. GILBERT, "The Messiah's Earthly Work. Part One," *JournRadRef* 9 (3, '00) 41-49.

According to the Synoptic Gospels, Jesus' messianic purpose was to establish the kingdom of heaven, the realization among humans of that ideal relationship to God of which he was conscious in his own soul. And Jesus began to realize this messianic ideal by teaching. While the Fourth Gospel expresses these matters differently, the differences are formal rather than essential. [The essay was originally published in *The Revelation of Jesus* (1899).]—D.J.H.

881. J. GUILLET, "Le fils de l'homme. Titre eschatologique ou mission prophétique?" *RechSciRel* 88 (4, '00) 615-638.

After reviewing scholarship on the "Son of Man" title, the article discusses Jesus and the Son of Man, and examines the various categories of "Son of Man" sayings in the Synoptic Gospels: the Son of Man exposed to human sight, the coming of the Son of Man, the judgment of the Son of Man, and the passion of the Son of Man. Then it examines the "Son of Man" sayings in John's Gospel, and concludes with reflections on the eschatological and prophetic dimensions of the figure.—D.J.H.

882. D. McBride, "Reflections on Discipleship," *ScriptBull* 30 (2, '00) 30-38.

After comparing accounts of the call of the first disciples (Mk 1:16-20; Lk 5:1-11; Jn 1:35-51), the article reflects on various aspects of following Jesus according to the Gospels: attraction, desire, distance, envy, the origin of power, and discipleship or slavery.—D.J.H.

883. J. E. Taylor, "*Ho Huios tou anthrōpou,* 'the Son of Man': Some Remarks on an Androcentric Convention of Translation," *BibTrans* 48 (1, '97) 101-109.

The "Son of Man" is so entrenched as a convention that it has survived critical reevaluations of language in translations of the NT that would otherwise seek to avoid such exclusive terms. The article observes that whatever translation is used for ὁ υἱὸς τοῦ ἀνθρώπου, the retention of the implicit Greek and underlying Aramaic references to both a child of humankind (and the first human being) and the "one like a member of the human race" (Dan 7:13) seems necessary. [In the same issue P. Ellingworth responds (pp. 109-113) that the core problem remains unsolved.]—C.R.M.

884r. J. van Bruggen, *Christ on Earth. The Gospel Narratives as History* [*NTA* 43, p. 394].

D. B. Deppe, "The Use and Abuse of Harmonization in Gospel Studies: A Review Essay," *CalvTheolJourn* 35 (2, '00) 315-322.—Instead of producing a theology of each Gospel, van Bruggen follows the tradition of Augustine and Calvin in attempting a harmonization of the Gospels. But as a general rule, harmonization should not be employed in exegesis itself but only later as a theologian constructs a biblical theology. Only when one practices redaction and literary criticism first will the unique emphases of the individual Gospel writers be preserved. We should never attempt like Tatian and his Diatessaron to make one Gospel out of four.—D.J.H.

885. A. Vicent Cernuda, "Pecado, conversión y gratitud de María de Betania," *EstBíb* 58 (3, '00) 365-397.

In order not to defame Mary of Bethany, Luke made her the anonymous penitent of the first anointing in Lk 7:36-50. Mary's many sins consisted above all in the scandal caused by the expensive perfume that she used and received at the house of Annas. The second anointing (see Mk 14:3-9 parr.) was an act of gratitude for the raising of Lazarus from the dead. "Magdalene" ("tower") was a popular nickname for Mary of Bethany, owing to her tall and slim figure.—D.J.H.

Gospels General, §§ 45-752, 823, 828, 830, 911.

Jesus

886. K. Aukrust, "Christopher Bruuns nasjonale Jesus" [Christopher Bruun's National Jesus], *NorskTeolTids* 101 (3, '00) 193-203.

In trying to integrate Christianity, the Old Norse heritage, and modern political nationalism, Bruun (1839-1920) sought to understand the historical Jesus as a national figure and to combine individualism and collectivism in his interpretation of the man from Nazareth. [In the same issue (pp. 204-206) D. Thorkildsen notes that whereas N. F. S. Grundtvig used feminine metaphors in describing a link between the Norwegian nation and Christianity, Bruun attributed this function to the masculine.]—D.J.H.

887. M. Ball, "The Anointed One," *ExpTimes* 112 (4, '01) 125-126.

The article reflects on various explanations for when Jesus was anointed (see Mk 1:9-11; 14:1-9), and suggests that the quotation from Zech 9:9-10 provided an important "prooftext" for the early Christians.—D.J.H.

888. C. C. Black, "Kindred Books on Jesus," *TheolToday* 57 (4, '01) 533-539.

The article summarizes and evaluates three recent books on Jesus with different aims: C. Allen's *The Human Christ* [*NTA* 42, p. 577]—the quest for Jesus as cultural history; G. Theissen and A. Merz's *The Historical Jesus* [*NTA* 43, p. 174]—an encyclopedic examination of who Jesus was; and L. T. Johnson's *Living Jesus* [*NTA* 43, p. 387]—a meditative confession of who Christ is. Collectively they invite us to consider a signal theological venture at the century's turn. The authors concur on Jesus' inescapable Jewishness. A critical item remaining on the third quest's agenda is to develop the implications of that manner of Jew Jesus was.—C.R.M.

889. J. H. Charlesworth, "The Historical Jesus and Exegetical Theology," *Princeton SemBull* 22 (1, '01) 45-63.

Behind the apparent chaos in contemporary Jesus research is an unparalleled consensus on methodology and some major aspects of Jesus' life and thought. With particular attention to recent research, the article focuses on what can be known about Jesus' actions and teaching. Finally it reflects on the necessity of Jesus research.—C.R.M.

890. P. F. Craffert, "Jesus and the shamanic complex: First steps in utilising a social type model," *Neotestamentica* 33 (2, '99) 321-342.

When the shamanic complex is taken as a matrix, it is surprising how many features in the Jesus traditions point toward his involvement in such a complex and toward the possible fit between Jesus as a historical figure and the role of the shaman as a religious specialist in many cultures. These features include Jesus' ascents to heaven, his baptism, transfiguration, spirit possession, prayers and meditation, and other functions (healing, controlling spirits, mediation).—D.J.H.

891. N. Denzey, "New Testament Scholarship and the 'Jesus Seminar,'" *Teaching Theology & Religion* [Oxford—Malden, MA] 4 (1, '01) 23-26.

The article describes a classroom exercise based on the voting technique of the Jesus Seminar in which students with colored beads vote on the authenticity of the beatitudes in Mt 5:3-12. The point of the exercise is to help students to understand better the methods and criteria that some biblical scholars use.—D.J.H.

892. C. Duquoc, "L'intérêt théologique de la quête du Jésus historique," *RechSciRel* 88 (4, '00) 491-511.

While interest in the historical Jesus is not shared equally by all theologians, it is possible for exegetes and theologians to develop a fruitful collaboration regarding the figure of Jesus. After discussing the issues raised by historical-critical exegesis, the article treats the excesses of rationalism, the differences between Catholics and Protestants, the importance of the works of A. Schweitzer and R. Bultmann, and the way toward fruitful collaboration.—D.J.H.

893. H.-J. GAGEY, "'Il est ressuscité, il n'est pas ici,'" *RechSciRel* 88 (4, '00) 523-545.

To get beyond the problem of "double truth" which tends to evade the question of truth regarding the NT testimony to Jesus, it is necessary for theologians to reevaluate their positions about history as a discipline and to take up the exegetical problem of the historical Jesus not as a question of method but as a question of the decision to which the whole NT calls—the identity of Jesus. Is Jesus a figure who has forever disappeared and whom the historian tries to exhume? Or is he the one about whom the angel said, "He is risen; he is not here"?—D.J.H.

894. S. J. GATHERCOLE, "The Critical and Dogmatic Agenda of Albert Schweitzer's *The Quest of the Historical Jesus*," *TynBull* 51 (2, '00) 261-283.

The essay investigates the construction of the history of scholarship in Schweitzer's *The Quest of the Historical Jesus* and especially its focus on the four key figures of H. S. Reimarus, D. F. Strauss, J. Weiss, and Schweitzer himself. By looking at how each of these four figures treats the historical-critical issue of Jesus' eschatology and the dogmatic issue of what that meant for the 19th century, it sheds light on the relation between the critical agenda and the dogmatic agenda that is at work in Schweitzer's narrative. It concludes that a chief intention of Schweitzer's work was to dismantle futuristic eschatology.—C.R.M.

895. P. A. GEYSER, "Hermeneutiese uitgangspunte in historiese-Jesus navorsing, Deel 1: Sosiaal-wetenskaplike vooronderstellings (Hermeneutical premises in historical Jesus research, Part 1: social-scientific presuppositions)," *HervTeolStud* 56 (2-3, '00) 527-548.

The article reflects on social-scientific theories, models, and methods in historical Jesus research with attention to five epistemological aspects: the social conditioning of the epistemological process (the perspectival nature of all knowledge), the situational discourse of the interpreter and the object of investigation, the process of knowing where theories and models are discussed (distinctions between paradigms, theories, models, and methods), heuristic approaches (deduction, induction, abduction), and the world of the Bible as a preindustrial and advanced agrarian society.—C.R.M.

896. M. GRONCHI, "La singolare universalità dell'esperienza religiosa di Gesù (1)," *EuntDoc* 53 (2, '00) 137-151.

After general comments about the uniqueness and universality of Jesus' religious experience, this installment examines his religious experience in the context of Hebrew religion with reference to religion in everyday life, John the Baptist, the Scriptures and the cult, and praying to God as *Abba*.—D.J.H.

897. S. GUIJARRO OPORTO, "Dios Padre en la actuación de Jesús," *Estudios Trinitarios* [Salamanca] 34 (1, '00) 33-69.

After surveying how Jesus refers to God as Father in his sayings, the article considers the comportment that was considered as appropriate for a son in 1st-century Palestinian society with reference to family structures and the obligations incumbent upon fathers and sons toward one another. Then it reflects on the filial behavior of Jesus with regard to his baptism and temptations, his meals with sinners and his exorcisms, and his passion and death.—D.J.H.

898. S. HJELDE, "Jesus fra Nasaret — en mann for alle tider? Om Albert Schweitzer som Jesus-forsker og Jesus-disippel" [Jesus of Nazareth — a man for all times? On Albert Schweitzer as Jesus-scholar and Jesus-disciple], *NorskTeolTids* 101 (3, '00) 207-216.

Schweitzer criticized Protestant theology for presenting a Jesus who conformed to the prevailing ethical ideals of the 19th century. On the basis of his "consequent eschatology," Schweitzer portrayed Jesus as a stranger, living and acting entirely within the apocalyptic worldview of early Judaism. The question is, however, whether this "eschatological" Jesus reflects Schweitzer's own ideas and thus unintentionally illustrates the difficulty of a detached study in historical Jesus research.—D.J.H.

899. J. K. KIM, "Jesus' Experiences of Change and His Establishment of Identity. An Attempt of Narrative Theology and Basic Model of Value System," *Yonsei Journal of Theology* [Seoul] 5 ('00) 93-105.

With particular attention to the passages about Jesus' visit to the Temple as a boy (Lk 2:41-52), his baptism (Mk 1:9-11), his temptation (Mt 4:1-11), and John the Baptist's testimony (Jn 1:29-34), the article explores how Jesus' experiences of change occurred and what phenomena and results came out of them.—D.J.H.

900. T. KROLL, "Les multiples visages de Jésus dans le cinéma contemporain," *LumVit* 55 (4, '00) 403-416.

Numerous films at the end of the 20th century engage in direct and indirect allusions to the person and activity, influences and representations of Jesus Christ. The article discusses three exemplary cases from popular cinema: *The Green Mile* (1999)—miracle as the beloved child of faith and film; *The Matrix* (1999)—the return of the messiah in cyberspace; and *Amistad* (1997)—the spirit of Jesus which makes freedom possible. The conclusion briefly notes several other examples of the screen's adaptation of the person and message of Jesus. [Five other articles in this fascicle treat aspects of its theme: "revelations in the cinema."] —C.R.M.

901. J. P. MEIER, "Are there historical links between the historical Jesus and the Christian ministry?" *Theology Digest* [St. Louis] 47 (4, '00) 303-315.

Without the historical figure called Jesus, there would have been no historical reality called Christianity and no historical reality called the Christian ministry. However embryonic or incipient they may be, a certain type of structure in Jesus' ministry, a certain type of differentiation of roles, and varying degrees of direct access to Jesus on a regular basis do appear, and these seem to be the doing of Jesus himself. Nevertheless, there is a yawning chasm between the embryonic structures of Jesus' ministry and what will appear in the late 1st-century church.—D.J.H.

902. J. MOINGT, "L'intérêt de la théologie pour le Jésus de l'histoire," *RechSciRel* 88 (4, '00) 579-597.

With respect to discourse about God and openness to revelation and salvation, the theologian is ineluctably interested in the Jesus of history insofar as the identity of the God of the Christians is determined in relation to the historical person of Jesus of Nazareth.—D.J.H.

903. J. MOINGT, "Réponses préalables à quelques interpellations," *RechSciRel* 88 (4, '00) 513-522.

The article discusses questions raised by the articles in the 1999 fascicle of *Recherches de Science Religieuse* that was devoted to exegesis and theology with regard to Jesus the Christ [see §§ 44-857, 863, 874, 882, 884] about the challenge of history, the "effaced" object of historical discourse, and the concern of the theologian for history.—D.J.H.

904. H. MOXNES, "Den historiske Jesus i nasjonalismens tidsalder" [The historical Jesus in the age of nationalism], *NorskTeolTids* 101 (3, '00) 179-192.

After noting that historical Jesus research arose within the context of the rise of nationalism in 19th-century Europe, the article examines the impact of nationalism on the work of F. Schleiermacher and D. F. Strauss. Schleiermacher's 1819 lectures on the historical Jesus (published in 1864) portray Jesus as the teacher of all Palestine and concerned with national unity, in line with the role of teachers in the German national movement. In the much revised 1864 edition of his *Life of Jesus,* Strauss's picture of Jesus' "religious-moral messianism" combined with his positive picture of Roman rule situated the book within an authoritarian use of nationalism, from which the German Reich under a Prussian emperor shortly emerged.—C.R.M.

905. N. PROVENCHER, "Lorsque Jésus priait . . . ," *Parabole* [Montreal] 23 (3, '01) 7-8.

The article discusses Jesus' personal prayer as an expression of his identity, the place of prayer in the ministry of Jesus, and prayer with Jesus.—C.R.M.

906. G. ROCHAIS, "Jésus: entre événement et fiction," *LumVie* 49 (248, '00) 7-18.

After presenting briefly some characteristics of the "third quest" for the historical Jesus, the article seeks to show by underlining the demands and limits of historical research how and why with certain authors the quest for the historical Jesus issues in a fictive and partial Jesus. Then it discusses the nature of the Gospels and indicates why research on the Jesus of history is necessary.—D.J.H.

907r. J. SCHLOSSER, *Jésus de Nazareth* (Paris: Noesis, 1999).

É. COTHENET, "Jésus de Nazareth," *EspVie* 110 (23, '00) 10-12.—Schlosser's presentation of Jesus is distinguished for its critical rigor and erudition. After explaining the author's goal and context, the article discusses the major parts of the book (Jesus' public activity, his identity, and his passion and resurrection) and offers some methodological reflections.—D.J.H.

908. J.-J. TAMAYO, "Los conflictos de Jesús. Bases para una ética del conflicto," *Cuadernos de Teología* [Buenos Aires] 19 ('00) 87-104.

The article explores the significance of Jesus' conflicts with the religious authorities (in defense of personal and communal religious freedom), with the political power (in defense of the people's freedom), with the official religion and orthodox theologians (in defense of life), with the economic powers (in defense of justice), with the patriarchal society (in defense of the dignity and identity of women), and with God (in defense of a trusting and secure interpersonal relationship).—D.J.H.

909. C. URBAN, "Jesustypen im Film: Gibt es den typischen Jesusfilm?" *ZeitNT* 3 (6, '00) 54-63.

The article first considers explicit and implicit Jesus films, and reflects on various issues related to portraying Jesus in films. Then it focuses on metamorphoses of the biblical Jesus Christ in three films: D. Arcand's *Jesus of Montreal* (1989); P. Pasolini's *The Gospel of Matthew* (1964); and M. Scorcese's *The Last Temptation of Christ* (1988).—D.J.H.

910. A. VAN AARDE, "Die relevansie van die historiese Jesus-ondersoek vir kerklike teologie (The relevance of historical Jesus research for the theology of the church)," *HervTeolStud* 56 (2-3, '00) 549-571.

This reflection on the implications of historical Jesus research for the theology of the church focuses on the relation between the pre-Easter Jesus and the post-Easter kerygmatic tradition. It treats the necessity of historical Jesus research, describes a profile of the historical Jesus, and demonstrates the discontinuity and material relation between Jesus' teaching and the theology of the church. It focuses on the kerygma that the death and resurrection of Jesus creates atonement.—C.R.M.

911. A. VAN AARDE, "Understanding Jesus' healings," *Scriptura* 74 ('00) 223-236.

From the perspective of modern society Jesus' healings and exorcisms may be defined as "empowerment healings." They were not miracles in the sense of a supernatural intervention by God in the physical world. Rather, Jesus empowered people who succumbed to stress and enabled them to survive. The article discusses reading through ancient lenses; the structure of Mediterranean society; factors that caused stress within the Mediterranean social structure; factors giving rise to demon possession; and "illness," "disease," "healing," and "cure." It concludes that Jesus' healings may be described as psychotherapeutic in nature.—C.R.M.

912. D. J. C. VAN WYK AND A. VAN AARDE, "Twee versoenbare konstrukte in resente historiese Jesus-navorsing, Deel I: John Dominic Crossan; Deel II: Andries van Aarde (Two compatible constructs in current historical Jesus research, Part I: John Dominic Crossan; Part II: Andries van Aarde)," *HervTeolStud* 56 (2-3, '00) 795-813, 814-835.

The first installment discusses Crossan's perspective on the historical Jesus, with particular attention to his views on Jesus the peasant. The second installment treats van Aarde's views on Jesus' parentage, the resurrection narratives, the relation between Jesus and earliest Christianity, and the canon and dogma. It concludes with a comparison between the two approaches as compatible constructs of the historical Jesus.—D.J.H.

913. R. VIRGOULAY, "Exégèse, théologie et philosophie dans la réflexion christologique," *RechSciRel* 88 (4, '00) 561-578.

In the debate among M. Blondel, A. Loisy, and F. von Hügel from 1903 to 1905, Blondel focused on Christology by raising the question of the knowledge and consciousness of Christ from the perspective of his "panchristianism." The debate was interesting insofar as it was interdisciplinary, making use of exegesis, history, philosophy, and theology. It showed the need and difficulty of developing an epistemology to articulate the different disciplines with respect to their varied methods.—D.J.H.

Jesus, §§ 45-791, 869, 925, 1340.

Passion and Death

914. V. M. BRYANT, "Does the Pollen Prove the Shroud Authentic?" *BibArchRev* 26 (6, '00) 36-44, 75.

After providing background information about the Shroud of Turin, the article examines critically the claims made by A. Danin, A. D. Whanger, U. Baruch, and M. Whanger in *Flora of the Shroud of Turin* (1999) that the pollen evidence can link the shroud to Jerusalem before the 8th century A.D. It contends that, on the basis of the evidence put forward and the scientific methodology employed, current pollen studies cannot be used to authenticate the shroud.—D.J.H.

915. D. INSTONE-BREWER, "Jesus's Last Passover: The Synoptics and John," *ExpTimes* 112 (4, '01) 122-123.

The Synoptics make it clear that Jesus celebrated a Passover meal with his disciples, while John's Gospel says that the Passover was celebrated the following day when Jesus was crucified. The reason for this discrepancy may be illumined by the debate in *m. Zebaḥim* 1:3 which suggests that rabbis at the end of the 1st century A.D. knew that Passover sacrifices were sometimes brought on the 13th of Nisan, and that there was some dispute about when the month began.—D.J.H.

916. E. M. MENN, "No Ordinary Lament: Relecture and the Identity of the Distressed in Psalm 22," *HarvTheolRev* 93 (4, '00) 301-341.

The article explores how after departing from its origins as a liturgical expression of an ordinary individual's suffering and restoration within the context of small group rites, Psalm 22 came to function within its new literary context of the Bible as the personal prayer of exemplary or even salvific figures in religious history, including Esther in the Jewish tradition (see *Midrash Tehillim*) and Jesus in the Christian tradition. It suggests that the association of Psalm 22 with Esther and Jesus creates an opportunity for alternate and more complex types of identification with the themes of the psalm through identification with central characters in the foundational narratives of the religious community.—D.J.H.

The Resurrection

917. P. GWYNNE, "The Fate of Jesus' Body: Another Decade of Debate," *Colloquium* 32 (1, '00) 3-21.

At the end of another decade of debate over the historicity of the NT empty tomb stories and the manner of Jesus' resurrection, it is clear that many of the old arguments are still very popular on both sides. Those who seek a decisive, unequivocal verdict will probably be disappointed because the evidence is sparse and ambiguous, and reflects the mix of historical and religious meanings that defines the Gospel narratives themselves. An honest scholar will have to admit that there is still a considerable difference of opinion in the academic community on the fate of Jesus' body.—D.J.H.

918. G. O'COLLINS, "Easter stories," *Way* Supplement 99 ('00) 35-43.

Mark's Easter story is cryptic, powerful, and dense with enriching details such as the rising sun, the great stone already shifted from the entrance to the tomb, and the empty burial niche.

Matthew skillfully structures his account of the resurrection by contrasting the holy women with the guard set to watch the tomb and by adding the themes of joy and God's family. The Evangelists give the Easter appearances different locations or "compositions of place."—D.J.H.

919. G. O'Collins, "The Resurrection of Jesus: the Debate Continued," *Gregorianum* 81 (3, '00) 589-598.

The article engages in dialogue with some of the reviewers of *The Resurrection* [see *NTA* 42, pp. 379-380] and adds some further points from work published after the 1996 "Resurrection Summit."—C.R.M.

Synoptics

920. H. Baarlink, "Herders These eines schriftlichen Urevangeliums. Revision einer gängigen Darstellung," *ZeitNTWiss* 91 (3-4, '00) 274-278.

Although the approach that elucidates the Synoptic problem with reference to tradition about Jesus that circulated for a long period exclusively in an oral manner has time and again been connected with the name of J. G. Herder, this connection is refuted by recourse to some of his own statements in *Vom Erlöser der Menschen nach unseren drei Evangelien* (1796) and *Von Gottes Sohn, der Welt Heiland* (1797). Indeed, Herder reckoned with the existence of a written Gospel before the martyrdom of James that served as the foundation for preaching in the following decades and upon which the Synoptic Gospels were based.—C.R.M.

921. S. C. Carlson, "Clement of Alexandria on the 'Order' of the Gospels," *NTStud* 47 (1, '01) 118-125.

Proponents of the Griesbach hypothesis have often appealed to a tradition handed down by Clement of Alexandria and preserved by Eusebius (*Hist. eccl.* 6.14.5-7) that the Gospels with genealogies (Matthew and Luke) were "written before" Mark's Gospel. But the verb προγεγράφθαι is better understood as "were published openly" as Gospels for all Christians as opposed to Mark's Gospel having been initially distributed to a limited number of people without the awareness or endorsement of Peter. Clement's testimony cannot be relied upon as evidence for the relative order of the Gospels' composition.—D.J.H.

922. M. Goodacre, "The Synoptic Jesus and the Celluloid Christ: Solving the Synoptic Problem Through Film," *JournStudNT* 80 ('00) 31-43.

After suggesting ways in which Jesus films might shed fresh light on the Synoptic problem by their creative reworking of the Gospels, the article illustrates the point with reference to four elements in a group of films' treatment of the Sermon on the Mount (Mt 5–7): location in the narrative; abbreviation, omission, and redistribution; restructuring of the Sermon; and adding and enhancing dramatic elements. It argues that in each case the way in which the Sermon is treated in the Jesus films has features in common with the way that Luke has treated the Sermon (Lk 6:20-49) on the assumption that he too has a copy of Matthew's Gospel.—C.R.M.

923. H. W. Hollander, "The Words of Jesus: From Oral Traditions to Written Record in Paul and Q," *NovTest* 42 (4, '00) 340-357.

The study first analyzes references to the words of Jesus in the letters of Paul and compares the conclusions of this analysis with what may be concluded about the intentions of the people who were responsible for the composition of Q. Then it tries to determine when and for what reasons the oral transmission of the words and deeds of the historical Jesus was replaced little by little by written records. It concludes that the first oral and written early Christian traditions were sayings attributed to Jesus that dealt with community rules. The reason for the gradual transition from oral tradition to textual transmission was the growing need in the early church to standardize these directions for its members into a code containing the instructions of its founder.—C.R.M.

924. V. J. JOHN, "Ecology in the Parables: The Use of Nature Language in the Parables of the Synoptic Gospels," *AsiaJournTheol* 14 (2, '00) 304-327.

After a general classification of the parables in the Synoptic Gospels in terms of their relationship to nature, the article presents an analysis of the nature-related parables with regard to their use of "nature language" (agricultural imagery, tree symbolism, the process of nature, human dependence on nature), with reference to their OT and early Jewish contexts. Then it reflects on the implications of the use of nature language in the Synoptic parables for our lives today.—D.J.H.

925. A. LINDEMANN, "The Sayings Source Q and the Historical Jesus: Colloquium Biblicum Lovaniense XLIX (2000)," *EphTheolLov* 76 (4, '00) 549-559.

Written in German, this report on the July 2000 meeting at Leuven summarizes the main papers on Q and the historical Jesus (by Lindemann, J. M. Robinson, P. Hoffmann, F. Neirynck, J. S. Kloppenborg, D. Lührmann, R. A. Piper, J. Schlosser, D. Zeller, and C. M. Tuckett), describes the four seminars, and lists the short papers.—D.J.H.

926. M. C. WILLIAMS, "The Owen Hypothesis: An essay showing that it was Henry Owen who first formulated the so-called 'Griesbach Hypothesis,'" *JournHighCrit* 7 (1, '00) 109-125.

Both external and internal evidence shows that J. J. Griesbach not only read H. Owens's *Observations on the Four Gospels* (1764) but also that most of Griesbach's ideas on the Synoptic problem were borrowed from Owen. Their approach should be called the "Owen hypothesis," since Griesbach added very little new argumentation to Owen's theory.—D.J.H.

Synoptics, § 45-1017.

Matthew

927. R. H. GUNDRY, "In Defense of the Church in Matthew as a *Corpus Mixtum*," *ZeitNTWiss* 91 (3-4, '00) 153-165.

The article seeks to turn back P. Luomanen's attack on the thesis that Matthew wrote his Gospel out of concern that the church had turned into a mixed body of false as well as true disciples [§ 43-159] and to put the *corpus mixtum* view on a firmer exegetical and redaction-critical footing than it has had heretofore.—D.J.H.

928. H. WANSBROUGH, "The New Israel. The Community of Matthew and the Community of Qumran," *StudNTUmwelt* 25 ('00) 8-22.

Apart from the matter of persecution, the situation of the Matthean community was similar to that of Qumran. This can be seen especially in Mt 5 and 18 and in the introduction to the Qumran *Community Rule.* The major similarities concern Moses the legislator, justice and the Law, a secret revelation, reconciliation of differences, and concepts and structures of the community. The chief differences are in the area of eschatology and in attitudes toward outsiders.—D.J.H.

929. [Mt 1–2] M. E. GIESLER, "Brown's *Birth of the Messiah . . .* revisited," *HomPastRev* 101 (5, '01) 16-24.

R. E. Brown's *Birth of the Messiah* (1977; rev. ed., 1993) contains many questionable assumptions and implications, particularly those that cast doubt on the historical value of the NT infancy narratives. The content and tone of the book remain strongly historical-critical, and it fails to present a truly unified view of the relationship between higher criticism and the living tradition of the church.—D.J.H.

930. [Mt 1:1-17] P. COMERFORD, "Genealogies, Mythmaking, and Christmas," *DocLife* 50 (9, '00) 552-556.

Tamar, Rahab, Ruth, Bathsheba, and Mary are the sort of ancestors often overlooked by ancestor-searchers. They challenged the Jewish restrictions on marriage to Gentiles and the very definition of Jewishness which depends on a mother's authentic Jewish identity.—D.J.H.

Mt 1:21, § 45-998.

931. [Mt 1:22-23] T. K. HUAT, "Christmas in Isaiah 7:14—*sensus literalis, sensus plenior aut felix culpa*?" *Trinity Theological Journal* [Singapore] 9 ('00) 5-33.

Mt 1:22-23 can be said to be a methodologically valid approach to appropriating Isa 7:14 from the perspectives of *sensus literalis* and *sensus plenior,* and not simply a *felix culpa.* Although Isaiah was prophesying to a king of the 8th century B.C., he stood in a tradition that knew that God's relationship with his people was dynamic and involved ongoing revelation, and that, standing in the flow of history, it would not have surprised him that he had spoken of more than what he knew. While *ʿalmâ* could mean *virgo intacta,* the focus of the Matthean narrative is not so much on the *ʿalmâ* but on her son.—D.J.H.

Mt 1:25, § 45-998.

932. [Mt 2:1-12] M. A. POWELL, "The Magi as Kings: An Adventure in Reader-Response Criticism," *CathBibQuart* 62 (3, '00) 459-480. [See § 44-1656.]

This "third-level critique" proceeds from the perspective of reader-response analysis to argue that (1) although the tradition identifying the Magi as kings is an understandable reading that may be derived from the text of Matthew's narrative, it is not consistent with the reading expected of Matthew's implied readers [see § 43-166]; and (2) the occurrence and persistence of this unexpected reading may be understood in light of ideological differences between Matthew's real readers and his implied readers. Matthew's implied readers are expected to regard the connection between Magi and kings as one of contrast in which the Magi serve as symbols of royal servants who recognize in Christ their true and just ruler.—C.R.M.

933. M. J. J. MENKEN, "The Greek Translation of Hosea 11:1 in Matthew 2:15: Matthean or pre-Matthean?" *FilolNT* 12 (23-24, '99) 79-88.

If Matthew himself had translated the quotation from Hos 11:1 in Mt 2:15, he probably would have used the preposition ἀπό instead of ἐκ. So it is very probable that Matthew found ἐξ Αἰγύπτου in his source, which was in this case a Greek version of at least the pertinent fragment of Hosea.—D.J.H.

934. [Mt 3:13-17] D. B. CAPES, "Intertextual Echoes in the Matthean Baptismal Narrative," *BullBibRes* 9 ('99) 37-49.

After noting U. Luz's view that an "Immanuel" motif is operative in Matthew's Gospel, this study analyzes the narrative of Jesus' baptism in Mt 3:13-17 with a view to its "Immanuel Christology." It concentrates on the visionary aspects of the passage (the opening of the heavens and the descent of the Spirit like a dove) and investigates these theophanic symbols as possible echoes of OT (and other) passages and images. It shows that Matthew alters Mark by utilizing an established "symbolic field" codified in Israel's Scripture to portray Jesus as the end-time, apocalyptic prophet according to the order of Ezekiel. At the same time Jesus is understood to be God's answer to the petition of Isaiah 63–64, a prayer yearning for the heavens to open and God's presence to once again visit Israel as in the days of Moses. The dove appears to recall the final episode of Noah's deliverance, ushering in the new creation.—C.R.M.

Mt 4:1-11, § 45-956.

935. [Mt 5–7] T. SÖDING, "Die Predigt Jesu und die Kirche auf dem Berg der Seligpreisungen," *GeistLeb* 73 (6, '00) 405-415.

Taking as its setting the Church of the Beatitudes by the Sea of Galilee, the article reflects on the fascination, irritation, wonder, and skepticism that the Sermon on the Mount can provoke. Then with reference to various passages in Mt 5–7 it considers Jesus as the preacher and the community that he addresses.—D.J.H.

Mt 5–7, § 45-922.

Mt 5:3-12, § 45-891.

936. V. G. SHILLINGTON, "Salt of the Earth? (Mt 5:13/Lk 14:34f)," *ExpTimes* 112 (4, '01) 120-121.

The "salt" (ἅλας) mentioned in Mt 5:13 and Lk 14:34-35 is not sodium chloride or "table salt," which is bad for the soil. Rather, it must be a kind of "salt" material that is good for the land, perhaps potash, phosphate, or ammonia. The metaphor suggests that Jesus' disciples are life-bringers in an otherwise sterile culture.—D.J.H.

937. J. WILCKEN, "Matthew 5.17-19 and Aboriginal Christians (Part One)," *AusCathRec* 77 (4, '00) 449-459.

After considering the Jewish matrix of early Christianity and the Jewish roots of Matthew's Gospel, the article surveys the various interpretations of Mt 5:17-19 and argues that the passage reflects a theology in process of formation rather than a final theological statement. It concludes with reflections on the relevance of this text for understanding the process of inculturation among Aboriginal Christians in Australia.—D.J.H.

938. D. Janzen, "The Meaning of *Porneia* in Matthew 5.32 and 19.9: An Approach from the Study of Ancient Near Eastern Culture," *JournStudNT* 80 ('00) 66-80.

The Matthean use of the term πορνεία in the divorce exception clauses in Mt 5:32 and 19:9 is best understood with reference to the notion of divorce with just cause present in the ancient Near East and 1st-century Judaism. Just cause includes actions on the part of the woman that constitute the man's right to divorce without repaying the dowry. Matthew excludes the possibility of divorce without just cause, and limits just cause to πορνεία, sexual intercourse during betrothal or marriage with someone other than the wife's husband.—D.J.H.

939. M. Machinek, "'Klauzula Mateuszowa' (Mt 5,32; 19,9) jako problem pastoralny ('Matthew's Clause' [Mt 5,32; 19,9] as a Pastoral Problem)," *CollTheol* 70 (3, '00) 5-21.

The exceptive clauses in Matt 5:32 and 19:9 were placed on Jesus' lips by the Matthean community in order to avoid having Jesus contradict the Torah by his absolute prohibition of divorce. These clauses were not an approval of divorce so much as a concern for the fate of the woman involved. The Torah requires that she be put aside, thus making the husband free to remarry. Since God declares this in the Torah, it seemed fitting for Jesus to approve the practice too. In no way can these clauses serve as arguments in favor of divorce as a response to difficult, contemporary pastoral situations.—J.J.P.

940. [Mt 6:11] M. J. Brown, "'Panem Nostrum': The Problem of Petition and the Lord's Prayer," *JournRel* 80 (4, '00) 595-614.

After reflecting on the nature of prayer, the article considers Greek, Roman, and early Jewish conceptions of prayer. Then it discusses the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) and focuses on the petition for bread in Mt 6:11 (see Lk 11:3): the importance of bread in the ancient world, the material and immaterial dimensions, and Christian materialism. It concludes that a proper and fruitful understanding of petition arises when the needs of the individual are understood as part of and connected to the needs of other individuals as well.—D.J.H.

Mt 6:28, § 45-1008.

941. S.-J. Park, "La tempête apaisée. Matthieu 8, 23-27," *SémiotBib* 99 ('00) 33-51.

After a translation of the Matthean account of the stilling of the storm (8:23-27) and an outline of its content, the article presents a narrative analysis (narrative program, and pragmatic and cognitive dimensions) and a discursive analysis (in terms of space, time, and relations between characters). It concludes with reflections on the relation between the subjects and the transformation of the object of value.—D.J.H.

Mt 10:4, § 45-1000.

942. A. Fortin, "L'esprit du don. Sémiotique de l'excès. Mt 14, 1 à 15, 39," *SémiotBib* 99 ('00) 23-32.

The article explores the contrasts between the economy of the marketplace and the economy of gift in four "meal" episodes in Mt 14:1–15:39: Herod's banquet (14:1-12), the first multiplication of the loaves (14:15-21), the discussion with the Pharisees about food laws (15:1-20), and the conversation with the Canaanite woman (15:21-28). It concludes with reflections on the place of the two multiplications of the loaves (14:15-21; 15:32-39) in the logic of salvation.—D.J.H.

Mt 14:14, § 45-879.

943. J. N. BAILEY, "Vowing Away the Fifth Commandment: Matthew 15:3-6/Mark 7:9-13," *RestorQuart* 42 (4, '00) 193-209.

The article examines the evidence (from the OT, Qumran, Philo, and archaeology) that in the 1st century A.D. a son could make a vow that would keep him from honoring his parents as commanded in Exod 20:12 and Deut 5:16. It traces the development of such vows within Judaism and shows that the NT (see Mt 15:3-6 and Mk 7:9-13) bears witness to the practice by which a person could make a vow that superseded the requirements of the biblical commandment. It also shows that such vows encountered opposition from the rabbis and eventually became unthinkable for pious Jews by the time of the Babylonian Talmud.—D.J.H.

Mt 19:9, § 45-938–939.

Mt 19:28, § 45-1017.

944. C. GÖBEL, "Über die Frömmigkeit, den Vater zu verlassen. Mt 19,29 und Platons *Euthýphron*," *ErbAuf* 76 (5, '00) 367-378.

After a survey of Plato's *Euthyphro*, the article considers its themes of piety, morality, and divine exchange, and compares the Greek gods and the Bible's God of unconditional love. Then it focuses on the themes of discipleship and salvation in the NT (e.g. Mt 19:29; 8:22; Lk 9:59), and reflects on their relationship in Christian life.—D.J.H.

945. P. FOSTER, "A Tale of Two Sons: But Which One Did the Far, Far Better Thing? A Study of Matt 21.28-32," *NTStud* 47 (1, '01) 26-37.

Although the Sinaiticus reading of Mt 21:28-32 represents the pre-Matthean form of the parable of the two sons, it was Matthew (and not a later scribe) who changed the order of the sons in order to privilege the second son as part of his concern to depict the rejection and replacement of the Jewish leadership. Even though the Vaticanus reading reflects the authentic Matthean form of the parable, the earlier Sinaiticus form resurfaced and intruded itself back into the manuscript tradition.—D.J.H.

Mt 21:33-46, § 45-966.

Mt 22:15-22, § 45-967.

Mt 22:16, § 45-958.

Mt 26:23, § 45-1045.

Mt 26:26-29, § 45-968.

Mt 26:36-46, §§ 45-969–970.

946. G. Jankowski, "'Sein Blut komme über uns und unsere Kinder.' Erwägungen zu Mt 27,25," *Texte & Kontexte* [Berlin] 23 (88, '00) 16-29.

After setting Mt 27:25 in the context of Mt 27:15-26 and the Matthean passion narrative in general, the article focuses on Pontius Pilate and the whole people (including their leaders). Then it considers other Matthean references to "blood" (23:29-36; 27:3-4; 26:28) and suggests that Mt 27:25 should be read against the background of the following OT texts: the blood of the covenant (Exod 24:8), the Day of Atonement (Lev 16:16), and the Suffering Servant as the "lamb" of God (Isa 53:7).—D.J.H.

947. K. H. Reeves, "They Worshipped Him, and They Doubted: Matthew 28.17," *BibTrans* 49 (3, '98) 344-349.

In Mt 28:17 οἱ δὲ ἐδίστασαν ("but they doubted") refers to the eleven disciples as a group. Their "doubt" was imperfect or "little" faith that wavers in the face of trial (see 14:30-31).—D.J.H.

Mark

948. S. P. Ahearne-Kroll, "'Who Are My Mother and My Brothers?' Family Relations and Family Language in the Gospel of Mark," *JournRel* 81 (1, '01) 1-25.

Mark challenges ancient notions of traditional family ties and uses the metaphor of family to construct his notion of what it means to live the life that Jesus advocates, presumably a "good" life. After considering the theme of the relativization of family relations among the Cynics and the Therapeutae, the article focuses on relevant passages in Mark's Gospel (1:16-20; 3:20-35; 6:1-6; 10:17-31; 13:3-13) and concludes that Mark was much more open to family relations than the Cynics or the Therapeutae were. Then it explores how "family" served as a metaphor for the new life within each strategy of goodness: society's father and brother (Cynicism), spiritual family (Therapeutae), and eschatological community (Mark). Finally it argues that any investigation of the Markan understandings of *agape* with respect to the moral life should happen within the Markan framework of the familial community.—D.J.H.

949. P. Grelot, "Deux commentaires de l'Évangile de Marc," *RevThom* 100 (3, '00) 504-509.

The article describes and compares two recently published French commentaries on Mark's Gospel: P. Lamarche, *Évangile de Marc* (1996); and S. Légasse, *L'Évangile de Marc* (1997). It considers their formats, positions that they share, how they differ, and their approaches to important texts.—D.J.H.

950. G. D. Kirchhevel, "The 'Son of Man' Passages in Mark," *BullBibRes* 9 ('99) 181-187.

The "Son of Man" passages in Mark's Gospel fall into three groups because the expression "Son of Man" was applied to the authoritative "son of man" perceived in Psalm 8 (Mk 2:10, 28), to the suffering servant of the Lord perceived in Isa 52:13–53:12 (Mk 8:31–14:41), and to the mighty one whose coming was perceived in Isa 5:26-30 (Mk 8:38; 13:26; 14:62b).—D.J.H.

951. J. MARCUS, "Mark – Interpreter of Paul," *NTStud* 46 (4, '00) 473-487.

M. Werner's assertion in *Der Einfluss paulinischer Theologie im Markusevangelium* (1923) that the agreements between Mark and Paul reflect general early Christian viewpoints is not valid with regard to the theology of the cross. Both Paul and Mark lay extraordinary stress on the death of Jesus and agree in ascribing it to a combination of human and demonic opponents. Among the Evangelists, Mark is distinctive in his treatment of Jesus' suffering and death, and this distinctiveness overlaps with Paul's peculiar emphasis on the cross as the paradoxical instrument for the revelation of the apocalyptic power of God in a devastated landscape of human weakness and death.—D.J.H.

952. J. C. NALUPARAYIL, "Jesus of the Gospel of Mark: Present State of Research," *CurrResBibStud* 8 ('00) 191-226.

In recent Markan research the "divine man" and "corrective" Christologies have lost their support and have been practically abandoned. The "Son of God" and "Son of Man" Christologies dominate the present discussion. The use of the narrative method produces an overall tendency to incorporate the different aspects of the Markan presentation of Jesus instead of stressing one aspect at the expense of others. There is a consensus in ascribing a high Christology to Mark and in acknowledging the role of the secrecy motif in the Markan story.—D.J.H.

953. J. K. ELLIOTT, "Mark 1.1-3 – A Later Addition to the Gospel?" *NTStud* 46 (4, '00) 584-588.

The text-critical and theological problems posed by Mk 1:1-3 are compounded by many non-Markan features in the passage. In many ways the non-Markan character of 1:1-3 is more pronounced than that of 16:9-20. The logical conclusion is that Mark 1:1-3 is not from Mark. The passage seems to have been added to a version that had lost its original (Markan) beginning.—D.J.H.

954. [Mk 1:9-11] P.-M. CARRÉ, "Regards sur l'Évangile selon saint Marc. III - Le baptême de Jésus," *EspVie* 110 (19, '00) 17-21.

The third installment [see § 45-199] considers the Markan account of the baptism of Jesus: structure, Synoptic parallels, the content of Mk 1:9-11, historical and literary questions, and theological and spiritual significance.—D.J.H.

955. R. E. DEMARIS, "Possession, Good and Bad—Ritual, Effects and Side-Effects: The Baptism of Jesus and Mark 1.9-11 from a Cross-cultural Perspective," *JournStudNT* 80 ('00) 3-30.

From a cross-cultural perspective what happens to Jesus at his baptism in Mk 1:10-11 has the character of an altered state of consciousness that anthropologists call a possession trance. Indeed the vision or theophany in Mk 1:10-11 has a greater claim to historicity than the account of Jesus' baptism in 1:9. Jesus' followers may have introduced the baptismal narrative into the story of his possession as a way of identifying what he underwent as possession by the Holy Spirit rather than by a demon. Or Mark may have juxtaposed the two as a way of counteracting undesirable consequences that the baptismal rite had for the early Jesus movement.—D.J.H.

956. [Mk 1:12-13] P.-M. Carré, "Regards sur l'Évangile selon saint Marc. IV - La tentation de Jésus au désert," *EspVie* 110 (20, '00) 15-19; "V - La tentation de Jésus au désert en Matthieu et Luc," (21, '00) 9-13.

The fourth installment [see § 45-954] discusses the various elements in the scene of Jesus' sojourn in the desert (Mk 1:12-13) and the text as a whole, and compares it with the account in Mt 4:1-11. The fifth installment considers the three messianic temptations in the Lukan account (Lk 4:1-13), discusses the historicity of the event in light of the various accounts, and reflects on the significance of the episode with respect to the person of Jesus.—D.J.H.

957. [Mk 1:13] A. B. Caneday, "Mark's Provocative Use of Scripture in Narration: 'He Was with the Wild Animals and Angels Ministered to Him,'" *BullBibRes* 9 ('99) 19-36.

This paper seeks to demonstrate that Mark's allusive use of Scripture contributes significantly to the plot of his narrative. It focuses on Mk 1:13b as an illustration of Mark's cryptic and enigmatic use of Scripture to provoke the reader's imagination to draw linkages between the Hebrew Bible and the story of Jesus. Mark's summary description of Jesus' wilderness temptation with the collocation of "wild animals" and "angels" begs the reader to identify intertextual connections and sources in the Hebrew Bible. At a deeper-level reading of the Gospel, one realizes that Mark has woven into his narrative many allusive words and phrases that subtly but adeptly link Jesus back to the "Coming One" of the Hebrew Bible.—C.R.M.

958. [Mk 3:6] J. P. Meier, "The Historical Jesus and the Historical Herodians," *JournBib Lit* 119 (4, '00) 740-746.

This note focuses on the identity of the historical Herodians (see Mk 3:6; 12:13/Mt 22:16) within the context of the quest for the historical Jesus. It concludes that the curious combination of the Herodians and the Pharisees is best attributed to the redactional activity of either Mark or a pre-Markan collector of dispute stories. Hence Mk 3:6 and 12:13 tell us nothing reliable about particular incidents in the life of the historical Jesus.—C.R.M.

959. J. Rius-Camps, "Les variants del text occidental de l'Evangeli de Marc (VI-VII) (Mc 3,7b-4,35)," *RevistCatTeol* 24 (2, '99) 419-459.

This installment [see §§ 42-1688; 43-207, 1708; 44-1688] compares 152 cases of textual variation in Mk 3:7b–4:35 found in the Alexandrian text represented by Codex Vaticanus (B03) and the Western text represented by Codex Bezae (D05).—D.J.H.

Mk 3:18, § 45-1000.

960. R. North, "How Loud Was Jesus's Voice? Mark 4:1," *ExpTimes* 112 (4, '01) 117-120.

In Mk 4:1 a rather loud or even very loud voice on Jesus' part would have been required with a crowd as small as two hundred or even a group of twenty.—D.J.H.

961. [Mk 4:35-41] R. Strelan, "A Greater Than Caesar: Storm stories in Lucan and Mark," *ZeitNTWiss* 91 (3-4, '00) 166-179.

The article reads the stilling of the storm by Jesus in Mk 4:35-41 in parallel with a storm story composed by the 1st-century A.D. Roman poet Lucan in *De bello civile* 5. Both Lucan and Mark have impressive central characters who face the forces of the sea. For Lucan, it is Julius Caesar, *dominus mundi;* for Mark it is Jesus Christ, υἱὸς θεοῦ. The Stoic Lucan illustrates that even the great Caesar is ultimately controlled by Fate or Fortune; the Christian Mark asks his audience to consider the claim that Jesus, as υἱὸς θεοῦ, has the controlling authority.—C.R.M.

Mk 5:41, § 45-827.

962. J. DELORME, "Déconstruire le texte construire la lecture: Un sommaire en Marc (6, 53-56)," *SémiotBib* 100 ('00) 50-65.

The figurative elements in Mk 6:53-56, already encountered in other sequences in Mark's Gospel, form a diptych (rather than a simple "summary") that first places Jesus in the center of the crowd around him and then focuses on the sick and their efforts at touching him. The diptych takes its meaning from the preceding episodes in Mk 6:30-52 with their references to the desert, mountain, and sea.—D.J.H.

963. J. C. POIRIER, "The Interiority of True Religion in Mark 7,6-8. With a Note on Pap.Egerton 2," *ZeitNTWiss* 91 (3-4, '00) 180-191.

This study suggests a discontinuity between Mark's understanding of the role of Isa 29:13 in Mk 7:6-8 and that of his source (comprised of 7:1-2, 5-8, 14-15). Mark redirects the subject of Jesus' rejoinder to the Pharisees away from an intramural debate over the relationship between halakah and the interiority of true religion toward the validity of halakah in general. The pre-Markan Jesus refers by a clever resignification of Isaiah's opening complaint ("honoring with the mouth") to the Pharisees' prescribed rules for eating. Mark's handling of Isa 29:13 offers a redactional tracer that supports the view that Papyrus Egerton 2 is (directly or indirectly) dependent upon Mark's Gospel.—C.R.M.

Mk 7:9-13, § 45-943.

964. J. RIUS-CAMPS, "El ciego de Betsaida/Betania (Mc 8,22-26)," *EstBíb* 58 (3, '00) 289-307.

After delimiting the pericope about the blind man in Mk 8:22-26, the article discusses the textual variants in the Alexandrian and Western traditions, the structure of the pericope, its semantic field of "vision," its binary expressions, and its binary sequences (see 7:31-37 and 10:46-52). Then it notes some features for theological interpretation in the passage: the parallel in Jer 38:32 LXX, the long process involved in restoring the man's sight, the use of ἄνθρωπος, the function of the anonymous persons, and saliva as a symbolic element.—D.J.H.

965. I. H. HENDERSON, "'Salted with Fire' (Mark 9.42-50): Style, Oracles and (Socio)Rhetorical Gospel Criticism," *JournStudNT* 80 ('00) 44-65.

To read Mk 9:42-50 as a puzzlingly incoherent piece of instruction or argumentation is a reductive misperception, though one shared by Matthew and Luke. Rather, it is speech with a discernible purpose not only in the Markan narrative context but also as a rhetorical unit. It addresses potential leaders of the "little believers" and adjures them by placing them under a curse of office that they maintain peace with one another for the sake of those under their influence and authority. Being "salted with fire" is the priestly and pragmatic experience of those who are called as stumbling leaders to follow Mark's Jesus to a sacrificial death.—D.J.H.

966. S. MĘDALA, "'Królestwo Boże będzie wam zabrane' (Mt 21,43). Przypowieść o sprzeniewierczych dzierżawcach (Mk 12,1-12 i par.) ('The Kingdom of God will be Taken from You' [Mt 21,43]. The Parable about Faithless Tenants [Mk 12,1-12 and par.])," *CollTheol* 70 (2, '00) 7-34.

The parable of the faithless tenants (Mk 12:1-12; Mt 21:33-46; Lk 20:9-19) is rooted in the life of the historical Jesus, but the Synoptic Evangelists present it as a christological allegory. Jesus' original parable had a juridical character indicting religious leaders for obstructing God's salvific action. Mark added a christological orientation to the parable ("beloved son" contrasted with "servants") with a kerygmatic accent (allusion to the OT Joseph story and the image of the stone rejected by the builders but elevated by God). In Matthew, the parable takes on an ethical and eschatological orientation in the form of catechesis. Bearing fruit (21:34, 41, 43) means doing the will of God. Human deeds will be exposed and evaluated at the last judgment. In Luke, the parable has a salvation-historical and psychological-ethical orientation. The murder of the son is a drama closely associated with accepting or rejecting the gospel.—J.J.P.

Mk 12:13, § 45-958.

967. J. S. UKPONG, "Tribute to Caesar, Mark 12:13-17 (Mt 22:15-22; Lk 20:20-26)," *Neotestamentica* 33 (2, '99) 433-444.

Jesus' statement on the tribute question (Mk 12:13-17; Mt 22:15-22; Lk 20:20-26) was not a direct answer to the question asked or a practical directive but rather a statement of principle indicating that the question had to be answered in the light of Caesar's claim vis-à-vis God's total claim over the Jewish people. It was for the interlocutors to draw the conclusion themselves which in effect was that payment of the tribute was not lawful.—D.J.H.

968. [Mk 14:22-25] G. SÁNCHEZ MIELGO, "Los relatos de la Cena: historia, interpretación y sentido," *EscritVedat* 30 ('00) 7-86.

After general observations about the NT Last Supper accounts (Mk 14:22-25; Mt 26:26-29; Lk 22:15-20; 1 Cor 11:23-25), the article discusses the relation between these accounts and Jesus' actions and words at the Last Supper, whether it was a Passover meal, whether the words attributed to Jesus convey verisimilitude, reconstructing the earliest form of the tradition, literary dependence among the NT accounts, and the words of institution and Jesus. Then it considers various aspects of the interpretation and meaning of the words over the bread and the cup, the eschatological sayings, and the theme of memorial.—D.J.H.

969. A. FUCHS, "Gethsemane: Die deuteromarkinische Bearbeitung von Mk 14,32-42 par Mt 26,36-46 par Lk 22,39-46," *StudNTUmwelt* 25 ('00) 23-75.

The article first calls attention to the many agreements between Mt 26:36-46 and Lk 22:39-46 vis-à-vis Mk 14:32-42, and finds in them evidence for a Deutero-Markan redaction of the Gethsemane pericope. Then it surveys how other scholars (E. Lohmeyer and W. Schmauch, V. Taylor, J. B. Green, D. L. Bock, J. W. Holleran, W. Grundmann, E. Haenchen, J. Ernst, I. H. Marshall, G. Schneider, M. L. Soards, J. Schmid, R. Feldmeier, W. D. Davies and D. C.

Allison) have treated the similarities and differences among the Synoptic accounts of Jesus in Gethsemane.—D.J.H.

970. [Mk 14:32-42] C. A. SMITH, "A Comparative Study of The Prayer of Gethsemane," *IrBibStud* 22 (3, '00) 98-122.

This comparison of the Gethsemane accounts in Mk 14:32-42; Mt 26:36-46; and Lk 22:39-46 seeks to show how the distinct theological purpose of each Evangelist can be determined by examining the differences between the texts. It treats the withdrawal to Gethsemane, Jesus' prayer, Jesus' return to the sleeping disciples, the disciples' failure, and the exhortation to face trials. It concludes that Mark stresses the weakness of the disciples and Jesus the Servant as the model for those who suffer, Matthew emphasizes Jesus as the fulfillment of OT prophecies and the role of Peter in the church, and Luke uses the pericope as a model for prayer so that his readers will be prepared to face the temptations ahead of them.—D.J.H.

971. E. S. JOHNSON, "Mark 15,39 and the So-Called Confession of the Roman Centurion," *Biblica* 81 (3, '00) 406-413.

Reexamination of the Roman background of the centurion's exclamation in Mk 15:39 continues [see § 32-638] to demonstrate that his statement cannot be understood as a full confession of Jesus as the Son of God in Mark's Gospel. Jesus' true identity is only revealed out of the mouth of God (see Mk 1:11; 9:7) and in the hearts of readers who know what the Gospel characters do not fully realize.—D.J.H.

Luke

972. J. L. BAILEY, "Reading and Preaching Luke Contextually," *CurrTheolMiss* 28 (1, '01) 17-26.

The article first summarizes scholarly conclusions about the Lukan author and audience that have relevance for how we read and preach Lukan texts today. Then it considers two lectionary texts (Lk 3:1-20; 19:1-10) to illustrate the practical effect that a contextualized reading has for preaching.—C.R.M.

973. N. BONNEAU, "Luke's Distinctive Sunday Lectionary Profile," *BibToday* 38 (6, '00) 337-342.

The article treats the distinctiveness of the Third Gospel, Luke's Gospel in the Sunday lectionary, "L" material in the festal seasons, "L" material in ordinary time (Year C), and boundless graciousness. The Sunday lectionary makes every effort to incorporate Luke's special material, which sketches the portrait of a God of inexhaustible and overwhelming graciousness.—C.R.M.

974. R. L. BRAWLEY, "Ethical Borderlines between Rejection and Hope: Interpreting the Jews in Luke-Acts," *CurrTheolMiss* 27 (6, '00) 415-423.

The article suggests that at the end of Luke-Acts the stance of the Jewish people with respect to the proclamation of Jesus as Messiah is open-ended. It first follows the elaboration of the motif of the acceptance and rejection of Jesus in the Gospel and of the proclamation of him by preachers in Acts, and examines anew the ending of Acts in light of this thematic development. Then it offers some observations on social location and the ethics of reading.—C.R.M.

975. M. Cornwell, "On the Way: Luke's Challenge to Compassionate Gospel Living," *Emmanuel* 106 (10, '00) 596-602.

For Luke Jesus is always on the road, moving toward his destiny in Jerusalem (Lk 9:51; 13:22; 17:11; 19:28, 41, 45). The article reflects on various aspects of this theme throughout the Gospel (the journey foreshadowed, enacted, and fulfilled), concluding with the resumption of the journey motif on the Emmaus road (24:13-35), which becomes the road to Jerusalem once more.—C.R.M.

976. K. S. Han, "Theology of Prayer in the Gospel of Luke," *JournEvangTheolSoc* 43 (4, '00) 675-693.

This investigation of Luke's theology of prayer first surveys and evaluates approaches to prayer in Luke-Acts. Then it examines the prayer passages in the Gospel under two headings: prayer in Jesus' life and ministry—prayer and the cross (3:21; 5:16; 6:12; 9:18-27; 9:28-36; 22:32; 22:39-46; 23:46), and Jesus' teaching on prayer—prayer and discipleship (10:2, 21-24; 11:1-4; 11:5-13; 18:1-8; 21:36). It concludes that Luke's understanding of Jesus' prayer is directly related to the cross, discipleship, and the kingdom of God.—C.R.M.

977. C. Heil, "Arius Didymus and Luke-Acts," *NovTest* 42 (4, '00) 358-393.

This paper tests H. Cancik's suggestion [§ 42-1062] that Luke-Acts is similar to histories of philosophy by comparing Luke-Acts with the work of the doxographer Arius Didymus, which belongs to the Περὶ αἱρέσεων subspecies. It first considers issues connected to the life and work of Arius Didymus. Then it compares the writings of Arius with those of Luke with respect to vocabulary and contents, redaction and presentation of traditional material, and literary genre. It concludes that comparison of Luke-Acts with Arius Didymus reveals only a few, rather superficial connections and, at the same time, makes the exceptional position of Luke's history clear. Luke's two volumes are somehow idiosyncratic monographs, of which the first presents the biography of Jesus and the second the missionary history of the young Christian movement in connection with two outstanding personalities, Peter and Paul.—C.R.M.

978. S. Henrich, "Luke-Acts: How Do You Read? (Luke 10:25)," *CurrTheolMiss* 27 (6, '00) 406-414.

Interpreters of Luke's Gospel must operate in at least two contexts in addition to their own: the narrative world selected, arranged, and expressed by the Evangelist; and the larger, historical world in which the narrator and audience themselves participated. The article considers what Luke's narrative offers as good news about God in a 1st-century world under two headings: Luke's portrayal of Jesus' world (two literary keys to the Gospel, Acts as context, Scripture as context), and the contexts of Luke's hearers (Luke's social world as context).—C.R.M.

979. H. Hoet, "De Weg van het Woord. Over de opbouw van Lucas-Handelingen" [The Way of the Word. Concerning the Structure of Luke-Acts], *Collationes* 30 (4, '00) 357-372.

The article first considers the identity of Theophilus, Luke's two-volume work about "the way of the word," and the beginning and end of these books. Next after considering the prelude of Luke's Gospel (1:1–4:44), it discusses the three main parts: Jesus in Galilee (5:1–9:50), Jesus on the way to Jerusalem (9:51–19:48), and Jesus in Jerusalem (20:1–24:49). Then after describing the ascension (Lk 24:50-53; Acts 1:1-11) as the hinge between the two books and Jerusalem in Acts, it treats Jesus' disciples in Jerusalem (1:12–7:60), the spread of the witness (8:1–21:16), and Paul's banishment to Rome (21:17–28:31).—D.J.H.

980. R. A. JENSEN, "Preaching the Spirit in the Year of Luke," *CurrTheolMiss* 28 (1, '01) 27-33.

After a brief look at the OT background, the article considers the work of the Holy Spirit in Luke: Jesus as the bearer of the Spirit, Jesus' life-giving ministry, Jesus as the sender of the Spirit, the Spirit as the enabler of human speech, and the sin against the Holy Spirit.—C.R.M.

981. R. J. KARRIS, "Food in the Gospel of Luke," *BibToday* 38 (6, '00) 357-361.

The article presents a sample of three new items on the menu of food in Luke's Gospel according to the anthropological principle that one's place in any social system is manifested by what one eats, how much one eats, and with whom one eats: Jesus as the central focus of a banquet, Jesus as a vegetarian, and Jesus as a glutton and drunkard (Lk 7:33-34). Finally it suggests some new avenues for exploring Luke's theme of food.—C.R.M.

982. H. MELZER-KELLER, "Maria im Lukasevangelium: Glaubensvorbild, idealtypische Jüngerin und Hoffnungszeichen," *GeistLeb* 73 (6, '00) 416-430.

Luke presents Mary as a model of faith, an ideal disciple, and a sign of hope. The article traces his portrayal of Mary in the infancy narrative (see 1:45; 2:19 and 2:51; 2:35), during the public ministry of Jesus (8:19-21; 11:27-28), and in Acts (1:14).—D.J.H.

983. P. T. O'BRIEN, "Mission, Witness, and the Coming of the Spirit," *BullBibRes* 9 ('99) 203-214.

The paper treats the mission of Jesus to Israel in Luke's Gospel (the mission of God in sending Jesus, Jesus' sending of the twelve, Jesus' sending of the seventy-two), examines the relation between mission and witness in Luke 24 and the opening chapters of Acts, clarifies the salvation-historical significance of Pentecost and the coming of the Spirit in relation to witness, and suggests how the results of this study throw light on present day witness and mission.—C.R.M.

984. R. F. O'TOOLE, "How Does Luke Portray Jesus as Servant of YHWH?" *Biblica* 81 (3, '00) 328-346.

The study examines Luke-Acts in order to demonstrate that the theme of Jesus as Servant of YHWH belongs to Luke's Christology. It first examines Acts 8:32-33 and Luke's use there of Isa 53:7-8 LXX to summarize his presentation of Jesus in his passion narrative in connection with Acts 4:27, the use of παραδίδωμι, the use of ἄγω and its cognates, and Lk 22:24-27. Then it discusses some passages (Lk 2:29-32; 4:18-19; Acts 13:47; 26:23) that describe Jesus' mission based on that of the Servant of YHWH, the use of certain phrases (e.g. from Isa 42:1; 50:7) that point to Jesus as the Servant of YHWH, Luke's association of Jesus' resurrection with his being the Servant of YHWH, and Jesus active as Servant of YHWH after his resurrection (e.g. Acts 3:13, 26; 4:30). It concludes that the Servant tradition particularly served Luke in explaining Jesus' suffering and passion and underlining his innocence. Moreover, that the Servant brings salvation imaged as "light" (Isa 42:6-7) justifies Jesus' mission to the Gentiles (see Lk 2:30-32; Acts 13:47).—C.R.M.

985. B. E. Reid, "Lucan Parables for Preachers," *CurrTheolMiss* 27 (6, '00) 434-442.

After noting that Lukan parables are assigned for the Gospel reading on seventeen Sundays of Year C, the article discusses the dynamics of parabolic preaching, women in Luke's parables (13:20-21; 15:8-10; 18:1-8), and female images of God (preaching possibilities, liturgical interpretation).—C.R.M.

986. B. E. Reid, "Lukan Parables in the Lectionary," *BibToday* 38 (6, '00) 343-348.

After noting the place of the Lukan parables in the lectionary, the article describes some of the dynamics of parables (invitations to conversion; the familiar, radically twisted; the riddle of interpretation; telling the story slant). Then it comments on interpreting the Gospel parables in a liturgical context and lists the Lukan parables in the Sunday and weekday lectionary.—C.R.M.

987. J. Schubert, "Joy and Praise in the Gospel of Luke," *BibToday* 38 (6, '00) 349-355.

The article focuses on the meaning of the terms joy and/or praise in various Lukan stories. For Luke the responses of joy and praise are characteristic expressions of divine forgiveness and compassion. When the disciples, crowds, and characters in the parables open their hearts to God, they encounter the deep emotion of happiness.—C.R.M.

988. J. E. Scullion, "Preaching the Gospel of Luke," *NewTheolRev* 14 (1, '01) 81-83.

After reading through the whole Gospel of Luke, preachers should study its historical, narrative, and liturgical contexts, and then undertake a guided reading with a commentary (e.g. those by J. A. Fitzmyer or L. T. Johnson).—D.J.H.

989. T. K. Seim, "Approaching Luke: Glimpses of a Gospel," *CurrTheolMiss* 27 (6, '00) 444-452.

The article discusses the close connection between Luke and Acts, the classification of the Gospel, Luke's attitude toward the Roman authorities, the representation of a Christianity deeply embedded in Jewish tradition and Scripture, the Gospel's geographical and historical orientation, its ascetic discipline, women in Luke-Acts, *diakonia,* and the poor and the outcast.—C.R.M.

990. D. L. Tiede, "'The God Who Made the World!' Preaching Luke's Gospel in an Apostolic Era," *CurrTheolMiss* 27 (6, '00) 424-433.

Those who preach Luke's Gospel should be interested in its narrative for its "orderly account," historical sweep, and hope it gives to the postmodern world. The theological wealth of Luke's narrative is drawn from Israel's story. Luke challenges preachers to communicate that "God is great," leads them to examine the Scriptures, shows them God's love for the marginalized, and teaches them that the resurrection of Jesus gives all the world its hope.—C.R.M.

991. G. Crocetti, "La Madre di Gesù e l'Eucaristia nella prospettiva lucana (Lc 1-2; At 1,14; 2,42-47)," *RivistBib* 48 (4, '00) 401-434.

Noting that in comparison with other NT authors Luke pays more attention both to Mary and to the Eucharist, the article investigates the connection between these two themes in Luke-Acts. It first demonstrates that the fundamental relationship between Mary and the Eucharist is that Mary is the mother of Jesus by considering Mary as "mother" in the life of Jesus (Lk 1–2), Mary as "the mother of Jesus" in the life of the church (Acts 1:14; 2:42-47), and Mary "the mother" and the Eucharist as the body and blood of Jesus her "son." Then it suggests that Lk 1–2 was read in the Lukan church during the "breaking of the bread," reflecting the communitary moment of the union of Mary and the Eucharist.—C.R.M.

992. [Lk 1–2] F. W. DANKER, "St. Luke for a New Millennium: The Middle and the End are in the Beginning," *CurrTheolMiss* 28 (1, '01) 5-16.

Luke's first two chapters provide the setting for understanding all that follows in the Gospel and Acts with their focus on God's rescuing activity. He dots his account with diction and imagery that evoke Israel's history, hopes, and dreams. With liberal use of marvels and portents Luke creates a narrative context in which the extraordinary status of Jesus emerges.—C.R.M.

993. K. A. KUHN, "The Point of the Step-Parallelism in Luke 1–2," *NTStud* 47 (1, '01) 38-49.

The point of the step-parallelism in Luke 1–2 is not simply to portray Jesus as greater than John. Rather, it presents Jesus as one whose coming fulfills Yahweh's awaited advent, and also as one whose person is to be seen in very close relation to God. Jesus is the one for whom John prepares because Jesus, the Spirit-conceived, divine Son, represents Yahweh in both his mission and his person.—C.R.M.

994. [Lk 1–2] N. LOHFINK, "Das Alte Testament und der christliche Tageslauf," *BibKirch* 56 (1, '01) 26-34.

The article first considers how psalms in the OT Psalter are arranged to form "chains," and how hymns and songs are embedded in various OT narratives. Then it focuses on the four songs or psalms in the Lukan infancy narrative (Lk 1:46-55; 1:68-79; 2:14; 2:29-32), with particular attention to how they are related to the narratives in Lk 1–2 and how they form a "chain" in their present context.—D.J.H.

Lk 1–2, § 45-929.

995. [Lk 1:5–2:52] R. DILLMANN, "Die lukanische Kindheitsgeschichte als Aktualisierung frühjüdischer Armenfrömmigkeit," *StudNTUmwelt* 25 ('00) 76-97.

The study analyzes elements in Luke's infancy narrative (Lk 1:5–2:52) that are significant in the context of the "piety of the poor." After introductory comments on early Jewish "Anawim" piety, it first inquires whether the syntactical structure of the infancy narrative allows us to infer such a theological option on Luke's part. Next it investigates the definition of "poor" on the semantic level and outlines the dimensions of a "theology of the poor" in the narratives of the infancy narrative. Then it looks for evidence of the "piety of the poor" in the hymnic sections (the Magnificat—1:46-55; the Benedictus—1:68-79; the Gloria—2:14; the Nunc dimittis—2:29-32). It concludes that the Lukan infancy narrative represents an actualization of the early Jewish "piety of the poor," which is now associated with a new contemporary historical background (e.g. 1:15; 2:1-2; 3:1-2) and placed in a new context: literarily in the birth story of the redeemer, and historically in the person of Jesus of Nazareth.—C.R.M.

996. A. DE OLIVEIRA, "O 'Assombramento' de Maria na Anunciação (Lc 1,26-38)," *Didaskalia* 30 (2, '00) 33-58.

After considering the literary structure of Lk 1:26-38, the article discusses two approaches to its literary genre: the announcement of the birth of the Son of God, and the account of the call of Mary to be the mother of the Son of God. Then it focuses on the theme of the "overshadowing" (ἐπισκιάζω) that God works in Mary according to Lk 1:35 with attention to the shadow as a symbol, the miraculous dynamism of the shadow of the Most High, and the role of God's overshadowing in Mary's life and faith.—D.J.H.

997. I. DE LA POTTERIE, "'Et voici que tu concevras en ton sein' (Lc 1, 31): l'ange annonce à Marie sa conception virginale," *Marianum* 61 (1-2, '99) 99-111.

This analysis of Lk 1:31 considers its three major themes (Mary's conceiving in her womb, her bearing a son, and giving him his name), and places them in the context of the theme of Mary's virginity. The exposition is supplemented by a series of twelve notes that constitute a "commentary."—D.J.H.

998. [Lk 1:31] W. POON, "'You Must Name Him Jesus.' Being Named as Kenosis," *Theology* 53 (816, '00) 433-436.

Taking as its starting point the Jewish custom of not uttering the divine name, the article reflects on the naming of the incarnate Son of God (see Lk 1:31; 2:21; Mt 1:21, 25) as a case of kenotic enormity (see Phil 2:6-8).—D.J.H.

999. [Lk 1:46-55] L. BOFF, "A fala de Maria no *Magnificat* aos povos do terceiro milênio. Para uma mística evangélica (II)," *RevistEclBras* 60 (240, '00) 859-878.

This installment [see § 45-229] considers the Magnificat (Lk 1:46-55) from the perspective of Mary's mysticism with regard to contemplation (exalting the lowly, filling the hungry with good things, helping Israel to be mindful of God's mercy) and to ethical engagement (a mysticism of activity, efficacy, service in solidarity, and militancy today). It concludes with reflections on the significance of Mary's mysticism for Christians in the third millennium.—D.J.H.

Lk 4:1-13, § 45-956.

1000. [Lk 6:15] C. MÉZANGE, "Simon le Zélote était-il un revolutionaire?" *Biblica* 81 (4, '00) 489-506.

Simon's surname of "Zealot" (Luke 6:15; Acts 1:13) or "Cananaean" (Mk 3:18; Mt 10:4) cannot be understood as carrying the meaning of "revolutionary against Rome." The Zealot party transformed the religious "zeal" of the biblical tradition into a political anti-Roman doctrine. The transformation was due in part to the "Fourth Philosophy," which exerted its influence only the 50s of the 1st century A.D. Since the elements for founding the Zealot party did not come together before then, Simon's surname can be understood only in a religious sense.—D.J.H.

Lk 6:20-49, § 45-922.

1001. R. J. KARRIS, "A Comparison of the *Glossa Ordinaria,* Hugh of St. Cher, and St. Bonaventure on Luke 8:26-39," *Franciscan Studies* [St. Bonaventure, NY] 58 ('00) 121-236.

This investigation of Bonaventure's dependence on earlier authorities, especially Hugh of St. Cher, compares his interpretation of "the pigs" mentioned in the story of the Gerasene demoniac according to Lk 8:26-39 with interpretations in the *Glossa Ordinaria* and Hugh of St. Cher, compares the homiletical style or exegetical applications of each author, and considers the extent to which Bonaventure copied the *Glossa Ordinaria* and Hugh as well as other nonbiblical authorities. An appendix (pp. 160-236) provides Latin texts and English translations (with endnotes) for the treatments of Lk 8:26-39 by the *Glossa Ordinaria,* Hugh of St. Cher, and Bonaventure.—D.J.H.

1002. D. J. LUTHER, "The Mystery of the Transfiguration: Luke 9:28-36 (37-43)," *Word World* 21 (1, '01) 92-102.

With particular attention to the Lukan account of Jesus' transfiguration (Lk 9:28-36), the article discusses its themes of *mystērion,* glory and exodus, cosmic dimensions, moving from one degree of glory to another, and a fearsome and saving light.—D.J.H.

1003. [9:51–19:48] R. S. REID, "On Preaching 'Fictive Argument': A Reader-Response Look at a Lukan Parable and Three Sayings on Discipleship," *RestorQuart* 43 (1, '01) 13-31.

This study explores the "fictive argument" (narrative voice) embedded in the chiastic construal of Luke's journey narrative (9:51–19:48) by offering a new proposal for the "literary" design of the central section that accounts for parallels for all of the journey material. It employs this construal to examine the seemingly opaque sayings collection at 9:57-62 in light of the equally problematic parable at 19:11-28. It concludes with reflections on preaching a fictive argument.—C.R.M.

Lk 9:57-62, § 45-1003.

1004. G. BURN, "Hospitality and Incarnational Vulnerability in Luke 10.1-12," *Theology* 53 (816, '00) 445-446.

The idea of hospitality is central to Lk 10:1-12. Both the visitors and the hosts receive from one another and thus enlarge their worlds.—D.J.H.

1005. [Lk 10:25-37] P. F. ESLER, "Jesus and the Reduction of Intergroup Conflict: The Parable of the Good Samaritan in the Light of Social Identity Theory," *BibInt* 8 (4, '00) 325-357.

This study seeks to situate Lk 10:25-37 within a new exegetical framework derived from social-scientific ideas relating to intergroup conflict and its reduction in order to illuminate the message that the passage would have communicated to its initial recipients. It first introduces social identity theory (as developed by H. Tajfel and others), which deals with the dynamics of intergroup categorization and differentiation. Then after reviewing the history and nature of the relationship between Judeans and Samaritans, it presents an analysis of Lk 10:25-37 aimed at determining how Jesus uses the parable to subvert the connection between Judean group identity and the Mosaic Law insofar as he calls for a movement from a group-oriented ethic to a universal one. Finally it explores the attitude of the Lukan Jesus revealed in the parable of the Good Samaritan in the light of three approaches to reducing intergroup conflict (crossed categorization, recategorization, and decategorization) and suggests the pertinence of Jesus' teaching to modern, ethnic intergroup conflict.—C.R.M.

1006. [Lk 10:29-37] S. WILLIS, "The Good Samaritan: Another View," *ExpTimes* 112 (3, '00) 92.

The Good Samaritan (see Lk 10:29-37) is a picture of Jesus, who shows his compassion for a half-dead world by making the ultimate sacrifice on the cross.—C.R.M.

Lk 11:3, § 45-940.

1007. [Lk 11:20] G. A. KLINGBEIL, "The *Finger of God* in the Old Testament," *ZeitAltWiss* 112 (3, '00) 409-415.

In the OT (see Exod 8:15; 31:18; Deut 9:10) the "finger of God" indicates the presence of God, his creative power, and his involvement in human affairs. The reference to the "finger of God" in Lk 11:20 seems to be a reiteration of the OT usage.—D.J.H.

1008. J. M. ROBINSON AND C. HEIL, "The Lilies of the Field: Saying 36 of the *Gospel of Thomas* and Secondary Accretions in Q 12.22b-31," *NTStud* 47 (1, '01) 1-25.

The article first presents relevant excerpts from correspondence with T. C. Skeat that offer important new improvements in the Greek text of *Gospel of Thomas* 36 in P. Oxy. 655. Next it addresses J. Schröter's criticisms [§ 44-918] regarding the validity of identifying secondary accretions to Q 12:22b-31 [see §§ 43-179, 1689] that are absent from *Thomas* 36 in P. Oxy. 655. Finally it comments on the form of Q 12:22b-31 as a whole, and concludes that it appears to be secondary in comparison with P. Oxy. 655, which is nearer a simpler oral tradition.—C.R.M.

1009. J. CÁRDENAS PALLARES, "Jesús, restaurador de la mujer, restaurador de la ley de Dios (Lc 13,10-17)," *EfMex* 18 (54, '00) 413-418.

After reviewing various OT texts about Sabbath observance, the article considers four passages in the Synoptic Gospels (Mk 3:1-6; Mt 12:9-14; Lk 13:10-17; 14:1-6) where Jesus heals someone on the Sabbath. Then it focuses on the account of Jesus healing a crippled woman on the Sabbath in Lk 13:10-17: the action that brought scandal, the reaction of condemnation, the reply by Jesus, and the deeper significance of this action for understanding God and the Law.—D.J.H.

1010. E. A. HERMANSON, "Kings are Lions, but Herod is a Fox: Translating the Metaphor in Luke 13.32," *BibTrans* 50 (2, '99) 235-240.

The article first considers what Jesus meant by the metaphor "that fox" referring to Herod in Lk 13:32 and suggests that Jesus intended to convey that Herod was in extreme contrast to someone who conformed to the normal OT conception of a king (the king as lion). Then it discusses various methods that have been suggested for the translation of metaphor and shows how they may be applied in this case ("that jackass Herod").—C.R.M.

Lk 14:34-35, § 45-936.

1011. [Lk 15:1-7] I. LARSEN, "A Point of Irony," *BibTrans* 50 (4, '99) 411-417.

Most English translations do not appear to understand the point of the parable in Lk 15:1-7. In both Lk 15:7 and 5:32 it is very likely that Jesus is using irony when he calls the Pharisees and teachers of the law "righteous." The reason they have no need for repentance is not that they do not need repentance, but that they do not recognize that need and therefore will not repent.—C.R.M.

1012. [Lk 15:11-32] C. J. WATERS, "Jonah and the Elder Son," *ExpTimes* 112 (3, '00) 92-93.

Just as Jonah could not come to terms with his enemies' repentance, the elder son in Lk 15:11-32 was unable to value his familial relationship above his entrenched position. Part of the interpretation of these characters' stories for today is to be found not only in the stress on the reality of undeserved grace but also in the challenge to hardened theological positions.—C.R.M.

1013. [Lk 16:1-8] M. D. GREENE, "The Parable of the Unjust Steward As Question and Challenge," *ExpTimes* 112 (3, '00) 82-87.

Provocative recent attempts to interpret the parable of the Unjust Steward in Lk 16:1-8a by D. M. Parrott [§ 36-770], J. S. Kloppenborg [§ 34-669], M. A. Beavis [§ 37-209], and J. Ukpong [§ 42-272] have made only modest headway toward resolving its substantial enigmas. Methodological problems and the paucity of definitive conclusions also characterize eschatological (e.g. B. B. Scott) and sociohistorical readings. A more effective avenue for interpretation is the existential. The parable may effectively be read as a practical challenge (the risk of losing status and resources) to the here and now of every reader.—C.R.M.

1014. B. O. S. TAN, "The Parable of the Pharisee and the Tax-Collector in Luke 18:9-14: A Study on the Practice of Prayer," *AsiaJournTheol* 14 (2, '00) 286-303.

The article first considers the purpose of the parable in Lk 18:9-14 and concludes that it has an inevitable relation to prayer. Then it analyzes the "unrighteous" prayer of the Pharisee and the "righteous" prayer of the tax collector, respectively. Finally it considers the implications of the parable for prayer today.—C.R.M.

1015. [Lk 19:1-10] M. C. PARSONS, "'Short in Stature': Luke's Physical Description of Zacchaeus," *NTStud* 47 (1, '01) 50-57.

Living in a world in which a physiognomic consciousness prevailed, Luke's audience would have initially heard the reference to Zacchaeus' small stature (Lk 19:3) as reflective of a small-mindedness that accounted both for his occupation and his greed. Luke exploits these conventional tropes in order to reverse them in the conclusion to the story (19:9). The negative characterization of Zacchaeus makes it likely that Luke's audience would have heard the story as a conversion narrative.—C.R.M.

Lk 19:11-28, § 45-1003.

1016. R. LÓPEZ ROSAS, "Un tótem salvífico caduco. Expresión, contenido y sentido de la expulsión lucana de los vendedores del templo: Lc 19,45-46," *EfMex* 18 (54, '00) 305-330.

After considering the Lukan presuppositions about Jesus and the Jerusalem Temple, the article situates Luke's account of Jesus driving out the sellers from the Temple area (Lk

19:45-46) in its context, explores the text and intertext of the passage, places it against its Lukan horizon ("the house of prayer," "the den of robbers"), discusses the Temple in Luke's narrative as a whole, and notes other references to the Temple. It concludes that the passage is a witness to the Lukan concept of the Jerusalem Temple's salvific decrepitude in the light of Jesus.—D.J.H.

Lk 20:9-19, § 45-966.

Lk 20:20-26, § 45-967.

Lk 22:15-20, § 45-968.

1017. J. VERHEYDEN, "Documenta Q: The Reconstruction of Q 22,28-30," *EphTheolLov* 76 (4, '00) 404-432.

The dossier that has been put together in Documenta Q for the so-called throne saying in Q 22:28-30 [see *NTA* 44, p. 165] contains no less than seventeen different proposals for a reconstruction. The article first reviews the judgments of the Documenta Q evaluators on (1) whether Lk 22:28-30/Mt19:28 belongs to Q, and (2) the position of the throne saying in Q. Then it comments on the presentation of the evidence for each of the variation units and on the decisions and arguments of various scholars and of the evaluators. It concludes that the text that is proposed in Documenta Q and taken over in the critical edition is based on well reasoned arguments.—C.R.M.

Lk 22:39-46, §§ 45-969–970.

1018. M. MIKOŁAJCZAK, "Królewskie wyznanie Jezusa przed Sanhedrynem (Łk 22,66-71) (Royal Confession of Jesus before Sanhedrin [Lk 22,66-71])," *CollTheol* 70 (3, '00) 23-30.

In Lk 22:66-71 Jesus uses the Son of Man terminology before the Sanhedrin so that his followers will realize that he is a messianic king, an honorable judge, and the Suffering Servant. He frequently gave a new interpretation to the Son of Man in the light of the Suffering Servant image. As his passion begins here, he announces that he, being convinced he is fulfilling the plan of his Father, is the Son of Man come to Jerusalem to suffer and die.—J.J.P.

John

1019. J.-F. BAUDOZ, "Mystique et éthique dans le Quatrième Évangile. 'Je vous donne un commandement nouveau' (Jn 13, 34)," *Revue d'éthique et de théologie morale: "Le Supplément"* [Paris] 214 ('00) 35-44.

The article discusses the nature of Johannine mysticism with reference to key phrases in the Fourth Gospel: "I am the way, the truth, and the life"; "as the Father has loved me . . ."; "you are my disciples if . . ."; and "that they may contemplate the glory that you have given me." It concludes that while Jesus enjoys a unique and unmediated relationship with God, for believers *agape* is the object of revelation and the foundation of ethics.—D.J.H.

1020. J. BECKER, "Die Hoffnung auf ewiges Leben im Johannesevangelium," *ZeitNTWiss* 91 (3-4, '00) 192-211.

After a brief survey of early Christian end-time expectations, this examination of hope for eternal life in the Fourth Gospel discusses an approach to Johannine eschatology, the outlook of the Johannine community, the christological concept of the Evangelist, the sending of the Son as final judgment, and the judgment speech in Jn 5:19-30. It concludes that while the parousia of Christ was the consensus expectation of early Christianity, the Fourth Evangelist was excluded from this unanimity by an understanding of reality in which such an event no longer had a place.—C.R.M.

1021. J. A. DU RAND, "'n Ellips skeppingsgebeure in die Evangelieverhaal volgens Johannes (Ellipse creation events in the Gospel story according to John)," *SkrifKerk* 21 (2, '00) 243-259.

The article suggests that from the perspective of the Genesis creation story the unfolding of the narrative of the Fourth Gospel can be compared to an ellipse that emphasizes two focal creation moments: the incarnation of the Logos (Jn 1:1-18; cf. Gen 1:3), and the bestowal of the Spirit on the disciples (Jn 20:21-23; cf. Gen 1:2; 2:7). These two creation moments are part of a literary comparison between creation and "new creation." The function of the *dābār* and *rûaḥ* of creation are reenacted in the Johannine narratological λόγος and πνεῦμα as part of the new creation.—C.R.M.

1022. M. FRENSCHKOWSKI, "Τὰ βαΐα τῶν φοινίκων (Joh 12,13) und andere Indizien für einen ägyptischen Ursprung des Johannesevangeliums," *ZeitNTWiss* 91 (3-4, '00) 212-229.

The association of the Johannine tradition with Ephesus rests on a false identification of that tradition with the author of Revelation. And proposals about Antioch or somewhere in Syria and Transjordan do not do justice to the particular character and isolation of the Johannine tradition. That Egypt may well have been the home of the Johannine circle is suggested by the early transmission history of the Fourth Gospel and by the use of the Coptic loanword βαΐον in Jn 12:13.—D.J.H.

1023. S. MĘDALA, "Kontemplacja boga w Jezusie według czwartej ewangelii (Contemplation of God in Jesus According to the Fourth Gospel)," *CollTheol* 70 (4, '00) 37-53.

After reflecting on the theme of seeing God according to the Fourth Gospel, this article discusses the concept of contemplating God in Jesus with reference to key Johannine texts: Jn 1:34 ("I myself have seen and have testified"); 1:14 ("the Word became flesh . . . and we have seen his glory"); and 14:8 ("Lord, show us the Father").—D.J.H.

1024. W. PRATSCHER, "Tiefenpsychologische Erwägungen zur negativen Rede von 'den Juden' im Johannesevangelium," *StudNTUmwelt* 25 ('00) 141-151.

After considering the social-historical and theological presuppositions of the negative presentation of "the Jews" in John's Gospel, the article explores this phenomenon in terms of reaction formation and projection. Then it reflects on the methodological principles underlying NT interpretation from the perspective of depth psychology.—D.J.H.

1025. E. E. REYNOLDS, "The Role of Misunderstanding in the Fourth Gospel," *Journal of the Adventist Theological Society* [Collegedale, TN] 9 (1-2, '98) 150-159.

The article first examines selected examples of the Johannine literary technique in which Jesus is misunderstood by his hearers. Then it considers the role of these misunderstandings as a deliberate literary device used by John. The misunderstandings serve to illustrate two levels of understanding: the spiritual or heavenly understanding that leads to eternal life, and the temporary or earthly understanding that leads to darkness and loss of eternal life.—C.R.M.

1026. K. SCHOLTISSEK, "Johannes auslegen II. Methodische, hermeneutische und einleitungswissenschaftliche Reflexionen," *StudNTUmwelt* 25 ('00) 98-140.

The article first reviews methodological developments over the last decade in which alongside narratology [see § 44-1001] various linguistic approaches to Johannine exegesis have emerged. Next it discusses synchronic and diachronic analyses, the limits of interpretation, and movements toward an integrative method of scriptural interpretation. Then it considers two new paradigms for dealing with Johannine aporias (rereading and rewriting), the Johannine hermeneutic (the post-Easter perspective, theological language, the "higher level of meaning," dualism, language of immanence), and the history of the Johannine corpus reflected in its representatives (the beloved disciple, the Evangelist, the presbyter). A thirteen-page bibliography is included.—C.R.M.

1027. G. VAN DEN HEEVER, "Finding data in unexpected places (or: From text linguistics to socio-rhetoric). Towards a socio-rhetorical reading of John's Gospel," *Neotestamentica* 33 (2, '99) 343-364.

John's Gospel narrates key episodes and features in terms of the Roman imperial cult: the triumphal entry; benefactions, benefactors, and saviors; the names of Jesus; and "the Jews." It is a narrative that creates a new utopia in opposition to the utopia implied by the language of the *imperium.* One can read it as a text that resists totalizing language and at-home-ness in totalitarian utopias, and forges a new community on the margins of society.—D.J.H.

1028. J. G. VAN DER WATT AND L. VOGES, "Metaforiese elemente in die forensiese taalgebruik van die Johannesevangelie (Metaphorical elements in the use of forensic language in the Gospel according to John)," *SkrifKerk* 21 (2, '00) 387-405.

After reviewing ancient Jewish legal practices in the context of the Roman empire, the article focuses on the metaphorical employment of forensic material in the Fourth Gospel. The arrangement of the narrative implies that more than one court case is underway. Parallel to the earthly court case of Jesus, a spiritual court case is taking place in which the roles of judge and offender are reversed. From these two court cases a third one (also spiritual) develops in which the real reader must make a decision for or against Jesus.—C.R.M.

1029. J. ZUMSTEIN, "'Dieu est amour,'" *FoiVie* 99 (4, '00) 95-106.

Through successive rereadings, the Johannine school developed an intense reflection on God as love. In the Fourth Gospel love is presented in relation to the incarnation (Jn 3:16-17), in connection with the cross (13:1-11), and in the light of Easter (13:31-35; 14:21-23). Two rereadings, one in the second farewell discourse (15:1-17) and the other in the hymn to love (1 Jn 4:7-21), served to actualize and deepen the initial message.—D.J.H.

Jn, § 45-1487.

1030. D. G. VAN DER MERWE, "The historical and theological signifcance of John the Baptist as he is portrayed in John 1," *Neotestamentica* 33 (2, '99) 267-292.

In the presentation of John the Baptist in Jn 1:6-8, 15 and 1:19-37 (especially 1:35-37), three important aspects of the following of Jesus are emphasized: John the Baptist was sent with a mission as the witness to Jesus; his primary objective was to point at Jesus; and his secondary objective was to bring people to meet with Jesus and subsequently to follow him.—D.J.H.

1031. [Jn 1:1-28] J. CALLOUD, "Quatrième Évangile: le témoignage de Jean (I)," *SémiotBib* 100 ('00) 25-49.

The article first considers the place and function of John the Baptist in light of the references to him in the Prologue (Jn 1:6-8, 15). Then it discusses the role of John the Baptist with reference to his questions and confessions about Jesus in Jn 1:19-28. [To be continued]—D.J.H.

1032. P. M. RENJU, "The Lamb of God (John 1.29, 36)," *BibTrans* 49 (2, '98) 232-239.

In view of the context in which the expression occurs, the participants, and their behavior, the title "lamb of God" in Jn 1:29, 36 refers to a figure who is dear to God and who will carry out God's design and purpose for Israel and the world.—D.J.H.

1033. J. D. M. DERRETT, "Correcting Nicodemus (Jn 3:2, 21)," *ExpTimes* 112 (4, '01) 126.

Nicodemus' talk about Jesus' doing miracles "with God" (Jn 3:2) is corrected by "in God" in Jn 3:21. To act in God is to be God's implement. Only sorcerers try to make God theirs.—D.J.H.

1034. T. NICKLAS, "Das Missverständnis des Nikodemus (Joh 3,3f.) in syrischer Überlieferung," *AnnalStorEseg* 17 (1, '00) 203-216.

With reference to the Vetus Syra, Peshitta, and Harklean versions, the article considers their presentations of "Nicodemus," the first exchange between Jesus and Nicodemus (Jn 3:2-3), and the description of Nicodemus in 3:1-2. Then it focuses on their treatments of the "misunderstanding" in Jn 3:3-4 (with particular attention to their translations of the ambiguous ἄνωθεν and the links between 3:3 and 3:4), and discusses how these translations made clear Nicodemus' misunderstanding to the reader.—D.J.H.

1035. [Jn 3:14-15] J. G. WILLIAMS, "Serpent and the Son of Man," *BibToday* 39 (1, '01) 22-26.

The Son of Man who was lifted up (see Jn 3:14-15; Num 21:8) was accused of being "poison." But it turns out that the crucified one has become our greatest medicine, the remedy of God's gift of his Son, who is the pioneer of peace-making.—D.J.H.

Jn 3:21, § 45-1033.

1036. [Jn 4:1-42] M. RAZZANO, "De lieu de passage au lieu de séjour. Les catégories spatiotemporelles dans le récit de la Samaritaine - approche narrative," *Hokhma* 74 ('00) 61-79.

The study utilizes a narrative approach to clarify the process that takes place between Jesus' intention to return from Judea to Galilee in Jn 4:2 and the eventual two-day stopover in Samaria. After an overview of Jn 4:1-42, it proceeds by following the stages of the account (Jacob's well—vv. 4-6; reversed roles—vv. 7-15; etc.) and then offers a synthesis in the form of a rereading of the whole in order to draw some theological conclusions with respect to the subtle employment of spatial and temporal data in the account.—C.R.M.

1037. J. Barreto Betancort, "Sicar-Siquén en Jn 4,5: ¿una clave de interpretacion del texto?" *FilolNT* 12 (23-24, '99) 89-106.

In the context of Jn 4:1-42 the reading Συχάρ in Jn 4:5 is preferable to Συχέμ. In the Mishnah (*b. Menaḥot* 10:2) the place name Sychar is related to the practice of gathering the first sheaf of the harvest to be presented in the Temple at the Feast of Weeks if the harvest were not available in Jerusalem and its environs. In the Johannine context Sychar alludes to the mission in Samaria after the mission in Jerusalem and Judea proved impossible.—D.J.H.

1038. A. Pardini, "Gv 4,29: una precisazione grammaticale," *AnnalStorEseg* 17 (1, '00) 217-219.

Contrary to E. Danna [§ 44-271], the Samaritan woman's question in Jn 4:29 (μήτι οὗτός ἐστιν ὁ χριστός;) need not be taken as a negative or skeptical response to Jesus' affirmation about his messiahship in Jn 4:26.—D.J.H.

1039. [Jn 6] M. Labahn, "Controversial Revelation in Deed and Word. The Feeding of the Five Thousand and Jesus' Crossing of the Sea as a 'Prelude' to the Johannine Bread of Life Discourse," *IrBibStud* 22 (4, '00) 146-181.

The article contends that the Fourth Evangelist takes Jn 6:1-25a as a unit from church tradition and retells it in order to form a "prelude" to the bread of life discourse in the rest of the chapter. The miraculous feeding of the five thousand has to be read in definite relation to the discourse, and the whole chapter (without 6:51c-58 and 6:23-24a) forms a narrative unity. The revelation in deed and word depicts Jesus as a preserver of life on earth, whose works function to reveal his divine glory. The refusal of groups to believe in Jn 6 when confronted with the revelation of Jesus by deed and speech is a dark foil for the confession of Peter in 6:68-69. The reference to Judas in 6:70-71 describes discipleship as being in danger. The entire chapter is an exhortation to give fresh heart and courage as well as a warning to the community.—C.R.M.

Jn 7–8, § 45-1366.

1040. H. Hoet, "'Abraham is onze Vader' (Joh 8,39). Is het Johannesevangelie anti-joods?" ['Abraham is our Father' (Jn 8:39). Is the Gospel of John anti-Jewish?], *Collationes* 30 (3, '00) 227-242.

Moving between John's Gospel as a whole and Jn 8:31-59 in particular, the article considers various approaches to the "anti-Judaism" of the Fourth Gospel, the charge that the Jews have the devil as their father (8:44), the meaning of οἱ Ἰουδαῖοι, the family quarrel between the church and the synagogue, the Jews' claim to be descendants of Abraham (8:33), the effective history of John's Gospel, the scene of mother and son at the cross (19:26-27), and the possibility of finding an alternative for the Christian teaching of substitution.—D.J.H.

1041. J. Joosten, "Jésus et l'aveugle-né (Jn 9,1-34) dans l'Évangile de Barnabas et dans le Diatessaron," *RevHistPhilRel* 80 (3, '00) 359-369.

Comparison of the versions of the episode of the man born blind (Jn 9:1-34) in *Gospel of*

Barnabas 156–157 and in the Diatessaron tradition reveals many variant readings common to the two works, and suggests that one of the sources of *Gospel of Barnabas* was a Gospel harmony of the type represented by the Venetian Diatessaron.—D.J.H.

1042. P. SCHINELLER, "Jesus in the Gospel of John—VII. 'I Am the Resurrection and the Life' (John 11:25)," *Emmanuel* 106 (10, '00) 619-620. [See § 45-1046.]

In Jn 11:25 Jesus not only proclaims resurrection hope and life beyond the grave but also sets himself forth as the source and the example, the foundation of this new and everlasting life.—D.J.H.

1043. [Jn 11:49-52] T. NICKLAS, "Die Prophetie des Kajaphas. Im Netz johanneischer Ironie," *NTStud* 46 (4, '00) 589-594.

The article explores the various literary dimensions of Caiaphas' ironic statement in Jn 11:49-50 about one man dying for the people with respect to the characterization of the speaker, the content of the statement, the interpretation given by the narrator in 11:51-52 (his counsel as "prophecy," the theme of "gathering" the children of God), and the effects on the reader's sensibility.—D.J.H.

1044. R. INFANTE, "Maria di Betania e l'unzione di Gesù: Gv 12,1-8," *VetChrist* 37 (1, '00) 35-55.

After noting elements in Jn 11 that anticipate the action of Mary of Bethany in 12:1-8, the article presents an exposition of the passage according to the following outline: the setting (12:1-2), the anointing (12:3), and Judas' objection and Jesus' response (12:4-8). It gives particular attention to the intense communion between Mary and Jesus and to the open opposition of Judas to Jesus and Mary.—D.J.H.

Jn 12:13, § 45-1022.

1045. J. BOHNEN, "'Watch how you're eating': Judas and Jesus and table manners. An intertextual reading of John 13:26, Matthew 26:23 and Sirach 31:12-32:13," *Scriptura* 74 ('00) 259-283.

The article suggests a possible way of making sense of Jesus' two significantly dissonant exposures of Judas in Mt 26:23 and Jn 13:26 against the meal etiquette frame presented in Sirach 31. After reviewing two recent studies that propose intertextual readings of Jn 13 (I. R. Kitzberger and A. Dettwiler), it briefly mentions some operational aspects of intertextuality as a reading strategy. Then it explores the possibility for making sense of Jn 13:26 (and Mt 26:23) from an intertextual perspective.—C.R.M.

Jn 13:34, § 45-1019.

1046. P. SCHINELLER, "Jesus in the Gospel of John—VI. 'I Am the Vine, You Are the Branches' (John 15:5)," *Emmanuel* 106 (9, '00) 551-552. [See § 45-279.]

In Jn 15:5, Jesus reveals that all growth, all bearing of fruit, comes only if we are united with him.—D.J.H.

1047. D. J. CLARK, "The Word *kosmos* 'World' in John 17," *BibTrans* 50 (4, '99) 401-406.

The article first notes that there are four principal meanings for the word κόσμος in the NT ("universe, earth, people, world system"). Then it looks at the various occurrences of κόσμος in John 17, in which all four meanings happen to be found, and discusses the word's precise shade of meaning in each case.—C.R.M.

1048. [Jn 19:16-37] J. A. BADIOLA SÁENZ DE UGARTE, "Tipología pascual en el relato joánico de la muerte de Jesús," *Scriptorium Victoriense* [Vitoria, Spain] 47 (1-2, '00) 5-19.

After a survey of references to Jesus as the "lamb" in the Johannine writings, the article considers eleven cases of OT typology in the account of Jesus' death in Jn 19:16-37, focuses on elements of sacrificial-paschal typology in the passage, and concludes that the paschal typology is a basic feature in John's account of Jesus' death.—D.J.H.

1049. M. COLOE, "Raising the Johannine Temple (John 19:19-37)," *AusBibRev* 48 ('00) 47-58.

The paper examines two unique aspects of the Johannine crucifixion scene to show how the plot announced in Jn 2:19-21 is brought to its promised conclusion at the cross. After sketching the symbolic significance of the temple throughout the Fourth Gospel, it considers the messianic implications of "Nazarene" in the title placed above Jesus' head (19:19), the scene with the mother of Jesus and the beloved disciple as the raising up of a new temple/household of God (19:25-30), and the significance of the Passover symbolism. It concludes that in the "hour" of his death Jesus is manifest as the temple builder.—C.R.M.

1050. [Jn 20:1-18] A. SKAMP, "'But Mary stood weeping outside the tomb' (John 20:11)," *Colloquium* 32 (1, '00) 23-30.

A narrative-critical reading of Jn 20:1-18, with particular attention to the figure of Mary Magdalene, shows that Mary Magdalene encourages us not only to keep seeking Jesus at times when and in places where it appears that he is absent, but also to realize that in the emptiness we find the full revelation of God.—D.J.H.

1051. [Jn 20:1-31] J. ZUMSTEIN, "Lecture narratologique du cycle pascal du quatrième Évangile," *ÉtudThéolRel* 76 (1, '01) 1-15.

The article contends that a narrative approach to Jn 20:1-31 opens the way to a more precise reading of the text. The analysis is structured according to the following narratological categories: plot, characters, time of the narrative, commentary, implicit author, and implicit reader. It concludes that Jn 20 proposes a tiered hermeneutical program in which the disciple is invited to pass from an ordinary conception to a profound understanding of the resurrection of Christ and from there attain the type of faith that characterizes the post-Easter period.—C.R.M.

Acts of the Apostles

1052. D. J. CLARK, "Vocative Displacement in Acts and Revelation," *BibTrans* 50 (1, '99) 101-110.

After noting the distribution of vocatives in Acts and Revelation, the article considers the occurrences in Acts in comparison with the Gospels, the occurrences in Revelation, the implications of the findings, and the Gospels revisited. It concludes that in the narrative NT books the normal or unmarked position for a vocative is sentence initial. In some restricted situations the vocative is automatically displaced from its initial position without any sociolinguistic implications. Displacement in other settings, however, indicates an increased social distance between the participants in the dialogue.—C.R.M.

1053. K. ERLEMANN, R. HEILIGENTHAL, AND F. VOUGA, “Die Einheit der Urgemeinde – Fiktion oder Wirklichkeit,” *ZeitNT* 3 (6, ’00) 40-53.

After Erlemann’s introduction to the issue as above all focused on the status of the evidence of Acts (p. 40), Heiligenthal in “Die Kontroverse um das frühe Christentum” (pp. 41-45) sketches the history of research on the question of the unity of the primitive Christian community and utilizes the model of a tree with its roots in Jerusalem to describe the origin of Christianity. Then Vouga in “Einheit und Vielfalt des frühen Christentums” (pp. 47-53) treats the necessary plurality of the beginning, the superfluous quest after uniformity, the naivete of relying on Acts as a source for the history of early Christianity, and a hermeneutical model of deterministic chaos as most suitable for interpreting the history of early Christianity.—C.R.M.

1054r. J. A. FITZMYER, *The Acts of the Apostles* [*NTA* 43, pp. 583-584; § 44-291r].

H. I. MACADAM, “‘The True and Lively Word.’ The Acts of the Apostles at the end of the Twentieth Century (A Review Article),” *NESTTheolRev* 21 (2, ’00) 170-212.—Fitzmyer’s work on Acts is a formidable accomplishment and should take a prominent place in bibliographies not only for Acts but also for all NT studies. It is especially useful for students of the NT not so much because it breaks new ground but for its comprehensive approach. After observations on matters treated in the introduction, the article discusses selected passages and topics, with particular attention to material relating to Lebanon.—D.J.H.

1055. L. KEEFER, “The Changeless Gospel,” *AshTheolJourn* 32 (’00) 13-20.

The book of Acts shows how the gospel held fast in the midst of a church and a world that changed much. The article discusses selected periods from church history in which changes compromised the gospel (e.g. the crusading church), contrasts this with the enduring gospel presented in Luke-Acts, and reflects on the gospel in 21st-century ministry.—C.R.M.

Acts, §§ 45-974, 977–979, 982–984, 1230, 1237, 1495.

1056. [Acts 1–5] N. H. TAYLOR, “Jerusalem and the Temple in early Christian life and teaching,” *Neotestamentica* 33 (2, ’99) 445-461.

According to Acts 1–5, the Temple was a place of worship for the early Christians and its outer court a place of teaching. This paper argues with reference to the Gospels, Acts, and other texts that a critical reevaluation of the Jerusalem Temple was a significant aspect of early Christian eschatology that directly influenced the life of the primitive community. While expectations concerning the eschatological role of Jerusalem and the Temple diversified early, it seems clear that the first Christian apostles proclaimed the gospel in Jerusalem precisely because the city would be at the epicenter of the divine judgment they awaited, and also the return of Christ and his establishment of God’s kingdom.—C.R.M.

1057. J. J. KILGALLEN, "'The Apostles Whom He Chose because of the Holy Spirit.' A Suggestion Regarding Acts 1,2," *Biblica* 81 (3, '00) 414-417.

The article highlights difficulties with traditional interpretations of διὰ πνεύματος ἁγίου in Acts 1:2 and suggests that a more fitting sense emerges if the preposition is understood to mean "because of" and the phrase is applied to οὓς ἐξελέξατο. Thus instead of thinking of Jesus as under the influence of the Spirit when choosing the disciples at Lk 6:12-16 or giving orders at 24:49 (i.e. taking διὰ πνεύματος ἁγίου with either ἐντειλάμενος or ἐξελέξατο), Luke reminds his readers that Jesus chose his apostles because one day they should wait for the coming of the Spirit. It seems reasonable to translate Acts 1:2: "until the day when, having given orders to his apostles whom he had chosen because of the Holy Spirit, he was taken up."—C.R.M.

Acts 1:13, § 45-1000.

Acts 1:14, § 45-991.

1058. [Acts 2:3] G. MENZIES, "Pre-Lukan Occurrences of the Phrase 'Tongue(s) of Fire,'" *Pneuma* [Hagerstown, MD] 22 (1, '00) 27-60.

While "tongues of fire" need not bear otherworldly connotations (see Isa 5:14), the phrase became embedded in the Merkabah tradition, and in *1 Enoch* 14:8-25 and 71:5-8 it is used to describe heaven and even the heavenly "holy of holies" where God resides. The phrase γλῶσσαι ὡσεὶ πυρός in Acts 2:3 is probably a Lukan rendering of a Semitic original. On the basis of the Qumran work known as "Three Tongues of Fire" (1Q22, 29; 4Q375-376), the tongues of fire in Acts 2:3 may be understood to indicate divine accreditation of the glossolalia that followed.—D.J.H.

1059. M.-L. RIGATO, "L'evento della Pentecoste secondo At 2,3-4 alla luce di Is 6,5-8," *RivistBib* 48 (4, '00) 443-451.

Although commentators frequently refer to the influence of the theophany at Sinai (Exod 19:16-19; 20:18) on Luke's Pentecost narrative (Acts 2:1-13), the article proposes that Luke was inspired by some features of the Isaian theophany (Isa 6:5-8) in the description of certain aspects of the Pentecost event (see Acts 2:3-4) and its consequences. This suggests that the theme of mission emerges significantly in its own right in the signs of the sound-wind-speech and tongues of fire and not just by implication. All those present at the Lukan Pentecost receive from the Spirit a tongue purified by divine fire in order to be envoys to give testimony to the Lord Jesus; that is, they are constituted apostles-prophets-witnesses.—C.R.M.

1060. G. J. STEYN, "ἐκχεῶ ἀπὸ τοῦ πνεύματος . . . (Ac 2:17, 18): What is being poured out?" *Neotestamentica* 33 (2, '99) 365-371.

There are three major possible interpretations of ἐκχεῶ ἀπὸ τοῦ πνεύματος in Acts 2:17-18 (citing Joel 3:1-2 LXX): the Spirit is the object being poured out, parts (shares) of (or from) the Spirit are poured out, and something else is being poured out from the Spirit. The latter possibility appears to fit the Lukan context best. The quoted phrases from Joel imply that some object (e.g. the "power" of prophecy) was flowing from the Spirit with which the people would be filled.—C.R.M.

Acts 2:42-47, § 45-991.

1061. J. Rius-Camps, “Las variantes del texto occidental de los Hechos de los Apóstoles (XI) (Hch 5,17-42),” *FilolNT* 12 (23-24, ’99) 107-121.

This installment [see § 44-1021] in the ongoing comparative review of textual variants of the Western (Codex Bezae) and Alexandrian texts of Acts presents philological and theological notes on the readings in Acts 5:17-42. The text is analyzed according to the following overarching concentric structure: 5:17-21b—A; 5:21c-26—B; 5:27-40—B'; 5:41-42—A'. Substructures for each of the main units are also specified. Beginning with this installment, the most significant witnesses supporting either Alexandrian or Western readings are placed within brackets after the respective texts.—C.R.M.

1062. [Acts 6–7] W. Paroschi, “The Prophetic Significance of Stephen,” *Journal of the Adventist Theological Society* [Collegedale, TN] 9 (1-2, ’98) 343-361.

After reviewing previous attempts to connect the seventy weeks of Dan 9:24-27 with the figure of Stephen, the article first considers Stephen’s historical and theological setting according to Acts 6–7. Then it introduces the exegetical reasons why Stephen seems to fit as the end of the seventieth week by analyzing his speech and vision and its theological meaning relating to God’s covenant with Israel.—C.R.M.

1063. [Acts 8:4-40] B. Kollmann, “Philippus der Evangelist und die Anfänge der Heidenmission,” *Biblica* 81 (4, ’00) 551-565.

Luke represents Philip’s mission to Samaria (Acts 8:5-13) and conversion of the Ethiopian court official (8:26-39) as a transition point on the way from the Jewish to the Gentile mission. Yet the Philip traditions incorporated into Acts suggest that Philip had also actively directed his missionary activity to Gentiles. Thus insofar as the sources permit a judgment, Philip appears to be the first significant missionary to go beyond the boundaries of Israel to the Gentiles.—C.R.M.

1064. [Acts 8:27] P. Unseth, “Semantic Shift on a Geographical Term,” *BibTrans* 49 (3, ’98) 323-331.

Αἰθίοψ in Acts 8:27 does not refer to a person who was from an area within the present state of Ethiopia. There has been a semantic shift from the meaning of Greek Αἰθιοπία, which referred in general to Africa, or northeast Africa, to Ethiopia as a modern state in contemporary English and other languages at the end of the 20th century. A rendering something like “Meroë in northeast Africa” may be the best solution to the translation problems posed by this passage.—C.R.M.

1065. D. A. Campbell, “Paul in Pamphylia (Acts 13.13-14a; 14.24b-26): A Critical Note,” *NTStud* 46 (4, ’00) 595-602.

The deliberately asymmetrical accounts of Paul and company’s two traverses through Pamphylia in Acts 13:13-14a and 14:24-26a betray their almost certain accuracy in historical terms. A ship from Paphos traveling to Perga (13:13-14a) would have sailed up the river Cestrus to dock directly opposite that city. In order to sail east to Syrian Antioch, the busier harbor at Attalia (14:24-26a) would be preferred over Perga with its limited choice of vessels and destinations in terms of outgoing traffic.—C.R.M.

1066. R. Strelan, “Recognizing the Gods (Acts 14.8-10),” *NTStud* 46 (4, ’00) 488-503.

It is Paul’s behavior as much as the resultant healing in the account of Acts 14:8-10 that leads the Lystrans to identify and acclaim him as a god. Four clues in the narrative support this conclusion: Paul's arrival in Lystra as a stranger, Paul's stare (v. 9), his loud voice (v. 10), and his command to the cripple. The article examines each of these factors with particular attention to Paul's loud voice (the loud voice in Greek and Latin, Jewish, and early Christian literature) as the tell-tale sign that "the gods came down."—C.R.M.

Acts 14:24-26, § 45-1065.

Acts 15:20, 29, § 45-1427.

1067. J. HINTERMAIER, "Grundlage und Entwicklung der paulinischen Mission am Beispiel von Apg 16,11-40," *StudNTUmwelt* 25 ('00) 152-175.

The article considers the events in Philippi as portrayed in Acts 16:11-40 as an instance of a strategy of making the message of Jesus understandable to Gentiles. After outlining the scheme according to which the Pauline mission is presented in Acts, it treats the basis of Paul's proclamation in the activity of Jesus (especially the correspondences between Lk 8:26-39 and Acts 16:16-39), and the paralleling of Paul with Peter (especially Acts 10:1-48 and 2:37-41), the apostles, and John the Baptist (Lk 3:10-14). Next it highlights the particularities of the Pauline mission in Philippi as an example of how Luke "inculturated" his message for a Roman colony on Hellenistic soil. Then it focuses on the function of the miraculous release from prison in Acts 16:25-26 (glorification of Jesus Christ and his message of salvation). It concludes that the Philippi episode portrays in miniature what Acts narrates as a whole, namely, that the unhindered proclamation about Jesus Christ the Lord (28:31) continues in spite of conflicts and difficulties, since the way of the gospel to the Gentiles can not ultimately be stopped.—C.R.M.

Acts 18:8, § 45-1068.

1068. [Acts 18:17] A. MYROU, "Sosthenes: The Former Crispus(?)," *GkOrthTheolRev* 44 (1-4, '99) 207-212.

It is very likely that the two occurrences of the name Sosthenes in Acts 18:17 and 1 Cor 1:1 refer to the same person. John Chrysostom's view that Sosthenes is the same as Crispus, the head of the synagogue at Corinth, who is mentioned in Acts 18:8 as one of the first to be converted to Christ by Paul's preaching, is not only possible but also can be supported with well founded arguments.—D.J.H.

1069. [Acts 20:22-38] E. LUCCHESI, "Des *Actes des Apôtres* au *Martyre de Pierre d'Alexandrie*," *Analecta Bollandiana* [Brussels] 118 (3-4, '00) 266.

Although G. W. Horner included the manuscript fragment *Parisinus Copticus* 132², f. 62 among the witnesses of the Sahidic version of Acts, it is actually a paraphrase of Acts 20:22-38 from *Martyrdom of Peter of Alexandria*.—C.R.M.

1070. [Acts 21–28] S.-H. YOO, "Le sens du parcours juridique de Paul," *Yonsei Journal of Theology* [Seoul] 5 ('00) 17-36.

While the juridical proceedings concerning Paul in Acts 21–28 contain many historical facts, these narratives also reflect the situation of Luke's community and his skill and interests as a writer. His presentation of Paul's trials is marked by a double preoccupation: edification and apologetics.—D.J.H.

EPISTLES—REVELATION

Paul

1071. H. D. Betz, "The Human Being in the Antagonisms of Life according to the Apostle Paul," *JournRel* 80 (4, '00) 557-575.

This consideration of Paul's thought with respect to "human life in its antagonisms" first addresses the issue of the controlled hermeneutical procedures required to retrieve Paul's theology from his letters (the agonistic character of the letters, life as *agon*). Then it turns to Paul's anthropology with particular attention to Romans 1–8 (being human as experience of contradictions, participation, and overcoming). Paul speaks to us because of his deep insights into and serious struggles with the frightening chaos of antagonisms that make up human existence then and now. According to the imagery of Paul's language, the believer is on a journey through life's dangers and proceeds with trust that none of the antagonisms has enough power to separate the believer from the love of God in Christ.—C.R.M.

1072. K. Butting, "Pauline Variations on Genesis 2.24: Speaking of the Body of Christ in the Context of the Discussion of Lifestyles," *JournStudNT* 79 ('00) 79-90.

Taking Gen 2:24 ("the two shall become one flesh") in Mk 10:6-9 as referring to the consummation of marriage is not the only interpretation of this text in the NT, as examination of its Pauline uses (see 1 Cor 6:13-17; 7:32-34; Gal 3:28; see Eph 5:30-32) shows. Interpreting it with regard to processes of reconciliation within the community lets this verse be heard as a promise by God, with a history of aiming at liberation and reconciliation. The promise formulated in Gen 2:24, that it is possible to overcome domination in the relation between the genders, has been destroyed by the prevalent ecclesiastical reception of this text.—D.J.H.

1073. A. D. Callahan, "'Brother Saul': An Ambivalent Witness to Freedom," *Semeia* 83-84 ('98) 235-250.

Among African Americans there is a venerable tradition of the emancipatory appropriation of Paul in which both his life and letters are enlisted in the struggle for freedom. This approach suggests a theologically fruitful *via media* for contemporary Pauline theology between a dogmatic privileging of the Pauline legacy with its anti-emancipatory elements and the thoroughgoing rejection of Paul along with his emancipatory proclamation.—D.J.H.

1074r. J. D. G. Dunn, *The Theology of Paul the Apostle* [*NTA* 42, p. 396; § 45-338r].

L. E. Keck, "James D. G. Dunn's *The Theology of Paul the Apostle,*" *ScotJournTheol* 53 (3, '00) 380-389.—This evaluation of Dunn's work unfolds under four headings: the task, the price of the template, central themes, and appreciation. Owing to its comprehensive scope, thorough discussions, and clear arguments, Dunn's book will serve as a standard point of reference in the Anglophone world. One needs neither to agree with Dunn nor to disagree with him in order to profit by reading this book. [In the same issue (pp. 390-393) Dunn offers a response, "rejoicing in dialogue."].—C.R.M.

1075r. T. ENGBERG-PEDERSEN, *Paul and the Stoics* [*NTA* 45, p. 176].

N. HYLDAHL, "Troels Engberg-Pedersen: *Paul and the Stoics*," *DanskTeolTids* 63 (4, '00) 267-280.—Engberg-Pedersen's new book should be read not as a further development of his works on Greek philosophy but rather as a study of Paul seen in light of the Stoic theory of *oikeiosis*. His focus throughout is Pauline paraenesis, how the readers had to turn their Christian beliefs into practice. The importance of this book is not so much in its thesis about Paul as a philosopher but in its detailed analyses of Paul's letters to the Philippians, Galatians, and Romans.—D.J.H.

1076. J. GALOT, "La parusia nell'epistolario paolino," *CivCatt* 151 (3611, '00) 431-443.

Paul initially hoped to be among those who were alive at the glorious return of Christ (see 1 Thess 4:13-18) but accepted the possibility of dying first. Later in his career as an apostle he became less interested in the time of the parousia and more concerned with hope for life after death and the desire to be with Christ.—D.J.H.

1077. R. GOOD, "Sonship or Adoption as Sons?" *Affirmation & Critique* [Anaheim, CA] 5 (4, '00) 39-40.

The term υἱοθεσία (see Rom 8:15, 23; 9:4; Gal 4:5; Eph 1:5) does not refer to the judicial procedure of adoption. Rather, it describes an organic process that begins with the believer's predestination and ends with the redemption of the body.—D.J.H.

1078. U. HECKEL, "Gottes Allmacht und Liebe. Paulinische Überlegungen zur Theodizee-Problematik," *TheolBeitr* 31 (5, '00) 237-242.

Paul's approach to the relation between God's omnipotence and God's love was based on his belief in what God has done in Jesus' cross and resurrection and will do in the resurrection of Christians. In the face of suffering in this world, Paul saw no contradiction between God's omnipotence and goodness but did see an opposition between God's life-creating power and the life-destroying powers of sin, suffering, and death. Whereas the theodicy problem is the result of timeless present discourse about God, biblical faith thinks in the categories of history and with the perspective of eschatological salvation.—D.J.H.

1079. R. A. HORSLEY, "Paul and Slavery: A Critical Alternative to Recent Readings," *Semeia* 83-84 ('98) 153-200.

After detailing procedural problems in adapting a sociology of knowledge approach to Paul's counter-imperial mission, the article critically reviews the metaphorical use of "slave-slavery" (and "free-freedom") in Paul's discourse and then attempts to assess the way(s) in which his statements thought pertinent to slavery (Philemon; 1 Cor 7:21; cf. Gal 3:28) can be understood in the context of the slave-holding society of the Roman empire. It concludes that nothing in Paul's letters suggests that he was a "conservative" advocating acceptance of slavery.—C.R.M.

1080. M. LAGUË, "La prière chrétienne selon saint Paul," *Parabole* [Montreal] 23 (3, '01) 9-10.

According to Paul, the Holy Spirit is at the heart of Christian prayer and Christian life. The prayers in Paul's letters are filial, realistic, and confident.—D.J.H.

1081. C. J. MARTIN, "'Somebody Done Hoodoo'd the Hoodoo Man': Language, Power, Resistance, and the Effective History of Pauline Texts in American Slavery," *Semeia* 83-84 ('98) 203-233.

The article examines the strategic hermeneutical uses, function, and effects of Pauline texts about slavery within the American slave system from the 17th through the 19th centuries. Its overview of the effective history of the Pauline texts is focused mainly on the uses of language and discourses to "create worlds" and encode reality with either emancipatory or death-dealing effects: discourse enabling transformations of identity, space, and place ("hoodooing the hoodoo man"); Pauline statements in American slavery—discourses of domination, social control, and social death; and discourses of resistance, empowerment, and liberation ("say it's not so!").—D.J.H.

1082. J. MEISSNER, "Die Liebe glaubt alles? Adverbiell gebrauchtes πάντα bei Paulus," *FilolNT* 12 (23-24, '99) 55-77.

The use of the neuter accusative adjective πάντα in an adverbial sense is found in both classical and NT Greek. In Paul's letters the adverbial use of πάντα can refer to situations with a temporal sense ("always") or to objects with an indication of totality ("completely, entirely").—D.J.H.

1083. S. R. OBENHAUS, "Sanctified Entirely: The Theological Focus of Paul's Instructions for Church Discipline," *RestorQuart* 43 (1, '01) 1-12.

Paul recommends a range of responses to an erring church member: gentle restoration (Gal 6:1), punishment and forgiveness (2 Cor 2:1-11), and complete and absolute expulsion (1 Cor 5:1-13). Two consistent theological themes underlie these passages: (1) the importance of the church's spiritual health and moral character as a corporate body, and (2) the extent to which Christ's death serves as a warrant for the proper conduct of collective church life. However, one should not interpret these passages as providing theological grounds for specific standards or procedures regarding the discipline of erring church members.—D.J.H.

1084. O. PATTERSON, "Paul, Slavery and Freedom: Personal and Socio-Historical Reflections," *Semeia* 83-84 ('98) 263-279.

Drawing on the author's *Slavery and Social Death* (1982) and *Freedom in the Making of Western Culture* (1991), the article notes that without slavery there would be no genesis of freedom, without the slavery-freedom dialectic there would be no understanding of Pauline Christianity, and without Pauline Christianity there would be no tradition of freedom in the West.—D.J.H.

1085. G. M. M. PELSER, "Dualistiese antropologie by Paulus? (Dualistic anthropology in Paul?)," *HervTeolStud* 56 (2-3, '00) 409-439.

After surveying various approaches to the question of dualism in Paul's anthropology (with particular attention to the views of D. Boyarin and J. D. Crossan), the article shows that in a number of passages Paul not only made use of dualistic terminology and concepts but also conceived of human existence in a dualistic manner.—D.J.H.

1086. J. PUNT, "Some Perspectives on Paul's Economic Vision amidst Globalisation," *RelTheol* 7 (3, '00) 325-354.

The article investigates how Pauline sentiments on economic matters might be brought into dialogue with late 20th-century globalization. It discusses economics and poverty on a global scale; Pauline perspectives (the value of working—1 Thess 4; the collection for the poor in Jerusalem); righteousness, fellowship, and sharing; and globalization and Paul. It concludes that Paul's letters are evidence that Paul's advice and encouragement were often challenging to the status quo on religious, political, economic, and cultural levels.—C.R.M.

1087. U. SCHNELLE, "Transformation und Partizipation als Grundgedanken paulinischer Theologie," *NTStud* 47 (1, '01) 58-75.

Transformation and participation are the categories that generally control the logic of Pauline thinking. God has transformed the crucified Jesus of Nazareth into a new being/existence in which believers and baptized persons completely partake already in the present by the gift of the Spirit. The forensic declarations of justification in Galatians and Romans are rooted similarly in the concepts of transformation and participation, and are based on a conception of righteousness that is embedded in baptism.—D.J.H.

1088. L. SCHOTTROFF, "Die Lieder und das Geschrei der Glaubenden. Rechtfertigung bei Paulus," *EvangTheol* 60 (5, '00) 332-347.

After laying the hermeneutical foundations and sketching Paul's ideal of a Torah-true church of the nations, the article discusses examples of the songs and cries of believers as well as the laments of those who have been freed in Paul's letters. Then it considers *simul iustus et peccator* from the perspective of social history, and reflects on the themes of the justification of the godless and the exaltation of those who have been brought low.—D.J.H.

1089. A. SMITH, "Putting 'Paul' Back Together Again: William Wells Brown's *Clotel* and Black Abolitionist Approaches to Paul," *Semeia* 83-84 ('98) 251-262.

Written as an abolitionist novel, Brown's *Clotel* draws on the conventions of earlier black abolitionist writings to counter the hegemonic arguments of pro-slavers, especially their use of the apostle "Paul" to endorse slavery. Reconstructing the apostle to serve abolitionist ends, the novel proffers a critique of slavery's hegemonic claims, a portrayal of the abolitionists in the image of the apostle, and exposure of the pro-slavers' limited canon of the apostle.—D.J.H.

1090. T. SÖDING, "Der Skopos der paulinischen Rechtfertigungslehre. Exegetische Interpretationen in ökumenischer Absicht," *ZeitTheolKirch* 97 (4, '00) 404-433.

After situating the Pauline doctrine of justification in an ecumenical context, the article provides a critical evaluation of the exegetical discussion with reference to the anthropological and sociological interpretations. Then it considers the various "points" of Paul's teaching about justification: christological (community with the crucified Jesus Christ), theological (the greatness of God's grace), mission-theological and ecclesiological (the salvation of Jews and Gentiles), and anthropological (consolation for sinners and encouragement to freedom). It concludes with reflections on the theological and practical significance of the topic for ecumenism today.—D.J.H.

1091. P. STUHLMACHER, "Eschatology and Hope in Paul," *EvangQuart* 72 (4, '00) 315-333.

In order to understand the expectation of the future that motivated Paul and what he meant by hope (ἐλπίς), the article first considers the foundation of the OT-Jewish expectation of the end times, Paul's apostolic calling to worldwide mission and the eschatological expectations underlying the latter phenomenon, and Paul as apostle of the Gentiles for the sake of Israel. Then against this background it treats Paul's teaching on the hope of Christians. Finally it reflects on how we should position ourselves today in relation to these expectations and Paul's doctrine of hope. A three-page appendix on Pauline eschatology, with bibliography, is included.—C.R.M.

1092. L. SUTTER REHMANN, "German-Language Feminist Exegesis of the Pauline Letters: A Survey," *JournStudNT* 79 ('00) 5-18.

The history of the interpretation of Paul's letters has overlooked women's reality and refused to perceive Jewish reality. The starting point for feminist exegesis is the perception of the context of the letters as a relational network (from which Paul cannot be detached) that generates questions. The many voices of feminist exegesis commit themselves to identify the emancipatory cracks in androcentric discourse and to keep these open.—D.J.H.

1093. C. TASSIN, "Saint Paul et les médias," *Spiritus* [Paris] 161 ('00) 434-444.

The Pauline gospel implies at once a personal presence and a distanciation of the messenger with regard to the message: personal presence in the media but refusal of a prominent place. This tension expresses the nature of the gospel: the presence of the risen Christ to the world but in the effacement of the crucified one. After sketching an approach to media, the article notes the primacy of the "audio" over the "visual" in Paul's apostolic activity, asks whether the written epistles meant the loss of the word, and discusses the "remakes" and virtual images of Paul after Paul.—D.J.H.

1094. J. S. VOS, "'The Letter of Simon to Amion': A Hotly Debated Antipauline Document," *GerefTheolTijd* 100 (4, '00) 184-189.

This "creative article" provides a translation of the "Letter of Simon to Amion" in which the author presents himself as a fervent anti-Pauline Christian from the 1st century who has just read Paul's letter to the Romans and is familiar with Galatians, and brings forward arguments against Paul's message.—D.J.H.

1095. F. WATSON, "The Triune Divine Identity: Reflections on Pauline God-language, in Disagreement with J.D.G. Dunn," *JournStudNT* 80 ('00) 99-124.

Far from merely assuming or reproducing pre-Christian Jewish views of God as Dunn would have it in his *Theology of Paul the Apostle* (1998), Paul's texts everywhere assert or assume a distinctively Christian view of God. Traditional Jewish God-language is relocated within a framework in which the word "God" is misunderstood and misused if it is not always and everywhere accompanied by reference to Jesus and to his Spirit. That is also the framework of the classical Christian doctrine of God as "triune." Dunn's "Arian" theology, Christology, and pneumatology represents a broad consensus about the nature of Pauline theology that is blind to the radical trinitarian logic already present in the God-language of the Pauline texts.—C.R.M.

Paul, §§ 45-867r, 923, 951, 1175, 1185, 1230, 1292, 1496.

1096. [Rom 1:3] S.-W. Chung, "Paul's Portraits of Jesus in Romans: 'the seed of David,'" *Yonsei Journal of Theology* [Seoul] 5 ('00) 263-280.

Paul's depiction of Jesus as "the seed of David" in Rom 1:3 makes the Gentile group at Rome reconsider their "faith of Christ" by emphasizing the Jewishness of Jesus. The reason why Paul's portraits of Jesus should be considered in the light of Paul's situation and the social setting of his community is based on the need to prevent them from being reduced to theological abstractions and timeless symbols.—D.J.H.

1097. S. Légasse, "Fils de David et Fils de Dieu. Note sur Romains 1, 3-4," *NouvRevThéol* 122 (4, '00) 564-572.

In Rom 1:3-4 Paul resorts to a traditional Christology according to which Jesus receives the titles "Son of God" and "Lord" in his resurrection-exaltation. Yet neither Paul nor other NT writers (see Mk 1:9-11; Acts 2:36; 13:33) reproduce those archaic views without providing a context that modifies them. At this stage there is no longer any trace of a primitive adoptionism (which the developing christological thinking had neutralized while absorbing it).—D.J.H.

1098. C. G. Whitsett, "Son of God, Seed of David: Paul's Messianic Exegesis in Romans [1]:3-4," *JournBibLit* 119 (4, '00) 661-681.

The study suggests that in Rom 1:3-4 rather than woodenly citing a proto-creed, Paul made his own conscious and distinctive use of an early conventional (messianic) exegesis of 2 Samuel 7 and Psalm 2. Other portions of Romans, especially Paul's use of Isa 11:10 in Rom 15:12, indicate that he alludes to these Scriptures with full awareness of their origin and import. Paul joins these two conspicuous christological prophecies by their common theme of divine sonship and interprets them as mirroring his own twofold confession of Christ as the instrument of God's faithfulness to Israel and mercy to Gentiles.—C.R.M.

1099r. W. Dabourne, *Purpose and Cause in Pauline Exegesis. Romans 1.16–4.25 and a New Approach to the Letters* [*NTA* 43, p. 597].

J. Lambrecht, "God's Own Righteousness. Dabourne's New Reading of Romans 1-4," *LouvStud* 25 (3, '00) 260-274.—Dabourne's original enterprise merits attention and should be widely discussed. The article first deals with the current exegetical situation and three specific difficulties in the explanation of Romans 1–4. Then it expounds upon Dabourne's methodology, especially the so-called teleological reading of a text. Finally it calls attention to some remarkable insights in her new understanding by commenting on various parts of Romans 1–4. According to Dabourne, in Romans 1–4 Paul was addressing Jewish believers (and sympathizers) about whether a God who justifies Gentile sinners on the sole basis of faith in Christ is still the God of Israel, a God faithful to the covenant, a righteous God.—D.J.H.

1100. R. A. Young, "The Knowledge of God in Romans 1:18-23: Exegetical and Theological Reflections," *JournEvangTheolSoc* 43 (4, '00) 695-707.

The most reasonable explanation of what Paul calls "knowledge" in Rom 1:18-23 is a natural knowledge of God, or better, a vague and unthematic awareness. It would not be real knowledge of God according to most strands of Hellenistic Judaism, as that would entail God's direct personal self-disclosure. Nor would it necessitate a point of contact, require special human capacity, or presume revelation or faith. The awareness would be sufficient to lead one to seek true knowledge as in the case of Abraham, and thus it would be sufficient to hold all persons accountable. But because the minds of most people are darkened by idolatry, the awareness would remain a "felt ignorance."—D.J.H.

1101. P. MAERTENS, "Une étude de Rm 2.12-16," *NTStud* 46 (4, '00) 504-519.

Having underlined the divine impartiality in Rom 2:11, Paul in 2:12 appeals to what seems to have been a Jewish maxim that expressed the position of the Judaizers about the judgment of pagans and Jews with respect to the Law. But in emphasizing the importance of practice (2:13), Paul goes on to reexamine the case of those pagans who observe the precepts of the Law (2:14-15). As with the Jews, the result of their style of life will be made manifest at the judgment (2:15). Paul concludes by underlining the orthodoxy of his position (2:16).—D.J.H.

1102. P. R. CHOI, "The Problem of Translating ἐν τῷ αὐτοῦ αἵματι in Romans 3:25a," *AndUnivSemStud* 38 (2, '00) 199-201.

When ἐν τῷ αὐτοῦ αἵματι in Rom 3:25 is translated as "with his blood," ἱλαστήριον may be rendered literally as "mercy seat," as follows: "whom God set forth as the mercy seat through his faithfulness, with his blood upon it."—C.R.M.

1103. [Rom 4] I. WILLI-PLEIN, "Zu A. Behrens, Gen 15,6 und das Vorverständnis des Paulus, ZAW 109 (1997), 327-341," *ZeitAltWiss* 112 (3, '00) 396-397. [See § 42-1109.]

The note takes issue with Behrens's interpretation of the sense of the verb form in the Hebrew text of Gen 15:6 and the relation of that verse to Gen 15:5b.—D.J.H.

1104. H. ZABOROWSKI, "Fall and Freedom: The Doctrine of Original Sin in St Paul's Letter to the Romans (5-7) and in Johann Gottlieb Fichte's Philosophy," *Seminary Ridge Review* [Gettysburg, PA] 2 (3, '00) 10-25.

To show that Fichte was continuously engaged in a dialogue with the doctrine of original sin, the article first explains Paul's understanding of the fall and justification in Romans 5–7, with particular attention to the universality of sin in Adam and the universality of salvation in Christ. Then it argues that despite his emphasis on unity with Christ, Fichte's account of sin and redemption differs hugely from Paul's.—D.J.H.

1105. E. SEITZ, "Korrigiert sich Paulus? Zu Röm 5,6-8," *ZeitNTWiss* 91 (3-4, '00) 279-287.

The suggestion that Rom 5:7b is a correction of 5:7a is not well founded. Rather, δίκαιος and ἀγαθός are clearly synonymous, and the verse as a whole fits well in the context of Rom 5:6-8.—D.J.H.

1106. [Rom 6:10] J. WINANDY, "La mort de Jésus: une morte au péché?" *EphTheolLov* 76 (4, '00) 433-434.

The relative pronoun ὁ in Rom 6:10 need not be taken as a reference to Jesus Christ. Rom 6:10 is better interpreted as an abstract statement that recalls what was said in 6:7. And so

6:10a may be rendered as follows: "But the one (whoever he may be) who has died, it is to sin that he has died once for all."—D.J.H.

1107. L. SUTTER REHMANN, "The Doorway into Freedom: The Case of the 'Suspected Wife' in Romans 7.1-6," *JournStudNT* 79 ('00) 91-104.

Paul's analogy of the married woman (ὕπανδρος) in Rom 7:2-3 should be understood with reference to the *sôṭâ,* the Jewish law concerning the suspected wife of a jealous husband (see Num 5:12-31). As the transformation of a suspected wife into a free woman is accomplished by the power of God (who takes away the husband), the transformation of desperate persons who live under the rule of sin and are accused of unrighteousness in many ways is accomplished by the power of God (who raises "the dead in Christ"). Since they are no longer under the reign of sin but now belong to the realm of the spirit of life, they serve righteousness; that is, live in accordance with the law of God (see Rom 7:4, 6).—D.J.H.

1108. S. W. FRARY, "Who Will Deliver Me? An Exegesis of Rom. 7:24–8:11," *Faith & Mission* [Wake Forest, NC] 17 (3, '00) 17-29.

This exegetical examination of how Rom 7:24–8:11 might bear on the salvific condition of the "wretched man" deals with the passage's historical context, literary context, textual context, lexical context, syntactical context, and structural/rhetorical context. It concludes that the liberation of Christ, the law of Christ, and the legacy of Christ constitute the imperishable inheritance of the "wretched man."—D.J.H.

1109. J. LAMBRECHT, "The Implied Exhortation in Romans 8,5-8," *Gregorianum* 81 (3, '00) 441-451.

Contrary to D. J. Moo's claim, the hortatory dimension is present in Rom 8:4-8. In Rom 8:4 "flesh" and "spirit" represent two possibilities of human existence. Walking according to the flesh (8:4) will ultimately bring about a regression to being according to the flesh (8:5) to being in the flesh (8:8) and belonging to the unregenerate group.—D.J.H.

1110. B. L. MERKLE, "Romans 11 and the Future of Ethnic Israel," *JournEvangTheolSoc* 43 (4, '00) 709-721.

After briefly reviewing the three main interpretations of the phrase "all Israel will be saved" in Rom 11:26, the article examines the reasons why "all Israel" refers to the elect ethnic Jews throughout history (the context of Romans 9–11; the nature of the question in 11:1, 11; the emphasis on the present situation of ethnic Israel; the nature of the mystery in 11:25). Then it responds to possible objections to this view. It concludes that Romans 11 does not teach a future mass conversion of ethnic Israel but suggests that there will always be a remnant of believing Jews until the end of time.—C.R.M.

1111. M. CZAJKOWSKI, "'Czyż Bóg odrzucił lud swój?' (Rz 11,1) – teologia odrzucenia i zastąpienia Izraela ('Has God Rejected His People?' [Rom 11,1] – Theology of Rejection and Substitution of Israel)," *CollTheol* 70 (2, '00) 35-45.

The Greek word ἀπώσατο translated (in many languages) as "rejected" is more properly rendered "set aside." "Rejected" unfortunately allows for developing a theology of the rejection of Israel and its replacement by the church, neither of which is correct. Proponents of this view frequently appeal to Jer 31:31-34; Heb 8:7-13; and Mt 21:33-45 among other texts for support. Paul plainly argues (and contemporary church teaching repeats) that God continues to love the Jewish people and that their call has not been revoked.—J.J.P.

Rom 11:11-24, § 45-1219.

1112. G. S. Shae, "Translating 'But Life from the Dead' in Romans 11.15," *BibTrans* 50 (2, '99) 227-235.

The expression εἰ μὴ ζωὴ ἐκ νεκρῶν in Rom 11:15 is best translated as "but resurrection from the dead," since "resurrection" is the meaning underlying ζωή. While translating it literally as "but life from the dead" does preserve the ambiguity, it is advisable not to translate it in the form of a simile ("like . . .").—D.J.H.

1113. S. Bielecki, "Tło polityczne, kulturowe i społeczne perykopy o obowiązkach chrześcijanina względem społeczności świeckiej (Rz 13,1-10) (Political, Cultural and Religious Background of Rom 13,1-10)," *CollTheol* 70 (3, '00) 31-51.

To understand and interpret Rom 13:1-10, a reader must keep in mind the following key elements: Stoicism and Epicureanism, which meshed with Roman ideas of ethics and a cosmopolitan perspective; the role of political authority for the good of the community; the challenges of the emperor cult; and the sensitive situation of Jews in the Roman empire. Paul advises obedience to political authority here not because it was ideal but because such behavior had desirable, practical consequences.—J.J.P.

1114. S. Hafemann, "Eschatology and Ethics. The Future of Israel and the Nations in Romans 15:1-13," *TynBull* 51 (2, '00) 161-192.

Paul's argument in Rom 15:1-13 is best understood with reference to the Scripture cited in it, interpreted within its own canonical context. The combination and sequence of the OT quotations in 15:9-12 (Ps 17:50; Deut 32:43; Ps 116:1; Isa 11:10 LXX) provide an outline of Paul's eschatology in which the future redemption of Israel and the judgment of the nations are the content of the church's hope and the foundation of its ethic of mutual acceptance.—D.J.H.

1115. N. Baumert, "Diener Gottes für Wahrheit und Barmherzigkeit. Eine Rückmeldung zu J.R. Wagner's 'fresh Approach to Romans 15:8-9,'" *BibNotiz* 104 ('00) 5-10.

Various modifications and developments of Wagner's "fresh approach" to Rom 15:8-9a [§ 42-1114] yield the following translation: "For I say that Christ has become a servant (of God)—with respect to the circumcision for the truthfulness of God, in order to confirm (strengthen, fulfill) the promises to the (Israelite) patriarchs—but with respect to the Gentiles for the mercy (of God), in order to glorify God." This rendering fits well with the context and theology of Paul's letter to the Romans.—D.J.H.

1116. R. L. Omanson, "Who's Who in Romans 16? Identifying Men and Women among the People Paul Sent Greetings to," *BibTrans* 49 (4, '98) 430-436.

The article focuses on nine persons identified as women out of the twenty-six people mentioned in Romans 16 and indicates what we can know about them: Priscilla (v. 3), Mary (v. 6), Junia (v. 7), Tryphena and Tryphosa (v. 12), Persis (v. 12), the mother of Rufus (v. 13), Julia (v. 15), and the sister of Nereus (v. 15). It suggests ways in which translations may make clear that women as well as men are mentioned.—C.R.M.

1117. M. H. Burer and D. B. Wallace, "Was Junia Really an Apostle? A Re-examination of Rom 16.7," *NTStud* 47 (1, '01) 76-91.

The collocation of ἐπίσημος with its adjuncts shows that as a rule ἐπίσημος with a genitive personal adjunct indicates an inclusive comparison ("outstanding among"), while ἐπίσημος with (ἐν plus) the personal dative indicates an elative notion without the implication of inclusion ("well known to"). Thus ἐπίσημοι ἐν τοῖς ἀποστόλοις in Rom 16:7 almost certainly means "well known to the apostles." Junia, along with Andronicus, is recognized by Paul as well known to the apostles, not as an outstanding member of the apostolic band.—D.J.H.

1118. M.-É. Boismard, "Rm 16,17-20: Vocabulaire et style," *RevBib* 107 (4, '00) 548-557.

Although Rom 16:17-18a, 20 is in the Pauline style, this is not the case with Rom 16:18b-19 which contains many NT hapax legomena. This fact confirms the hypothesis that Rom 16:17-18a, 20 (as well as Rom 16:3-15) at an earlier stage belonged to Paul's letter to the Ephesians and that it belonged after Eph 6:18-20.—D.J.H.

1119. V. Mora, "Romains 16,17-20 et la lettre aux Éphésiens," *RevBib* 107 (4, '00) 541-547.

M.-É. Boismard's proposal in *L'énigme de la lettre aux Éphésiens* (1999) that Rom 16:17-20 originally belonged to the letter to the Ephesians [see § 45-1118] is not entirely convincing. The passage fits poorly where Boismard proposes to place it (after Eph 6:18-20), and it contains too many stylistic features contrary to Paul's style for it to be regarded as authentically Pauline (as Boismard regards Ephesians to be).—D.J.H.

1120. [1–2 Cor] R. Pietrantonio, "Para leer la correspondencia corintia," *Cuadernos de Teología* [Buenos Aires] 19 ('00) 59-86.

After discussing the problems that motivated Paul to write 1 and 2 Corinthians, the article outlines his responses in each letter. Next it considers the content of the Corinthians' "previous letter" and Paul's responses to the questions that it raised. Finally it examines the content of the five letters that now constitute 2 Corinthians.—D.J.H.

1121. [1 Cor] J. Ratzinger, "Eucharist and Mission," *IrTheolQuart* 65 (3, '00) 245-264.

After discussing the Pauline theology of the cross as the presupposition and foundation of eucharistic theology, the article considers the eucharistic theology in 1 Corinthians: the Christian Pasch (5:6), to be united to the Lord (6:12-19), one body with Christ but no magical certainty of salvation (10:1-22), and the institution of the Eucharist and how it should be celebrated (11:17-33). Then it deals with martyrdom, Christian life, and apostolic ministry as the actual fulfillment of the Eucharist with reference to Phil 2:17 and Rom 12:1 and 15:16.—D.J.H.

1 Cor 1–4, § 45-1181.

1 Cor 1:1, § 45-1068.

1122. D. Neufeld, "Acts of Admonition and Rebuke: A Speech Act Approach to 1 Corinthians 6:1-11," *BibInt* 8 (4, '00) 375-399.

Paul wrote to the Corinthians not as their respected and revered leader (perhaps the acquired status he had as their founding father) but as one whose reputation had taken a beating. Faced with the question of how best to address the problem of his institutional status and resolve it, Paul in 1 Cor 6:1-11 and elsewhere used speech acts of admonition and rebuke with the illocutionary force of the directive and expressive to provoke a transformation of conduct.—D.J.H.

1 Cor 6:15-17, § 45-1154.

1123. E. Christian, "1 Corinthians 7:10-16: Divorce of the Unbeliever or Reconciliation with the Unfaithful?" *Journal of the Adventist Theological Society* [Collegedale, TN] 10 (1-2, '99) 41-62.

The article explores 1 Cor 7:10-16 in the light of other biblical statements on marriage and divorce, and offers an alternative reading more closely aligned with what Jesus says about divorce. It suggests that throughout the history of the English Bible translators have erred in translating the word ἄπιστος (in its several forms) in 1 Cor 7:10-16 as "unbelieving" rather than "unfaithful."—C.R.M.

1 Cor 9:21, § 45-1149.

1124. R. Metzner, "Paulus und der Wettkampf: Die Rolle des Sports in Leben und Verkündigung des Apostels (1 Kor 9.24-7; Phil 3.12-16)," *NTStud* 46 (4, '00) 565-583.

Paul's positive employment of the metaphor of the athletic contest suggests his personal acquaintance with Hellenistic sports and not simply a second-hand familiarity gained through the popular philosophers or preaching in the synagogue. The article first considers biographical aspects of Paul's contact with ancient athletics: origin and education (Tarsus and Jerusalem); extensive travels; and contact with Hellenistic athletic contests, especially as indicated by 1 Cor 9:24-27 and Phil 3:12-16. Finally it notes that Paul found the image of the contest to be a congenial expression of his activity in proclaiming the gospel.—C.R.M.

1125. E. Christian, "Prophets Under God's Authority: Headcoverings in 1 Corinthians 11:1-16," *Journal of the Adventist Theological Society* [Collegedale, TN] 10 (1-2, '99) 291-295.

When she covers her head before praying or prophesying in the worship service (see 1 Cor 11:2-7), a woman indicates that she is speaking not with her own authority but as a prophet with authority from God, as his messenger, under his authority, with his covering over her head.—C.R.M.

1126. K. A. Burton, "1 Corinthians 11 and 14: How Does a Woman Prophesy and Keep Silence at the Same Time?" *Journal of the Adventist Theological Society* [Collegedale, TN] 10 (1-2, '99) 268-284.

The article analyzes 1 Cor 11:2-16 and 14:33b-36 in light of women in ministry and concludes that both are relevant to contemporary discussion. 1 Cor 11:2-16 makes it clear that women publicly ministered in the early church through prayer and prophecy. It is also clear that their spiritual giftedness does not obliterate the hierarchical distinction between the genders that was established at creation. In addition to supporting the male-female hierarchical distinctiveness, 1 Cor 14:33b-36 shows that Paul does not place a general indictment against women speaking in the community of the saints.—C.R.M.

1127. G. Ince, "Judge for Yourselves: Teasing out Some Knots in 1 Corinthians 11:2-16," *AusBibRev* 48 ('00) 59-71.

In 1 Cor 11:2-16 we find an unambiguous illustration of one of the primary stumbling blocks for Corinthian believers, namely the tendency toward inflexible pursuit of predetermined positions or formulae in the name of honoring God but in practice in the service of proving one's own honor. In this passage Paul, having first presented a theological argument in support of dispensing with conventions of gender differentiation when women pray or prophesy, moves on to outline an alternative social convention, namely that one's natural hairstyle quite adequately satisfies the requirements of gender differentiation without the now obsolete demand that a woman demonstrate submissive respect to her man.—C.R.M.

1128. F. Watson, "The Authority of the Voice: A Theological Reading of 1 Cor 11.2-16," *NTStud* 46 (4, '00) 520-536.

This reading of 1 Cor 11:2-16 seeks to bring out its fundamental coherence and to suggest that its theological concerns are more substantial than is usually recognized. The general principle underlying Paul's understanding of the male/female relationship is that of interdependence. This principle finds a concrete application in the communal practices of prayer and prophecy. Fearing that women who fulfill these prominent roles expose themselves to male erotic fantasy, Paul seeks to modify these shared practices by requiring women to cover their heads. A veil symbolically expresses the new reality of the male/female relationship in Christ and practically averts the male gaze for the sake of proper attention to what a woman says. Paul's reflections on the veil of Moses in 2 Cor 3:7-18 may indicate that Paul's attempt to impose the veil upon Corinthian women prophets caused offense (see 1 Cor 11:16) and was subsequently withdrawn in response to Corinthian protests (see 1 Cor 11:13).—C.R.M.

1129. I. Larsen, "1 Corinthians 11.10 Revisited," *BibTrans* 48 (3, '97) 345-350.

The article contends that ἐξουσία in 1 Cor 11:10 is used as a metonym for "veil" and that this figure of speech would have been readily understandable to Paul's contemporary readers.—C.R.M.

1130. L. Schottroff, "Holiness and Justice: Exegetical Comments on 1 Corinthians 11.17-34," *JournStudNT* 79 ('00) 51-60.

The conflict in Corinth regarding the Lord's Supper (see 1 Cor 11:17-34) was generated by the attempt of well-off members of the community to consume their own food and drink during the community meal, separated from the poorer majority of the community. In the view of Paul and other members, this action involved a social injustice that wounded the holiness of the body of Christ. Just as eating and sacrament were linked in the early Christian Lord's Supper, so too were holiness and justice linked.—D.J.H.

1 Cor 11:23-25, § 45-968.

1131. H.-J. Klauck, "Mit Engelszungen? Vom Charisma der verständlichen Rede in 1Kor 14," *ZeitTheolKirch* 97 (3, '00) 276-299.

The article investigates the relation between the "tongues (i.e. languages) of angels" in

1 Cor 13:1 and the contrast between "speaking in the spirit" and "speaking with the mind" in 1 Cor 14:14-19, with particular attention to their tradition-historical backgrounds. After considering the meaning of "the tongues of angels" in 1 Cor 13:1, it discusses Paul's treatment of the community assembly in 1 Corinthians 14 according to the following outline: the exposition (vv. 1-5), two parables (vv. 6-12), spirit and mind (vv. 13-19), the biblical quotation and its interpretation (vv. 20-22), a dramatic scene (vv. 23-25), and the ordered assembly (vv. 26-40). It concludes with reflections on rational and intelligible communication.—D.J.H.

1 Cor 14:33-36, § 45-1126.

1132. M. CRÜSEMANN, "Irredeemably Hostile to Women: Anti-Jewish Elements in the Exegesis of the Dispute about Women's Right to Speak (1 Cor. 14.34-35)," *JournStudNT* 79 ('00) 19-36.

The consistency with which 1 Cor 14:34-35 and 1 Tim 2:12 prescribe subordinate positions for women makes these texts irredeemably hostile to women. The article explores the theological problem of the place of these texts in the canon with reference to the text of 1 Cor 14:34-35, the options taken by the expositors (the "genuine" Paul issues commands, an "alien" hand intervenes, whether the command to keep silence can be called Jewish), and three theses about a reception of NT texts that reduces anti-Judaism and hostility to women. It notes that in Judaism there is no evidence of a fundamental command to silence, and suggests that translations of 1 Cor 14:34-35 be provided with a footnote that emphasizes the intention of these verses to exclude de facto one half of the Christian people from public church life in teaching and preaching.—C.R.M.

1133. C. JANSSEN, "Bodily Resurrection (1 Cor. 15)? The Discussion of the Resurrection in Karl Barth, Rudolf Bultmann, Dorothee Sölle and Contemporary Feminist Theology," *JournStudNT* 79 ('00) 61-78.

The discussion between Barth and Bultmann in 1924-26 showed that resurrection concerns life in the present. Sölle has emphasized the material nature of the body, which cannot be detached from historical contexts. Only the affirmation of one's own bodiliness can overcome the dualism between life before death and life after death. Rather than promising a better life after death, resurrection indicates how the present life can be transformed.—D.J.H.

1134. J. ŁACH, "Wyznanie wiary zapisane w 1 Kor 15,3-8 (The Creed Written in 1 Cor 15.3-8)," *Bobolanum* [Warsaw] 11 (2, '00) 385-415.

The creed in 1 Cor 15:3-8 combines the facts of Jesus' death and resurrection in the time and space of this world. Belief in his death and resurrection is based on the testimony of Peter and other disciples. The realism of Jesus' death and resurrection is the supreme and most important truth of Christianity.—D.J.H.

1135. W. L. RICHARDS, "ὑποταγήσεται in 1 Corinthians 15:28b," *AndUnivSemStud* 38 (2, '00) 203-206.

Attention to the translation of ὑποτάσσω in all NT passages in combination with the indication of Christ humbling himself in Phil 2:7-8 suggests that the English translation of ὑποταγήσεται in 1 Cor 15:28b should reflect the middle voice ("the Son will also subject himself").—C.R.M.

1136. M. TEANI, "L'argomentazione paolina in *1Cor* 15,35-49," *RassTeol* 41 (4, '00) 537-550.

After summarizing R. Morissette's proposal about the literary structure of 1 Cor 15:35-49 [§ 17-619] and noting some reactions to it by other scholars, the article clarifies the *qal waḥomer* principle, reexamines the structure of the passage, and confirms substantially the results that Morissette reached.—D.J.H.

1137. D. A. HESTER, "The unity of 2 Corinthians: a test case for a re-discovered and re-invented rhetoric," *Neotestamentica* 33 (2, '99) 411-432.

The fundamental assumptions governing partition theories and multiple source analyses of 2 Corinthians can successfully be set aside in favor of an approach that takes as its model a rhetorical theory of dynamic argumentation. Such a theory explains the developing inventional strategies and argumentative moves made throughout the rhetorical units of 2 Corinthians (1:1-14; 1:15–2:13; 2:14–7:4; 7:5–9:15; 10:1–13:9; 13:10-14). The result is an appreciation of the careful integration of topics, a better understanding of modalities and deictic indicators, and an appreciation of the changing argumentative situation.—C.R.M.

1138. E. GRÄSSER, "Der Schatz in irdenen Gefässen (2Kor 4,7). Existentiale Interpretation im 2. Korintherbrief," *ZeitTheolKirch* 97 (3, '00) 300-316.

R. Bultmann was especially fond of 2 Corinthians, since he found in it the existential interpretation to which he adhered: the interpretation of Christ's message in terms of human existence. After explaining Bultmann's concept of existential interpretation, the article discusses his predilection for 2 Corinthians, its theme of the treasure in earthen vessels (see 2 Cor 4:7-11), and its thesis that the messenger is the message.—D.J.H.

2 Cor 4:7, § 45-1138.

1139. [2 Cor 5:20] A. J. KÖSTENBERGER, "'We Plead on Christ's Behalf: "Be Reconciled to God,"'" *BibTrans* 48 (3, '97) 328-331.

Virtually all English translations render 2 Cor 5:20 by supplying a direct object ("you") for δεόμεθα, but there is no good reason to view the passage as directly addressed to Paul's Corinthian audience. Rather, Paul here describes the general nature of his apostolic message of reconciliation: "We plead on Christ's behalf, 'Be reconciled to God.'"—C.R.M.

2 Cor 11:2, § 45-1154.

Galatians—Philemon

1140. M. A. BOTMA, J. H. KOEKEMOER, AND A. G. VAN AARDE, "Onaanvaarbare verskeidenheid in Galasiërs: ἐκκλησία en συναγωγή (Unacceptable diversity in Galatians: ἐκκλησία and συναγωγή)," *HervTeolStud* 56 (2-3, '00) 743-777.

To be "in Christ" is to participate in the *Sache Jesu* and to become part of the church. From Gal 2:1-14 it is clear that the *Sache Jesu* was interpreted in diverse ways that gave way to conflicts between Christian parties. Whereas the Christians in Antioch did not follow the Jewish Law, their opponents felt that it was imperative to follow the Jewish Law. The term ἐκκλησία was chosen against the term συναγωγή because of the latter term's affiliation with Christians who held to the Jewish Law.—D.J.H.

1141. D. F. Tolmie, "Retoriese analises van die Brief aan die Galasiërs: 'n Oorsig (Rhetorical Analysis of the Letter to the Galatians: A Survey)," *Acta Theologica* [Bloemfontein] Supplement 1 ('00) 147-168.

This survey of recent rhetorical analyses of Paul's letter to the Galatians begins with a discussion of H. D. Betz's contribution and considers how other scholars have approached the issue of the rhetorical genre of Galatians (forensic or deliberative?). Then it provides an overview and classification of the approaches followed by various scholars who have presented rhetorical analyses of Galatians since the publication of Betz's commentary (1979), and concludes with some evaluative remarks.—D.J.H.

Gal 1:17-18, § 45-1148.

Gal 2:1, § 45-1148.

1142. D. F. Tolmie, "Paulus se retoriese strategie in Galasiërs 2:11-21 (Paul's rhetorical strategy in Galatians 2:11-21)," *SkrifKerk* 21 (2, '00) 353-370.

Rather than forcing ancient rhetorical categories on Paul's letter to the Galatians, the article proposes that Paul's rhetorical strategy should be analyzed in terms of a grounded theoretical approach. It demonstrates this approach by providing a systematic analysis of Paul's basic rhetorical strategy in Gal 2:11-21 as well as of all the supportive persuasive techniques used in the pericope.—D.J.H.

1143. R. J. Kagarise, "The 'Seed' in Galatians 3:16—A Window to Paul's Thinking," *EvangJourn* 18 (2, '00) 67-73.

By identifying the "seed" of Abraham (see Gen 13:15; 17:8; 24:7) in Gal 3:16 as none other than Christ, Paul joined patriarchal covenant and gospel. His concept of corporate solidarity and his Christian perspective of history interact to produce a distinctive interpretation of the "seed" as Christ.—D.J.H.

1144. [Gal 3:24-25] M. F. Hanna, "The Servant-Master Roles of the Laws of Christ, of Scripture, and of Nature," *Journal of the Adventist Theological Society* [Collegedale, TN] 9 (1-2, '98) 278-309.

After surveying the history of the interpretation of Paul's statements about the laws of Christ, Scripture, and nature, the article considers Paul's use of the term "law" and reflects on the servant-master roles of Christ, Scripture, and nature with reference to Gal 3:24-25. It contends that according to Gal 3:24-25 the laws of Scripture and nature function as a master to bring us to faith in Christ, that those who have faith in Christ are not under the master rule of these laws, and that there is a servant role for these laws within Christian faith and practice. It concludes by showing that E. White's Seventh-day Adventist theology is in harmony with this thesis.—D.J.H.

1145. [Gal 3:28] P. Eisenbaum, "Is Paul the Father of Misogyny and Antisemitism?" *Cross Currents* [New Rochelle, NY] 50 (4, '00-'01) 506-524.

Paul was a committed and well intentioned Jew, even if subsequent uses of his teachings were abominable where Jews and women are concerned. His theological vision is summed up by Gal 3:28 where he articulates the construction of new human social relations based on the model of family. Gal 3:28 encapsulates the message that people who are different can, if they so choose, come to understand themselves as meaningfully related to each other in terms of commitment to well being and participation in a shared world.—D.J.H.

1146. B. KAHL, "No Longer Male: Masculinity Struggles behind Galatians 3.28?" *Journ StudNT* 79 ('00) 37-49.

The article tries to show that the gender-related part of the baptismal formula in Gal 3:28 is integral to Paul's wrestling in Galatians with circumcision, foreskin, and a messianic redefinition of Abraham's seed. It first analyzes the vocabulary of Galatians and shows that a remarkable emphasis on male/female-related issues emerges. Then it examines Paul's argument under the following headings: decentering the male—no more fathers (chap. 3), recentering the female—only mothers left (chap. 4), one in Christ—apocalyptic subversion and confusion of one and other (chaps. 5–6), and messianic conversion of one and other—one-another (chaps. 5–6; 1–2). It seems highly probable that the tensions in Galatia were all related to a specific gender/masculinity compound. The male Galatians' wish to get circumcised indicates a profound desire to return to a less confusing understanding of what it meant to be a Jew, free, and, on top of all that, a man.—C.R.M.

1147. T. W. MARTIN, "The Ambiguities of a 'Baffling Expression' (Gal 4:12)," *FilolNT* 12 (23-24, '99) 123-138.

With particular attention to the syntactical ambiguity of οὐδέν and κἀγώ in Gal 4:12, the article proposes an alternative division of its grammatical structure: (1) γίνεσθε ὡς ἐγώ (2a) ὅτι κἀγὼ (3) ὡς ὑμεῖς ἀδελφοί (2b) δέομαι ὑμῶν οὐδέν (4) μὲ ἠδικήσατε. This division allows the following translation: "Become as I *am* because I, inasmuch as you *are* brothers, need nothing from you. You wronged me." By specifying the relationships among the clauses in this verse and resolving the ellipses so that the verse is more congruent with its context than in the traditional division and translation, Gal 4:12 is rendered less baffling.—C.R.M.

1148. [Gal 4:25-26] M. BACHMANN, "ΙΕΡΟΣΟΛΥΜΑ und ΙΕΡΟΥΣΑΛΗΜ im Galaterbrief," *ZeitNTWiss* 91 (3-4, '00) 288-289.

J. Murphy-O'Connor [§ 44-1088] may be right that Paul uses Ἱεροσόλυμα in Gal 1:17-18 and 2:1 because the intruders had already made use of this Greek name form. But the shift to Ἰερουσαλήμ in 4:25-26 is not simply a case of Paul reverting to his normal usage. Rather the use of the singular and feminine name form Ἰερουσαλήμ was required here on internal grounds insofar as it represents the normal usage for reference to the heavenly Jerusalem (e.g. Heb 12:22; Rev 3:12; 21:2, [9-]10) and corresponds with the allegory in 4:21–5:1 of the two linked feminine concepts or great women, Hagar and Sarah.—C.R.M.

1149. [Gal 6:2] M. WINGER, "The law of Christ," *NTStud* 46 (4, '00) 537-546.

The "law of Christ" (νόμος τοῦ Χριστοῦ) in Gal 6:2 refers not to any specific legal instruction but rather to the way in which Christ exercises his lordship over those called by him. It is a name for living by the Spirit as this is described in Gal 5:16-25. Those who live by the Spirit bring to realization the law of Christ. An appendix on pp. 545-546 discusses the phrase ἔννομος Χριστοῦ in 1 Cor 9:21.—D.J.H.

1150. G. Biguzzi, "Efesini: la misteriosa lettera del muro abbattuto," *EstBíb* 58 (3, '00) 347-364.

The so-called letter to the Ephesians cannot have been written to the church at Ephesus or to any other single church. Rather, as the letter of the wall broken down by Christ, it must have been addressed to the Gentile-Christian part of the churches in the whole region. It conveys the request by Jewish Christians ("we") to Gentile Christians ("you") not to seek a separate existence apart from their "root." These data are related to the debate about authorship and should be viewed in the historical framework of the increasing separation between Jewish and Gentile Christians.—D.J.H.

1151. J. Pester, "The Organic Operation and Consummation of Grace in Ephesians," *Affirmation & Critique* [Anaheim, CA] 5 (4, '00) 26-38.

Ephesians is an epistle of grace. It reveals the organic operation of grace as the economical operation of the triune God in redeeming God's elect, in enlivening the body of Christ, in joining Jews and Gentiles in one body, in fitting together the one body, in the growth of the body, in the building up of the body, and in the glorious expression of the triune God in the body.—D.J.H.

Eph, §§ 45-1118–1119.

1152. P. W. Gosnell, "Networks and Exchanges: Ephesians 4:7-16 and the Community Function of Teachers," *BibTheolBull* 30 (4, '00) 135-143.

This study draws on theories related to network analysis, social exchange, and group dynamics to examine what Eph 4:7-16 may be indicating about the social function of certain authoritative individuals in promoting unity. It treats Eph 4:7-16 in the context of 4:1-6, the argument of 4:7-16, the Ephesians' life-setting, social networks, a basic social network model, social networks in Ephesians, and social exchange and group dynamics in Ephesians. It concludes that in the end the passage focuses not on the existence of strong leadership but on the contribution that those who are given by Christ make toward strengthening the ties between all believers in the community.—C.R.M.

1153. A. Meyer, "Biblische Metaphorik – gesellschaftlicher Diskurs: Rezeptionsästhetische Betrachtung über die Wirkung von Metaphern am Beispiel Eph 5,21-33," *TheolGlaub* 90 (4, '00) 645-665.

As a key biblical text for understanding Christian marriage, Eph 5:21-33 confirms both the traditional hierarchical conception and the model of equal partners. The article explores how far the open metaphorical language of the text is able to promote this contrary reception process or even makes it inevitable, and also proposes criteria for judging metaphorical competence.—D.J.H.

1154. A. Merz, "Why Did the Pure Bride of Christ (2 Cor. 11.2) Become a Wedded Wife (Eph. 5.22-33)? Theses about the Intertextual Transformation of an Ecclesiological Metaphor," *JournStudNT* 79 ('00) 131-147.

Eph 5:22-33 is an apologetically motivated paraenesis about marriage. The passage intends to demonstrate, against tendencies within Pauline Christianity that were critical of marriage, that hierarchically structured marriage is the only human relationship that can completely correspond to the protological action whereby God established the foundations of human life and to the eschatological action whereby Christ brought salvation. The central metaphor of the *ekklesia* as wife and body of Christ is employed to neutralize intertextually the Pauline metaphor of the church as "pure virgin betrothed to Christ" (2 Cor 11:2), which male and female ascetics had adduced to legitimate their existence of exclusive dedication to Christ. Eph 5:31-32 also protects 1 Cor 6:15-17 from ascetical "misunderstandings": The sexual unity of married partners which the Creator requires in Gen 2:24 is the *imitatio* of the marital relationship of love that exists between Christ and the *ekklesia.*—D.J.H.

Phil 3:12-16, § 45-1124.

1155. [Phil 3:19–4:1] A. M. PARRENT, "Dual Citizens, Not Resident Aliens," *SewaneeTheol Rev* 44 (1, '00) 44-49.

According to Paul (see Phil 3:19–4:1), the Christian's citizenships in the heavenly city and in the earthly city are intertwined. The virtues of heavenly citizenship (patience, forbearance, justice, self-control) have important relevance for the shaping of those civic virtues that are desirable for citizens of a just and humane earthly city.—D.J.H.

1156. L. CARLOS REYES, "The Structure and Rhetoric of Colossians 1:15-20," *FilolNT* 12 (23-24, '99) 139-154.

The article first presents a structural and formal analysis of Col 1:15-20, and notes that the organization and design of the composition highlights the pivot point of τὰ πάντα ἐν αὐτῷ συνέστηκεν in v. 17. Then it engages in a rhetorical analysis of the text with reference to isocolon, figurative meanings, and composition and argumentation. It concludes that the many rhetorical features found within the poem clearly portray intended design.—C.R.M.

1157. [Col 3:18–4:1] A. STANDHARTINGER, "The Origin and Intention of the Household Code in the Letter to the Colossians," *JournStudNT* 79 ('00) 117-130.

This study examines several neglected texts in the discussion of Col 3:18–4:1 in order to see what the comparison contributes to understanding the purpose of the Colossian household code. The form-critical parallels in the law-codes employed by popular street philosophers (ps.-Charondas and ps.-Zaleukos) as well as an inscription from Philadelphia (*SIG* 985: a mystery cult's household code designed to ward off negative suspicions?) suggest that Col 3:18–4:1 functions in a way that allows its audience to certify to outsiders an *oikos*-model. Even if they borrowed the household code from elsewhere to protect their community and counter hostile suspicions, the letter's authors could not prevent it from being read and interpreted in the now traditional line of thinking.—C.R.M.

1158. J. D. HESTER, "Creating the Future: Apocalyptic Rhetoric in 1 Thessalonians," *RelTheol* 7 (2, '00) 192-212.

The article employs fantasy theme analysis to analyze apocalyptic discourse in order to argue that in 1 Thessalonians apocalyptic discourse encompasses Paul's dramatizing messages and apocalyptic argumentation, thus functioning without recourse to the typical markers of the apocalyptic genre. It is placed within the framework of epistolary discourse and functions to give a specific content to the fantasy type of eschatological hope. This analysis shows that the Thessalonians shared in a rhetorical vision that promised them a glorious future and helped them participate in the larger people of God by giving them a value system to share and models to imitate.—C.R.M.

1159. S. Cotrozzi, "1 Thes 2:7 - A Review," *FilolNT* 12 (23-24, '99) 155-160.

In 1 Thess 2:7 the word νήπιοι ("infants") more likely represents the original reading than ἤπιοι ("gentle"), especially when νήπιος is taken in the sense of one who displays child-like humility: "instead we chose to be humble/simple like babies/little children (νήπιοι) among you."—D.J.H.

1160. T. B. Sailors, "Wedding Textual and Rhetorical Criticism to Understand the Text of 1 Thessalonians 2.7," *JournStudNT* 80 ('00) 81-98.

Evidence gained from textual criticism overwhelmingly supports the superiority of the variant reading νήπιοι over ἤπιοι in 1 Thess 2:7. Likewise, rhetorical criticism allows one to see that traditional concerns over the "negative connotation" of the term νήπιοι (and therefore its use by Paul in the argument), and the awkwardness of the νήπιοι and τροφός metaphors are no longer problematic.—C.R.M.

1161. J. A. D. Weima, "'But We Became Infants Among You': The Case for ΝΗΠΙΟΙ in 1 Thess 2.7," *NTStud* 46 (4, '00) 547-564.

The external evidence for 1 Thess 2:7 strongly supports the reading νήπιοι. Moreover, the four arguments commonly used to reject νήπιοι in favor of ἤπιοι fail to provide the needed justification for overturning the decisive testimony of the external evidence. Finally, it can be shown that the superior reading "infants" functions well in the larger clause of 1 Thess 2:5-7b to which it belongs.—D.J.H.

1162. W. Chrostowski, "Czy Żydzi 'nie podobają się Bogu i są wrodzy wszystkim ludziom' (1 Tes 2,15)? Niewiara w Jezusa Chrystusa a wrogość wobec Niego i Jego wyznawców (If Jews 'Are Not Liked by God and Hostile Towards All People' [1 Thess 2,15]? Unbelief in Jesus Christ and Hostility Towards Him and His Followers)," *CollTheol* 70 (2, '00) 47-68.

Contemporary efforts to mute the alleged anti-Semitism of 1 Thess 2:15 and similar NT passages in translation are wrong-headed. Paul addresses an "internal," inter-Judaic problem of his time and in his experience. Israelites who reject Jesus as Messiah persecute fellow Israelites who accept him. Believers in Thessalonica experience the same persecution that Paul experienced in many other places. In this context, the behavior of such *Ioudaioi* does not please God. Furthermore, these Israelites also oppose Paul's preaching to pagans, which is what Paul describes in the phrase "hostile toward all people."—J.J.P.

1163. J. N. Rhodes, "Translating 1 Thessalonians 4.4: Making Sense of a Euphemism," *BibTrans* 50 (2, '99) 246-248.

The sense of Paul's euphemism for sexual relations between husband and wife in 1 Thess 4:4 may be captured by the following translation: "that each of you know how to consummate a union in holiness and honor."—D.J.H.

1164. J. Lambrecht, "Loving God and Steadfastly Awaiting Christ (2 Thessalonians 3,5)," *EphTheolLov* 76 (4, '00) 435-441.

After an overview of interpretations proposed for "of God" and "of Christ" in 2 Thess 3:5, the article considers how "the steadfastness of Christ" and "the love of God" are to be understood. It concludes that while absolute certainty in the interpretation of 2 Thess 3:5 is not available, it is probable that "of God" and "of Christ" are two objective genitives.—C.R.M.

1165. [Pastorals] J. ELLINGTON, "Problem Pronouns in Private Letters," *BibTrans* 50 (2, '99) 219-227.

After explaining the difficulties involved in distinguishing second-person singular and plural pronouns in some Bible translations, the article discusses problematic cases in 1 and 2 Timothy, Titus, and Philemon, respectively, and notes the need to consult the Greek texts.—D.J.H.

1166. D. GERBER, "1 Tm 1,15b: L'indice d'une sotériologie pensée prioritairement en lien avec la venue de Jésus?" *RevHistPhilRel* 80 (4, '00) 463-477.

The christo-soteriological formula about the coming of Christ in 1 Tim 1:15b ("Christ Jesus came into the world to save sinners") may reflect a desire to correct a view centered too exclusively on the cross. After considering the traditional character of 1 Tim 1:15b, the article presents an interpretation of the text in its context and with reference to related texts in the Pastorals (see 1 Tim 2:6a; Tit 2:14; 2 Tim 1:10; 1 Tim 3:16b).—D.J.H.

1167. E. CHRISTIAN, "Women, Teaching, Authority, Silence: 1 Timothy 2:8-15 Explained by 1 Peter 3:1-6," *Journal of the Adventist Theological Society* [Collegedale, TN] 10 (1-2, '99) 285-290.

By his apparent rephrasing of 1 Tim 2:8-15, Peter in 1 Pet 3:1-6 reveals the truth at the heart of Paul's passage. Christ-like wives can transform their homes and families without preaching at their husbands. We discover that Paul is talking not about the worship service or church government but only about how wives can create a Christian home.—C.R.M.

1168. B. W. WINTER, "The 'New' Roman Wife and 1 Timothy 2:9-15: The Search for a *Sitz im Leben*," *TynBull* 51 (2, '00) 285-294.

This essay provides representative samples of the evidence for what some ancient historians have designated the "new" Roman wife as a framework in which to make judgments on aspects of 1 Tim 2:9-15. With attention to the views of contemporary writers covering the late republic and the empire up to the early 2nd century A.D., various poets, and evidence from a Roman constitution and criminal law, it shows that a "new" type of wife who was very different from her predecessors emerges in the closing decades of the Roman republic, and that it is against this phenomenon that the discussion of the Christian wife in 1 Tim 2:9-15 takes place.—C.R.M.

1 Tim 2:12, § 45-1132.

1169. M. TSUJI, "Zwischen Ideal und Realität: Zu den Witwen in 1 Tim 5.3-16," *NTStud* 47 (1, '01) 92-104.

In 1 Tim 5:3-16 one perceives a conflict between an ideal image of the widow and the status quo. According to the author only "real widows," and not all women called "widows" (among whom are young women who have never been married), should receive support. The author seeks to exclude "young widows" from the group of widows recognized by the community in order to strengthen the traditional category of widowhood over against the status quo. It appears that the author is defending against an ascetically oriented false teaching that had found great resonance particularly among the "young widows."—C.R.M.

1170. B. R. KELLER, "1 Timothy 6:5 (Variant)—'Withdraw Yourself from Such [People],'" *Wisconsin Lutheran Quarterly* [Mequon, WI] 97 (4, '00) 291-296.

The manuscript evidence for including ἀφίστασο ἀπὸ τῶν τοιούτων in 1 Tim 6:5 is at least as strong as that which would omit it. And the reading fits well with the context.—D.J.H.

1171. K. D. TOLLEFSON, "Titus: Epistle of Religious Revitalization," *BibTheolBull* 30 (4, '00) 145-157.

The article suggests that the letter to Titus is organized in the same six-phase sequence that is found in thousands of case studies of "revitalization movements" around the world: mazeway reformulation (1:1-3), communication (1:4), organization (1:5-9), adaptation (1:10-16), cultural transformation (2:1–3:7), and routinization (3:8-15). This paradigm provides a mechanism for interpreting each segment in terms of its relationship to every other segment as well as enabling the interpreter to predict the type of social behavior to expect in each succeeding segment.—C.R.M.

1172. S. BIEBERSTEIN, "Disrupting the Normal Reality of Slavery: A Feminist Reading of the Letter to Philemon," *JournStudNT* 79 ('00) 105-116.

After elucidating four principles that guide this feminist reading of Philemon, the article discusses the problem and intention of the letter (aspects of the history of exegesis), struggles for survival within the dominating system of the *pax Romana,* fissures in the normality of slavery, reading Philemon in public (the involvement of the communities), the community as public—a counterweight to the state as public, language as an instrument for the creation of social realities, and breaking open the continuum of history—relating the history of the forgotten ones. It argues that Philemon creates a critical public that becomes the guarantee of a new mutual relationship between slaves and free persons.—C.R.M.

Phlm, § 45-1165.

Hebrews

1173. É. COTHENET, "Prêtre selon l'ordre de Melchisédech d'après l'épître aux Hébreux," *EspVie* 110 (22, '00) 14-17, (23, '00) 13-17, (25, '01) 19-23.

After reflecting on the reasons for the silence in the NT about the priesthood of Jesus and noting early Jewish expectations about an eschatological priest (see *T. Sim.* 7:1-2), the first installment discusses the literary genre of Hebrews, its addressees, structure, and message about Christ as the definitive word of God to humans. The second installment considers the presentations of Christ's superiority to the angels (1:5–2:18) and to Moses (3:1-6), the comparison between Christ and Aaron (4:14–5:10), and the reflection on Christ as a priest according to the order of Melchizedek (7:1-10). The third installment deals with the unique sacrifice of the new covenant with reference to the imperfect character of the OT cult and Jeremiah's prophecy of a new covenant (8:1–9:10), the sacrifice of Christ who entered definitively into the heavenly tent (9:11-28), and Christ's sacrifice as the cause of eternal salvation for us (10:1-18). It also offers eight general conclusions about how Hebrews portrays the person and work of Christ.—D.J.H.

1174. P. KASIŁOWSKI, "Duch Święty w Liście do Hebrajczyków (The Holy Spirit in the Letter to the Hebrews)," *Bobolanum* [Warsaw] 11 (2, '00) 417-445.

Those texts in Hebrews in which πνεῦμα refers to the Holy Spirit emphasize the personal character of the Spirit (10:29), the Spirit as the author of Scripture (3:7; 9:8; 10:15), believers' sharing in the Holy Spirit (2:4; 6:4), and the Spirit as active in the life of Christ when he offered himself to God (9:14).—D.J.H.

1175. C. S. VOULGARIS, "Hebrews: Paul's Fifth Epistle From Prison," *GkOrthTheolRev* 44 (1-4, '99) 199-206.

Hebrews should be regarded as Paul's fifth prison letter (besides Ephesians, Colossians, Philippians, and Philemon). All of them were written by Paul in Rome during his two-year imprisonment there according to Acts 28:30. The evidence is Heb 13:23 = Phil 2:19-24 = Phlm 22 (see also Eph 6:19-22; Col 4:3-4, 7-9).—D.J.H.

1176. G. L. COCKERILL, "Hebrews 1:6: Source and Significance," *BullBibRes* 9 ('99) 51-64.

The article provides evidence that the ἄγγελοι θεοῦ of Heb 1:6 is based on the original reading of Deut 32:43b in the LXX. It suggests that the writer of Hebrews used a Greek text of Deut 32:43 that was a translation of the Hebrew text represented by 4QDeut32. He understood this verse within its OT context, and his interpretation of it has influenced what he says about the Son, the sons, and the angels in 1:4-14; 2:5-18; and 12:3-11. The author's understanding of Deut 32:43 is an important consideration in deciding several other key issues in the interpretation of Heb 1:6.—C.R.M.

1177. J. SWETNAM, "The Crux at Hebrews 5,7-8," *Biblica* 81 (3, '00) 347-361.

In Heb 5:7-8 Jesus seems to be pictured as begging to be saved from death and as having been heard. But this seems to contradict the obvious fact that Jesus died. After reviewing previous attempts to address this problem, the article suggests that through a rigorous syntactical acceptance of what the Greek is probably saying, Jesus seems to be asking to die, "even though he is son," and to be "heard" (εἰσακουσθεὶς . . . καίπερ ὢν υἱός), that is, to have his petition granted by God. The *Sitz im Leben* of Jesus' plea is the cross, and the words refer to Psalm 22.—C.R.M.

1178. [Heb 5:11-12] A. HILHORST, "Sind die Hebräer träge geworden? Zu den Aussagen über die Adressaten in Hebr 5 und 6," *FilolNT* 12 (23-24, '99) 161-166.

On the basis of the apparent contradiction between Heb 5:12 and 6:1, P. Andriessen and A. Lenglet [§§ 15-262; 19-1048] argued that the conjunction ἐπεί in 5:11 should be translated "for otherwise." This article questions the validity of their proposal in light of the causal usage of ἐπεί as "since, because" without a sense of nonreality.—D.J.H.

Heb 6:1, § 45-1178.

1179. J. SWETNAM, "Hebrews 9,2: Some Suggestions about Text and Context," *MelTheol* 51 (2, '00) 163-185.

After highlighting problems with the Greek text at the end of Heb 9:2 centering on the word ἅγια, the article contends that the relative clause ἥτις λέγεται ἅγια refers not to σκηνὴ . . . ἡ πρώτη as is commonly supposed but to ἡ πρόθεσις τῶν ἄρτων. Thus the expressions in Hebrews that are based on ἅγια and variations of the same, given the context of the Christian fulfillment of the archetype of the earthly sanctuary, are to be understood as implying that the holy of holies of the Christian sanctuary is the fulfillment of the showbread, namely, the Eucharist.—C.R.M.

1180. G. L. Cockerill, "The Better Resurrection (Heb. 11:35): A Key to the Structure of Rhetorical Purpose of Hebrews 11," *TynBull* 51 (2, '00) 215-234.

The references to future resurrection in Heb 11:17-19 and 11:35 are of foundational importance to the structure and logic of the argument in Hebrews 11 and thus to the faith encouraged by the author in this chapter. The common assumption that the resurrection of Christ was of no importance to the author of Hebrews is mistaken.—D.J.H.

Catholic Epistles

1181. E. Borghi, "La vita cristiana è sapiente? La Lettera di Giacomo: una proposta di lettura globale," *RivistBib* 48 (3, '00) 281-305.

After considering "being wise" in the OT, the article discusses references to σοφία and σοφός as well as sapiential texts in the Letter of James. Then it deals with being wise according to 1 Corinthians 1–4, and makes final observations on knowing and loving as the essential components of true Christian wisdom.—D.J.H.

1182. L. T. Johnson, "An Introduction to the Letter of James," *RevExp* 97 (2, '00) 155-167.

James is a composition from the first generation of Christianity, possibly composed by the brother of Jesus. The article describes the literary shape of James, considers its moral and theological concerns, and offers tentative remarks on the historical and social situation that these elements suggest.—C.R.M.

1183. C. H. Talbert, "James: Teaching Outlines and Selected Sermon Seeds," *RevExp* 97 (2, '00) 169-182.

The article provides teaching outlines and sermon suggestions for James: trials (1:2-18), responding rightly to the word (1:19-27), against unjust favoritism (2:1-13), a living faith (2:14-26), the tongue (3:1-12), the two ways (3:13–4:12), the danger of affluence (4:13–5:6), waiting for the end (5:7-12), and prayer (5:13-20).—C.R.M.

1184. M. E. Isaacs, "Suffering in the Lives of Christians: James 1:2-19A," *RevExp* 97 (2, '00) 183-193.

James 1:2-19a is the first large thought unit of the letter and contains advice on the two allied but distinct themes of trials and temptations. The article presents an exposition of the text under two headings: trials are an occasion of joy and blessing (1:2-12), and temptations do not come from God (1:13-19a).—C.R.M.

1185. S. Dowd, "Faith That Works: James 2:14-26," *RevExp* 97 (2, '00) 195-205.

This examination of Jas 2:14-26 revisits the issue of the relation between Paul and James with the aid of insights from the discipline of rhetorical analysis. James is insistent that faith, understood as assent to a doctrinal position, must be combined with works, understood as ethical behavior, specifically works of mercy. But Paul does not understand *pistis* as intellectual assent, nor does he minimize ethical behavior. Either James has misunderstood Paul or, more likely, James either fears or knows about a distortion of Pauline theology that he finds necessary to refute.—C.R.M.

1186. R. J. Karris, "Some New Angles on James 5:13-20," *RevExp* 97 (2, '00) 207-219.

The article discusses Jas 5:13 and praying the psalms of complaint, the identity of "the sick" in 5:14, the symbolic valence of olive oil (a necessity of life, a means to heal the most diverse maladies, used for various kinds of anointing), 5:17-18 and the role of Elijah, and sickness and/or sin in 5:14-15.—C.R.M.

1187r. B. ALAND ET AL., *Novum Testamentum Graecum. Editio Critica Maior.* Vol. 4/2, *Catholic Letters: The Letters of Peter* [*NTA* 45, pp. 172-173].

J. K. ELLIOTT, "The Petrine Epistles in the *Editio Critica Maior,*" *NovTest* 42 (4, '00) 328-339.—This publication leaves all its users in the debt of the editors, especially in the way that it has revolutionized the setting out of an *apparatus criticus.* Anyone requiring a full, up-to-date, reliable, and crystal-clear presentation of the textual variants for 1 and 2 Peter must consult this work. After a general overview, the article discusses the manuscripts, the apparatus, changes to the text, and important variants. It concludes with some general remarks.—D.J.H.

1188. D. A. DESILVA, "1 Peter: Strategies for Counseling Individuals on the Way to a New Heritage," *AshTheolJourn* 32 ('00) 33-52.

After considering the setting of 1 Peter, the article seeks to indicate the fruitfulness of deep exegetical study of this writing for the pastoral counselor's task with reference to the following topics: parting with a futile inheritance, coming to terms with and responding to suffering, the church as the household of God, the natural (Christian) household, where God is in the midst of suffering, and the exercise of leadership and reciprocal responsibility.—D.J.H.

1189. A. J. PANNING, "What Has Been Determined (ἐτέθησαν) in 1 Peter 2:8?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 98 (1, '01) 48-52.

While grammar and the immediate context of 1 Pet 2:8 would allow the sense that God has up front determined the fate of some by consigning them to perdition, the larger context of Scripture categorically rules that out. What "has been determined" (ἐτέθησαν) is the punishment for unbelief, not human unbelief itself.—D.J.H.

1 Pet 3:1-6, § 45-1167.

1190. [1 Pet 3:19] R. A. M. BERTACCHINI, "La discesa agli inferi di Gesù e il mistero della sofferenza ultraterrena," *Sapienza* 53 (3, '00) 295-324.

After surveying the Jewish and Greek backgrounds for the theme of suffering after death, the article reflects on the phenomenology of the sacred and the possibility of simultaneous symmetry and asymmetry. Then it focuses on the motif of Christ's *descensus ad inferos* in 1 Pet 3:19 and how it was understood by early Christian writers, the christological problematic that it poses, its place in Christian theology, and its role in spirituality.—D.J.H.

1191. H. GIESEN, "Christi Leiden - Voraussetzung und Bedingung christlichen Lebens und Heils auch für Verstorbene (1 Petr 4,1-6)," *StudNTUmwelt* 25 ('00) 176-218.

The article first analyzes 1 Pet 4:1 under three headings: Christ's suffering as the basis for new insight (4:1a), the same insight as Christ (4:1b), and Christ's suffering and cessation from sin (4:1c). Next it presents an exposition of 4:2-5: the goal—obedience to God's will (4:2), farewell to the pagan past (4:3), the reaction of pagans to Christian conduct (4:4), and the fate of those who slander Christians in God's judgment (4:5). Then it treats the gospel preached to the dead (4:6): the identity of the dead, the identity of the preacher, "life" as the goal of the preaching, and the relation between 4:6 and 3:19-20.—D.J.H.

1192. T. A. MILLER, "Dogs, Adulterers, and the Way of Balaam: The Forms and Socio-Rhetorical Function of the Polemical Rhetoric in 2 Peter (Part I)," *IrBibStud* 22 (3, '00) 123-144; "(Part II)," (4, '00) 182-191.

After discussing the situation of social conflict in 2 Peter, the first installment considers the forms of polemical rhetoric used in the letter: moral depravity (sexual imagery, greed), destined for destruction, blasphemy, following myths, going astray, blindness, animalistic imagery, natural imagery, false figures, and OT figures and Jewish tradition. The second installment analyzes the sociorhetorical function of the polemical rhetoric, and reflects on studying and reading the rhetoric of polemics in similar instances in the NT.—D.J.H.

1193. T. J. KRAUS, "Παρὰ κυρίου, παρὰ κυρίῳ oder *omit* in 2Petr 2,11. Textkritik und Interpretation vor dem Hintergrund juristischer Diktion und der Verwendung von παρά," *ZeitNTWiss* 91 (3-4, '00) 265-273.

In view of the external evidence, the uses of παρά in 2 Peter and in Septuagint and NT texts, and especially the juridical context of 2 Pet 2:11, the reading παρὰ κυρίῳ is preferable to παρὰ κυρίου or to omitting the phrase entirely.—D.J.H.

1 Jn, § 45-1029.

Revelation

1194r. M. BARKER, *The Revelation of Jesus Christ* [*NTA* 45, p. 173].

A. E. HARVEY, "The secret gospel," *Times Literary Supplement* [London] December 22 ('00) 3-4.—According to Barker, John's book of Revelation consists of Jesus' own visions of himself as the exalted high priest-Lamb-king-Messiah, the oracles of other Jewish and Christian prophets relating to God's wrathful judgment on Jerusalem, and his own vision ("the angel on the cloud" in chap. 10) explaining the delay of the Lord's return. There are, however, certain points of weakness in her argument: the appeals to the Aramaic original and to "literal" translations, the importance attributed to Melchizedek, and the relation between Revelation's emphasis on the wrathful judgment of God and Jesus' stress on forgiveness and love of enemies.—D.J.H.

1195. B. E. BRASHER, "From Revelation to *The X-Files:* An Autopsy of Millennialism in American Popular Culture," *Semeia* 82 ('98) 281-295.

While millennialism is one element in Revelation's narrative about the close of history, it is but a penultimate element in an elaborate, multifaceted story of cosmic transfiguration wound throughout Revelation. The painful paradox of the television series *The X-Files* is that as an amalgam of New Age, New Thought, and noirish 1950s paranoia embedded in a Christian subtext, it does function for many of its fans as a kind of popular culture Revelation. It is a material object through which they take stock of the span of their end-of-the-world anxieties and fears.—C.R.M.

1196. J. C. DA SILVA CARVALHO, "Aproximações e distanciamentos do *Terceiro Segredo de Fátima* à simbologia babilónica do Apocalipse," *Didaskalia* 30 (2, '00) 59-81.

With reference to the third secret of Fatima, the article discusses the structure of the book of Revelation and its symbolism of the woman, the function and place of the sword, the angelic figures, the mountainous place, and the symbolism of the city.—D.J.H.

1197. P. B. DECOCK, "The Scriptures in the Book of Revelation," *Neotestamentica* 33 (2, '99) 373-410.

After a survey of recent research on the use of the OT in Revelation, the article focuses on the use of Scripture in Rev 21:1–22:9 and discusses some disputed questions regarding the use of Scripture in Revelation as a whole. It concludes that John's approach to the OT must be understood by situating it among the various Jewish approaches and by characterizing its approach as "rewritten Scripture" and as close to midrash and targum.—D.J.H.

1198. L. DÍEZ MERINO, "La numerología en el Apocalipsis: un principio de hermenéutica," *Ciencia Tomista* [Salamanca] 127 (1, '00) 59-98.

After remarks on the prominence of numbers in Revelation and the book's numerical structure (seven series of sevens), the article considers passages that refer to individual numbers (one, two, three, etc.), multiples and submultiples, enumerations or series, and the history of the world and of the church in the numbers of Revelation. It concludes with comments on the hermeneutical value of numbers in Revelation in relation to Jewish traditions.—D.J.H.

1199. M. NAKHRO, "The Meaning of Worship according to the Book of Revelation," *BiblSac* 158 (629, '01) 75-85.

In the book of Revelation worship is understood as adoration of God's being, declaration of the Lamb's worthiness, celebration of God's glory, submission to God's authority, fear of God, and service to God.—D.J.H.

1200. E. REYNOLDS, "The Feast of Tabernacles and the Book of Revelation," *AndUnivSem Stud* 38 (2, '00) 245-268.

After remarks on the general background and significance of the OT feast of Tabernacles, the article calls attention to close parallels between Tabernacles and the book of Revelation in the following areas: gathering, rest, harvest, rejoicing, remembrance, shelter, newness, water, fruit, palm branches and leafy trees, gratitude, light, and salvation. While the Tabernacles typology may apply in an ultimate sense to the postmillennial new creation, there is good reason to apply it also to the millennial period.—D.J.H.

1201. H. STENSTRÖM, "Framtid för befriade kvinnor eller framtid befriad från kvinnor? Om feministisk tolkning av apokalyptiska texter" [Future for Liberating Women or Future Freed from Women? Concerning Feminist Interpretation of Apocalyptic Texts], *SvenskTeolKvart* 76 (4, '00) 188-195.

After discussing the reception of apocalyptic texts in feminist theology, the article focuses on the use of female and sexual imagery in Revelation, especially the classic dichotomy of virgin and harlot. Then it shows that the different approaches to this issue taken by E. Schüssler Fiorenza and T. Pippin are related to their respective feminist theoretical positions. It also considers the necessity of "usable futures," i.e. visions of the future that give hope and strength to those who are struggling for change in the present.—D.J.H.

1202. J. P. M. SWEET, "Two Studies of Revelation," *ExpTimes* 112 (5, '01) 161.

M. Barker's *The Revelation of Jesus Christ* (2000) is a tour de force that leaves countless questions. She homogenizes her plethora of sources, does not attempt critical evaluation or consideration of their contexts and rhetorical situations, and explicitly eschews interaction with other views for lack of space. G. Carey's *Elusive Apocalypse* (1999) offers a salutary exploration of rhetoric not only for Revelation but for the Bible as a whole, indeed for any text that makes claims to authority.—C.R.M.

Rev, §§ 45-1052, 1274.

1203. L. L. THOMPSON, "Lamentation for Christ as a Hero: Revelation 1:7," *JournBibLit* 119 (4, '00) 683-703.

The clause κόψονται ἐπ' ἀυτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς in Rev 1:7 (see Zech 12:10) is best translated as follows: "All the tribes of the earth will lament for him" (see Rev 18:9). The phrase ἐπ' αὐτόν indicates clearly that all the earth will offer funerary lamentation when they see Jesus Christ appearing with the clouds of heaven. John borrowed elements from the hero cult to portray Christ as a superhuman helper of the dead: Christ as hero assured Christians that dying for the faith need not be feared, for he had died before them and now holds the keys to death and Hades. For that reason, it will be appropriate for all the tribes of the earth to offer ritual devotion of lamentation for Christ when they see him with the clouds.—D.J.H.

1204. L. LEGRAND, "'On the Island of Patmos, . . . on the Lord's Day, . . . in the Spirit' (Rev 1:9-10). Eucharist, Prophecy and History in the Book of Revelation," *IndTheolStud* 37 (2, '00) 107-123.

The interconnection between the eucharistic liturgy, prophetic vigor, and relevance to history is one of the most important aspects of the message conveyed by the book of Revelation. "In the Spirit" worship and history are given their prophetic significance.—D.J.H.

1205. E. MUELLER, "Recapitulation in Revelation 4–11," *Journal of the Adventist Theological Society* [Collegedale, TN] 9 (1-2, '98) 260-277.

After explaining the concept of recapitulation in Revelation, the article addresses the delimitation of crucial passages in Rev 4–11 and considers the arguments in favor of recapitulation in this passage. An appendix (pp. 273-277) deals with the end of the trumpet septet.—D.J.H.

1206. R. MORTON, "Revelation 7:9-17: The Innumerable Crowd Before the One Upon the Throne and the Lamb," *AshTheolJourn* 32 ('00) 1-11.

In Rev 7:9-17 John reminds us that sovereignty ultimately belongs to God and the Lamb, and that it is only as we are shepherded by the Lamb that we find our true rest. To accomplish this task, John employs common themes throughout Revelation to emphasize his message, uses court ritual to show that whatever Rome and Caesar demand illegitimately belongs to God and Christ by right, and reverses the usual standards of victory and defeat to show that only in accepting the vocation of the Lamb are the people of God able to triumph and attain a secure place in the eternal kingdom of God and Christ.—D.J.H.

1207. [Rev 12] J. L. HOLMES, "Clothed with the sun," *HomPastRev* 101 (4, '01) 20-27.

Since the male child in Revelation 12 is Jesus, the mother of the male child must be Mary. Catholic devotion to Mary is rooted in a straightforward acceptance of this beautiful Scripture passage at face value.—D.J.H.

1208. W. H. SHEA AND E. CHRISTIAN, "The Chiastic Structure of Revelation 12:1-15:4: The Great Controversy Vision," *AndUnivSemStud* 38 (2, '00) 269-292.

The Great Controversy Vision in Rev 12:1–15:4 consists of three chiasms and a three-step parallelism with a bridge running between them. The Dragon's War chiasm (12:1–13:1) reveals the serpent's persecution of the saints, how it came about, and what God has done about it. The Lamb's Victory chiasm (14:1–15:4) reveals the saints' deliverance—God's final warnings, Christ's coming, the harvest of both the righteous and the wicked, and the redeemed who "stand on the sea of glass." The Beastly chiasm (13:1-18) reveals what must come to pass between the inauguration and the consummation of salvation. Rev 13:9-10 functions as a bridge of words from persecution to deliverance, while 12:10-11 and 14:14 serve as the central verses of the vision and of the entire book.—D.J.H.

1209. D. A. DESILVA, "A Sociorhetorical Interpretation of Revelation 14:6-13: A Call to Act Justly toward the Just and Judging God," *BullBibRes* 9 ('99) 65-117.

After considering the setting and ideological program of Revelation, the article presents a sociorhetorical analysis of Rev 14:6-13 with regard to its inner texture, intertexture, social and cultural texture, ideological texture, and sacred texture. It concludes that Rev 14:6-13 achieves its effect largely through appealing to topics of justice and drawing out the consequences of injustice from distinctly subcultural and countercultural perspectives. It creates a crisis concerning how one is to maintain the "just" response to one's patrons precisely by positing enmity between God and the emperor (and between God and Rome).—D.J.H.

1210. [Rev 14:7] J. PAULIEN, "Revisiting the Sabbath in the Book of Revelation," *Journal of the Adventist Theological Society* [Collegedale, TN] 9 (1-2, '98) 179-186.

Rev 14:7 contains an allusion to the Sabbath commandment of Exod 20:11. Attention to the Sabbath commandment is the ideal response to God's final call to worship as well as to the beast's sevenfold call to worship the "Unholy Trinity."—D.J.H.

1211. R. G. BOWLES, "Does Revelation 14:11 Teach Eternal Torment? Examining a Proof-text on Hell," *EvangQuart* 73 (1, '01) 21-36.

For centuries Rev 14:11 has been a core proof-text for the eternal torment doctrine of hell. But attention to the chiastic structure of 14:9-11, the immediate context of chapter 14, the wider context of Revelation, and the general teaching of Scripture about the final judgment of the wicked suggests that 14:11 describes in graphic terms the process of penal judgment by God that issues in the complete, eternal extinction of God's enemies from the new creation.—C.R.M.

1212. [Rev 15:3-4] J. N. MUSVOSVI, "The Song of Moses and the Song of the Lamb," *Journal of the Adventist Theological Society* [Collegedale, TN] 9 (1-2, '98) 44-47.

John seems to intend that the Song of the Lamb in Rev 15:3-4 be viewed against its OT thematic background of the Song of Moses in Exod 15:1-19. Both songs are three-dimensional: past, present, and future.—D.J.H.

1213. B. W. LONGENECKER, "Revelation 19,10: One Verse in Search of an Author," *ZeitNTWiss* 91 (3-4, '00) 230-237.

There is a paucity of evidence to support R. H. Charles's hypothesis that Rev 19:10 was an interpolation. His confident case concerning the influence of a redactor in this verse is supportable only by impressionistic conjecture, reliance on insubstantial textual evidence, misrepresentation of stylistic evidence, and incorporating interpretive distinctions that have no contextual merit. Consequently, the most prudent conclusion to draw is that 19:10 is integral to the text and originated with the author of Revelation.—D.J.H.

1214. [Rev 19:17-21] R. HVALVIK, "Sverre Bøe: Gog and Magog," *NorskTeolTids* 101 (4, '00) 257-259.

Bøe's 1999 thesis *Gog and Magog. Ezekiel 38–39 as Pre-Text for Revelation 19,17-21 and 20,7-10* contains a useful presentation of the traditions concerning Gog and Magog in the OT and other ancient writings until A.D. 100. While it gives good arguments for Ezekiel 38–39 as the "pre-text" for Rev 19:17-21 and 20:7-10, the theological implications of this observation are not worked out with regard to the millennium (Rev 20:1-6).—D.J.H.

1215. [Rev 20:1-15] K. A. BURTON, "The Millennium: Transition to the Final Aeon," *AndUnivSemStud* 38 (2, '00) 207-222.

The millennium is a transition period between the initial parousia and the establishment of the terrestrial kingdom of God. It consists of Satan's confinement to the abyss (Rev 20:1-3), the judicial reign of the saints (20:4-6), the destruction of Satan and his allies (20:7-10), and the executive judgment of the wicked at the end of the millennium (20:11-15).—D.J.H.

Rev 20:7-10, § 45-1214.

1216. J. LAMBRECHT, "Final Judgments and Ultimate Blessings: The Climactic Visions of Revelation 20,11–21,8," *Biblica* 81 (3, '00) 362-385.

The article first presents close readings of Rev 20:11-15 (the final judgment and the second death) and 21:1-8 (the new creation and the New Jerusalem) in which particular attention is given to the line of thought (narrative), the influence of the main OT passages, and the function of the text within its context. Then it considers the climatic character of Rev 20:11–21:8 (especially 21:1-8) and reflects on the interpretation of three problematic items: the lake of fire, theocentrism, and the expectation of an imminent end.—D.J.H.

1217. B. W. LONGENECKER, "'Linked Like a Chain': Rev 22.6-9 in Light of an Ancient Transition Technique," *NTStud* 47 (1, '01) 105-117.

Fundamental to the elaborate structure of Rev 22:6-9 is the rhetorical technique of "chain-link" construction discussed by Lucian of Samosata and Quintilian. Appearing in at least three other passages in Revelation (3:21-22; 8:1-5; 15:1-4), this transitional technique involves a back-and-forth (AbaB) arrangement of ideas. While other structural features are present within Rev 22:6-9, the chain-link construction evident in 22:6b-9a is the dominant structural feature of these transitional verses.—D.J.H.

BIBLICAL THEOLOGY

1218r. J. BARR, *The Concept of Biblical Theology. An Old Testament Perspective* (Minneapolis, MN: Fortress, 1999; London: SCM).

B. ANDERSON, H.-D. BETZ, R. RENDTORFF, AND BARR, *RevBibLit* 2 ('00) 1-22.—Anderson (pp. 1-5) describes the book as a stimulating, illuminating, and challenging work, though he wonders where Barr is coming from; that is, the standpoint from which he views the field. Betz (pp. 5-13) expresses amazement at the range of Barr's survey, offers observations on various topics (the concept of biblical theology, OT and NT, the canons, etc.), and notes some characteristics of "pan-biblical theology." Rendtorff (pp. 13-19) comments on various aspects of the book, such as the role of faith in biblical theology and the Jewish reading of Scripture. Barr (pp. 19-22) responds to each of the reviewers.—D.J.H.

1219. A. BRAWLEY, "Grafted In: Why Christians Are Thinking about a Jewish Biblical Theology," *BibTheolBull* 30 (4, '00) 120-128.

After exploring the views of two Jewish scholars (J. Levenson, M. Goshen-Gottstein) on biblical theology, the article considers the positions of two Christian scholars (J. Barr, B. S. Childs) on a Jewish biblical theology, and suggests that Rom 11:11-24 provides the reason why Christians should be pursuing investigation of a Jewish biblical theology. It concludes that since Christians recognize in Judaism some things in which they share that concern biblical theology, they have a concern about what Jews are doing in their Bible study.—D.J.H.

1220. J. D. LEVENSON, "Is Brueggemann Really a Pluralist?" *HarvTheolRev* 93 (3, '00) 265-294.

One characteristic of W. Brueggemann's *Theology of the Old Testament* (1997) that distinguishes it from comparable studies is its author's explicit commitment to hermeneutical pluralism. Yet for all his advocacy of radicalism and acknowledgment of his own social location, Brueggemann fails to recognize the destructive or deconstructive potential for his own theology in the ideology critique that he readily applies to others.—C.R.M.

1221. D. T. OLSON, "Bernhard W. Anderson, *Contours of Old Testament Theology* and James Barr, *The Concept of Biblical Theology*: A Review Essay," *PrincetonSemBull* 21 (3, '00) 349-351.

These books represent the culmination of many decades of teaching and pondering the subjects of OT and biblical theology. Anderson is a master teacher whose presentation of positions and issues is clear, well organized, and balanced. Barr is a sharp and sometimes even caustic critic, and the reader is rarely left wondering where he stands on a given issue.—D.J.H.

Christology

1222. C. BÖTTRICH, "'Gott und Retter.' Gottesprädikationen in christologischen Titeln," *NeueZeitSysTheolRelPhil* 42 (3, '00) 217-236.

This exploration of the roots of the development leading to the Chalcedon formula about the deity of Christ focuses on epithets in the NT that are used interchangeably for God and for Jesus Christ (κύριος, σωτήρ, θεός, ἀληθινός, κριτής, βασιλεύς, etc.). It concludes that the later patristic christological and trinitarian discussions received their most important impulse from a terminology that informs all strata of the NT, which was already established in liturgical language, and which therefore called for increasingly refined reflection.—D.J.H.

1223. Y. DREYER AND A. VAN AARDE, "The institutionalization of Jesus' charismatic authority, Part 1: Indirect Christology — direct Christology," *HervTeolStud* 56 (2-3, '00) 697-722.

With the help of M. Weber's social theory as applied by A. Thiselton and B. Holmberg and with reference to the work of the Jesus Seminar, the article studies the christological titles in terms of the social theory of the institutionalization of charismatic authority. It shows that the followers of Jesus acknowledged and expressed his authority by means of naming. These "names" developed into "titles" when the post-Easter followers of Jesus allocated power to him. The process of the institutionalization of Jesus' charismatic authority relates to the transmission from the oral tradition of Jesus' sayings and deeds to the written evidence.—D.J.H.

1224. M. García Cordero, "El Mesianismo en los salmos," *Ciencia Tomista* [Salamanca] 127 (1, '00) 5-58.

The article first considers the ideological presuppositions of messianism: idealism, consciousness of "election," the Davidic dynasty as the incarnation of the old covenant, the hereditary prince, the "anointed" of Yahweh, and the development from messianism to eschatology. Then it discusses the messianic psalms: the "anointed" of Yahweh as sovereign over all people (2); the throne of the messiah lasts forever (45 [44]); the happy days of the messiah (72 [71]); the influx of all the nations to Jerusalem (87 [86]); and the messiah as king and priest (110).—D.J.H.

1225. E. Pentiuc, "'Above all his Friends and throughout the Ages' — Paradoxical Language in the Old Testament Messianic Prophecies," *GkOrthTheolRev* 44 (1-4, '99) 179-185.

The article reflects on how in some of the most representative messianic prophecies in the OT the inspired authors used a paradoxical language to try to convey what is beyond description: the seed of the woman (Gen 3:15); virgin yet birth-giver of God (Isa 7:14); now and then, near and far (Num 24:17); the hidden redeemer (Job 19:25-27); one like a son of man (Dan 7:13-14); the pierced one (Zech 12:9-10); and death and resurrection (Psalm 22).—D.J.H.

1226. R. Roukema, "De Zoon van de Allerhoogste. Over enegelen en de christologie" [The Son of the Most High. Concerning Angels and Christology], *GerefTheolTijd* 100 (4, '00) 174-183.

Taking Deut 32:8-9 with its references to the "Most High" and "sons of God" as its starting point, the article considers Philo's teachings about God, the Logos, and the angels; some heterodox witnesses; intertestamental writings; the NT; and some patristic sources. It concludes with reflections on early Christian affirmations about Jesus as the Son of God and Lord in the context of Jewish monotheism and angelology.—D.J.H.

1227. M. Thomson, "Extraterrestrial Life and the Cosmic Christ as Prototype," *ScottBull EvangTheol* 18 (2, '00) 160-178.

While one would not look to the Bible for evidence of the existence of extraterrestrials, this does not mean that Scripture is irrelevant to the matter. There is nothing to preclude the possibility of the "image of God" (see Gen 1:26-27) being manifest in alien life, since Christ was the prototype of which human beings were the type. The cosmic dimensions of Christ's supremacy expounded in Col 1:15-20 are especially pertinent here.—D.J.H.

1228. J. Warzecha, "Personifikacja słowa i mądrości jako przygotowanie Wcielenia (The Personification of the Word and Wisdom as the Preparation of Incarnation)," *CollTheol* 70 (4, '00) 21-35.

This investigation of preparations for the incarnation in the OT first considers various texts in which the "word" (*dābār*) is personified: Isa 9:7; 40:6-8; 50:10-11; and Pss 107:20; 147:15, 18. Then it discusses passages in which "wisdom" (*ḥokmâ*) is personified: Prov 1:20-23; 8:1–9:6; Sirach 24; Wisdom 7–9; and Bar 3:28.—D.J.H.

Christology, §§ 45-881, 883, 913.

Church and Ministry

1229. E. Brink, "Le peuple de Dieu, un ensemble assemblé," *RevRéf* 51 (210, '00) 15-34.

The article first considers the theme of the people of God in the OT with reference to Abraham as "father of the church," the people at Sinai, people assembled for worship, and renewal for the rest. Then it views the NT development of this theme not as an interruption but as a newness in continuity with reference to Jesus as Son of God and Son of Abraham, the formation of a new people, the assembly of the "saints," a new kind of worship, and the role of Christ as mediator on behalf of God's people from the beginning.—D.J.H.

1230. G. Campbell, "La croissance de l'église pagano-chrétienne dans le Nouveau Testament," *RevRéf* 51 (210, '00) 49-66.

Paul's letters and Acts are the major sources for studying the birth and development of those early churches in which non-Jews predominated. Presupposed in Jesus' words to the centurion (Mt 8:5-13) and to the Canaanite woman (Mt 15:21-28), and made explicit with the new era inaugurated by the gift of the Holy Spirit at Pentecost, the Gentile mission was facilitated by several factors: the conjunction of Judaism and the Greco-Roman world as exemplified by Paul, the strategic role of the dynamic church at Antioch on the Orontes, Paul's vision that the coming of the Messiah meant salvation for both Jews and Gentiles, the existence of the God-fearers in the orbit of the synagogues, Paul's strategy of implanting and nourishing the new churches, and the activity of Paul's team of co-workers and the participation of certain churches in the Pauline mission.—D.J.H.

1231. A. G. Cooper, "'*In the Bosom of Abraham*': Identity and Formation of Christians as 'Sons of Abraham' in the Early Church," *LuthTheolJourn* 34 (3, '00) 116-126.

It could be said that the Christian church was born out of an intra-Jewish struggle over who it was that could truly call Abraham "father." The article analyzes five interconnected themes or dimensions (historical, theological, ritual, ethical, eschatological) that bear on the ways in which Christian self-identity was shaped in the NT and early church by reference to Abraham as father and to Christians as "sons of Abraham."—C.R.M.

1232. A. J. de Almeida, "A origem dos presbíteros-epíscopos na Igreja do Novo Testamento (I)," *PerspTeol* 32 (88, '00) 329-362.

After methodological observations, this installment presents a survey of what various parts of the NT say about ministry and ministers: Paul's letters (ministers in local churches; lists of charisms, services, and ministries; Paul's co-workers); Colossians, Philemon, and Ephesians; the Pastorals; Hebrews; Acts (the Jerusalem church, pre-Pauline communities, the missions of Paul and his co-workers); 1 Peter; James; the Johannine writings; and Revelation. Then it begins a general discussion regarding the diversity and development of ministries in the NT.—D.J.H.

1233. B. J. FRANCIS, "Ministerial Priesthood and the Eucharist," *IndTheolStud* 37 (2, '00) 124-138.

After discussing natural and professional priesthoods in OT times, the article considers the image of Jesus and priesthood in the Gospels, the theology of Christ's priesthood in other NT books, common priesthood in NT books other than the Gospels, and ministerial priesthood in NT books other than the Gospels.—D.J.H.

1234. W. KIRCHSCHLÄGER, "Hoffnung für die Kirche! Eine biblische Skizze in die Zukunft," *Diakonia* 32 (1, '01) 55-61.

While discipleship and conformity to Christ are fundamental in ministry, the NT does not impose uniform and eternal church structures. Indeed, it encourages pluralism and changes in paradigms.—D.J.H.

1235. M. ODUYOYE, "A Biblical Perspective on the Church," *EcumRev* 53 (1, '01) 44-47.

The biblical picture of the church is that of an assembly of believers gathered in the name of Jesus to acknowledge the sovereignty of God and to do God's bidding. The profile of the church as a male agency serving the "containment" of what is female must be transformed by the image of the church as a round table, a eucharistic table around which men and women together can give thanks to God.—C.R.M.

1236. L. B. PORTER, "Sheep and Shepherd: An Ancient Image of the Church and a Contemporary Challenge," *Gregorianum* 82 (1, '01) 51-85.

From earliest times until today the image of sheep and shepherd has been used not only to affirm pastoral authority but also to curb its abuse. After describing the reality that informs the image of the phenomenon of shepherding in biblical times, the article examines the image of sheep and shepherd in the OT, in the NT, in patristic literature (Augustine and Gregory of Nazianzus), and in Vatican II's *Lumen gentium.* Finally it considers the contemporary challenge of the image.—C.R.M.

1237. M. THEOBALD, "'Der römische Zentralismus' und die Jerusalemer Urgemeinde," *TheolQuart* 180 (3, '00) 225-228.

The article compares the views of W. Kasper and J. Ratzinger regarding the relationship between the universal church and the local church in *communio* ecclesiology with reference to pertinent texts in the early chapters of Acts.—D.J.H.

Church and Ministry, § 45-901.

Various Themes

1238. A. K. M. ADAM, "Walk This Way. Repetition, Difference, and the Imitation of Christ," *Interpretation* 55 (1, '01) 19-33.

The article reflects on whether an imitation ethic is in any way legitimate. It suggests that a postmodern reading of scriptural admonitions to follow, to imitate, or to repeat provides a basis for fending off the misguided sorts of imitation that either confuse the particularity of our own identities and vocations with the particularity of Jesus (and Paul) or reduce repetition to an occasional, historically-haunted rumination over what Jesus would do.—C.R.M.

1239. S. ALKIER, J. FREY, AND P. VON DER OSTEN-SACKEN, "Fordert das Neue Testament die Absolutheit des Christentums?" *ZeitNT* 3 (5, '00) 36-48.

After Alkier's introduction to the question (p. 36), Frey in "Die 'Absolutheit des Christentums' und die Einzigkeit Jesu Christi" (pp. 37-43) considers attempts at "deabsolutizing Christology," the problem of discourse about absoluteness, the uniqueness of Christ and biblical monotheism, the biblical-Jewish background of confessing Christ, Jesus' preaching and its eschatological demand, and the witness of witnesses and confession of Jesus. Then von der Osten-Sacken in "Absolutheit und Absolutheitsanspruch des Christentums. Kritische Überlegungen mit dem Neuen Testament" (pp. 44-48) explores the question in the context of the NT and Luther's theology, distinguishes between certainty about truth and claims about absoluteness, and observes that the true absolute in the Bible is to serve the Lord God and worship him alone (see Deut 6:13; Mt 4:10).—D.J.H.

1240. M. AMALADOSS, "Jubilee and the Sabbath," *Vidyajyoti* 64 (9, '00) 695-698.

In the Bible the weekly Sabbath is related to the sabbatical year and to the jubilee year. Underlying these three sabbatical events is the theme of rest, which is also a time of renewal and regeneration.—D.J.H.

1241. B. ANOUE ET AL., "'Tu aimeras ton prochain comme toi-même': les citations de Lévitique 19,18b dans le Nouveau Testament," *FoiVie* 99 (4, '00) 79-93.

Based on the work of a team at the Institut Protestant de Théologie de Ndoungué (Cameroon), this article considers the commandment to love the neighbor as oneself in Lev 19:18b and its context, loving the other as oneself in the NT (love and the Law, the other and self-preoccupation in Mt 19:19b and Lk 10:27b, the great commandment in Mt 22:39b and Mk 12:31a, and love of enemies in Mt 5:43), the debt and freedom (Rom 13:9; Gal 5:14), and the work that leads faith to its goal (Jas 2:8 and its context).—D.J.H.

1242. W. D. BARRICK, "The Christian and War," *MastSemJourn* 11 (2, '00) 213-228.

In reflecting on whether a Christian should be a member of the military, four possible positions are nonresistance, Christian pacifism, just war, and preventive war. Also at stake is the Christian responsibility to submit to governmental authority as indicated in Rom 13:1-7 and 1 Pet 2:13-17. NT analogues comparing responsibilities of Christian living with being a good soldier (see Eph 6:10-20; 2 Tim 2:3-4; 2 Cor 10:1-6) seem to point to the legitimacy of Christians being part of the military endeavor of their country.—D.J.H.

1243. F. BEISSER, "Die neutestamentliche Botschaft vom Reich Gottes als Grundlage des christlichen Glaubens," *TheolBeitr* 31 (5, '00) 229-236.

The major NT witnesses present Jesus' death and resurrection as the fulfillment of hope for God's kingdom, without denying its future aspect. They indicate a threefold fulfillment of this hope on the christological, ecclesiological, and eschatological levels.—D.J.H.

1244. K. D. BERGHUIS, "A Biblical Perspective on Fasting," *BiblSac* 158 (629, '01) 86-103.

The Bible describes fasting as a natural way for God's people as individuals or as a body to express humility, sorrow, repentance, seriousness in prayer, and a desire for God's manifest presence. In several passages its excesses are curbed, and priority is rightly redirected to issues of the heart and ethics instead of ritualized hypocrisy. The appendixes list (1) scriptural references to fasting and (2) biblical purposes for fasting.—D.J.H.

1245. W. BRUEGGEMANN, "Vision for a New Church and a New Century: Part I: Homework Against Scarcity," *UnSemQuartRev* 54 (1-2, '00) 21-39; "Part II: Holiness Become Generosity," 45-64.

The first installment considers the relation between material and spiritual values in biblical thought with reference to various OT and Lukan (especially 12:13-31) texts in order to raise the question whether the generosity and abundance of God can be confessed as world-defining. The second installment reflects on the understandings of holiness as separation and holiness as unanxious engagement in the light of pertinent OT and NT (Mk 7:20-23; Mt 23:23-26; Acts 10:13-16; Rom 12:1; Eph 4:17–5:1; Col 3:5-11) texts. [The same fascicle contains responses to the first installment by A. Cooper (pp. 41-44) and to the second installment by F. W. Weidmann (pp. 65-69).]—D.J.H.

1246. M. CIMOSA, "Maria di Nazaret, la prediletta di Dio Padre," *Marianum* 61 (1-2, '99) 17-49.

After describing Mary of Nazareth as the "favorite" of God the Father, the article considers the OT preparations for this relationship in the figure of Sarah, Deborah and other women in Judges 4–5, Anna, Ruth, Judith, Esther, and Miriam. Then it reflects on Mary as a model for young persons, with reference to her journey of faith and to the Magnificat (Lk 1:46-55) as her prayer.—D.J.H.

1247r. L. W. COUNTRYMAN, *Sesso e morale nella Bibbia* (Torino: Claudiana, 1998).

L. DI PINTO, "'Sesso e morale nella Bibbia,'" *RassTeol* 41 (4, '00) 599-609.—This discussion of the Italian version of Countryman's *Dirt, Greed, and Sex. Sexual Ethics in the New Testament* [see *NTA* 33, p. 262] first describes his presentation regarding physical purity, greed, and sexuality, with particular attention to his "six generative principles." Then it provides a critical evaluation, with reference to the limitations in documentation, the concept of ethics and the question of method, the problematic choice regarding "purity," lists of vices and ethical models, and Jesus and the family.—D.J.H.

1248. R. A. CULPEPPER, "The New Millennium in Contemporary and Biblical Perspectives," *RevExp* 97 (3, '00) 291-299.

The new millennium speaks volumes about the significance of time in ordering human experience, the role of the future as a source of hope, and the formative influence of the prophetic and apocalyptic visions of the biblical writers. The article gives particular attention to the future but imminent eschatology of Revelation and the realized eschatology of John's Gospel.—D.J.H.

1249. J.-L. D'ARAGON, "Il est notre paix," *Parabole* [Montreal] 23 (2, '00) 9-10.

The coming of Jesus gave a historical face to the utopia of peace. After considering the political conditions into which Jesus came, the article discusses the peace that he established in his person, the obligation to transmit the peace of Christ to others, and the dynamism of love.—D.J.H.

1250. J. DAVIDSON, "Modern Feminism, Religious Pluralism, and Scripture," *Journal of the Adventist Theological Society* [Collegedale, TN] 10 (1-2, '99) 401-440.

Throughout the OT and the NT women are affirmed not only in home/family administration but also in public and religious spheres. The roles of women in Scripture are varied and vigorous. Contra radical feminism, biblical evidence does not reveal stifling patriarchy.—D.J.H.

1251. D. S. DOCKERY, "Baptism in the New Testament," *SWJournTheol* 43 (2, '01) 4-16.

After reviewing the terminology of baptism and its background in world religions, the article treats the practice of baptism in the ministry of John, in the life of Jesus, in the early church, in Paul, and in the general epistles. Baptism in the NT is neither essential to salvation nor a means to it but is so closely connected that no NT writer could imagine an unbaptized convert in the new community.—C.R.M.

1252. A. P. DOMINIC, "Beyond Jubilee and Jubilees," *RevRel* 60 (1, '01) 6-19.

The article considers the origin of the biblical jubilee (Lev 25:8-55) and its specifications, Jesus' response to the moribund custom of jubilee in his time, our own jubilee aspirations, jubilee praxis at the start of the first millennium (see e.g. Acts 2:44-47; 4:32-35; 2 Cor 8:13-15), and jubilee praxis as the third millennium starts.—C.R.M.

1253. J. FLETCHER, "The Kingdom Through Progress or Crisis? Doing the Millennial Dance: Part Two," *JournRadRef* 9 (3, '00) 5-31.

This installment [see § 45-510] examines how the basic tenets of catastrophic millennialism and progressive millennialism were lived out historically in church life from the 16th to the 20th century. It concludes that the millennial dance comes when the two approaches merge in nonviolent opposition to the world's system (see Mt 5:3-16).—D.J.H.

1254. K. J. GABRIEL, "The Cultic and Prophetic Cultures in the Bible," *Biblebhashyam* 26 (4, '00) 230-242.

The OT and NT alike bear witness to the fact that cult and prophecy are integrally related. After a brief description of cult and culture, the article first treats cult and prophecy in ancient Israel. Then it deals with cult and prophecy in the NT: Jesus and the Temple, the apostles and the Temple, liturgies of baptism and Eucharist, eucharistic life as a sacrificial offering, prophecy at the eucharistic assembly, and cult as the life-situation of prophecy.—C.R.M.

1255. É. GAZIAUX, "Entre exégèse et éthique: la problématique de la loi," *RevThéolLouv* 31 (3, '00) 321-343.

The article first discusses two recently published exegetical works on the theme of law: C. Focant (ed.), *La loi dans l'un et l'autre testament* (1997); and P. Beauchamp, *D'une montagne à l'autre* (1999). Then it reflects on the relationship between Scripture and moral theology, and between autonomy and theonomy. It concludes with a call for a more intense collaboration between exegetes and moral theologians.—D.J.H.

1256. F. GIARDINI, "Come i cristiani affrontano la morte e vivono la vita," *Sapienza* 53 (3, '00) 233-261.

With reference primarily to NT texts, this theological reflection on how Christians face death and live life is divided into three major parts: Christ does not exempt Christians from dying but frees them from the anguish of death; Christians face death with optimism and with courage; and God has given to Christians the pledge of eternal life, which they will enjoy fully in heaven.—D.J.H.

1257. D. Good, "The New Testament and Homosexuality: Are We Getting Anywhere?" *RelStudRev* 26 (4, '00) 307-312.

The article examines five recent publications on the Bible and homosexuality: R. L. Brawley (ed.), *Biblical Ethics and Homosexuality. Listening to Scripture* (1996); C.-L. Seow (ed.), *Homosexuality and Christian Community* (1996); B. J. Brooten, *Love Between Women. Early Christian Responses to Female Homoeroticism* (1996); M. Nissinen, *Homoeroticism in the Biblical World. A Historical Perspective* (1998); and R.-J. Frontain (ed.), *Reclaiming the Sacred. The Bible in Gay and Lesbian Culture* (1997). It notes certain common positions emerging from these works (about the proper use of the Bible, the terminology of the pertinent NT passages, and the non-privileged place of "queer" scholars in ecclesiastical debates), and calls for a moratorium on debates about the Bible and homosexuality.—D.J.H.

1258. M. Görg, "Der Vorhang im Heiligtum – Von Sinn für Realität und Utopie in biblischer Rede von Gott," *UnaSanc* 55 (4, '00) 279-289.

After considering modern attacks on the Bible and the God of the Bible, the article questions the distinction often made about God in the two Testaments, reflects on the Bible as the word of humans and of God, and notes the abiding mystery of God glimpsed in the Bible.—D.J.H.

1259. J. D. Hays, "Applying the Old Testament Law Today," *BiblSac* 158 (629, '01) 21-35.

The traditional approach of dividing the Mosaic Law into civil, ceremonial, and moral laws violates proper hermeneutical method, for it is inconsistent and arbitrary, and the OT gives no hint of such distinctions. The approach known as principlism, which seeks to find universal principles in the OT legal material and to apply these principles to believers today, is more consistent and reflective of sound hermeneutical method.—D.J.H.

1260r. R. B. Hays, *The Moral Vision of the New Testament* [*NTA* 41, p. 386; §§ 43-1251r–1252r].

(1) D. J. Moo, "A Review of Richard B. Hays, *The Moral Vision of the New Testament*," *BullBibRes* 9 ('99) 271-276.—After describing Hays's work as the best treatment of NT ethics to appear in a very long time, the article comments on its strengths and weaknesses with regard to exegesis, canon, narrative, and community. (2) J. Gundry-Volf, "Putting the *Moral Vision of the New Testament* into Focus: A Review," *BullBibRes* 9 ('99) 277-287.—The article interacts with Hays's descriptive exegesis and methodological proposal, with particular attention to Paul's teachings on sexuality and gender as reflected in Gal 3:28 and 1 Corinthians. It contends that Hays's proposal is helpful but insufficient, and tries to show how his approach can be supplemented and enriched. [The same fascicle (pp. 289-296) contains responses by Hays to Moo and Gundry-Volf.]—D.J.H.

1261. P. G. Hiebert, "Spiritual Warfare and Worldviews," *Direction* 29 (2, '00) 114-124.

The biblical images of spiritual warfare are radically different from those in materialistic, tribal, and Indo-European myths. In biblical spiritual warfare the cross is the ultimate and final victory (see 1 Cor 1:18-25). A biblical view of spiritual warfare points to the final establishment of the kingdom of God throughout the whole universe.—D.J.H.

1262. E. A. Johnson, "Mary, friend of God and prophet: A critical reading of the Marian tradition," *Theology Digest* [St. Louis] 47 (4, '00) 317-325.

In the light of Scripture, Mary is better seen as a friend of God and a prophet than as the maternal face of God or the ideal woman. She is a member of the communion of saints, a Jewish village woman of faith, and a partner in hope (see Lk 1:46-55).—D.J.H.

1263. P. Kevers, "De Ontwikkeling van het Godsbeeld in de Bijbel" [The Development of the Image of God in the Bible], *Collationes* 30 (4, '00) 341-356.

With reference to key OT texts, the article traces the development of the image of God in the patriarchal narratives (Gen 28:13), in the narrative of Moses and the exodus (Deut 4:12), in the prophetic tradition (1 Kgs 18:21), in the postexilic period (Isa 57:15), and in Jesus' preaching of God's kingdom, respectively.—D.J.H.

1264. K. Koenen, "Biblisch-theologische Überlegungen zum Jonabuch," *ZeitNT* 3 (6, '00) 31-39.

The article considers four central theological themes in the book of Jonah that stand in continuity with basic NT teachings: repentance, God's grace toward sinners, God's freedom, and a share for Gentiles in salvation. It also discusses Jonah and Jesus' parables as narratives.—D.J.H.

1265. J. Łach, "Ważniejsze wzmianki biblijne o łamaniu chleba" [Important Biblical References Concerning Breaking the Bread], *StudTheolVars* 38 (2, '00) 121-135.

The article surveys the biblical references to the "breaking of bread," especially in the contexts of family meals and Passover celebrations. It gives particular attention to texts about the use of unleavened bread at Passover in the Torah (Exod 23:15; 34:18; Lev 23:5-8; Num 28:16-25; Deut 16:1-3), the meals celebrated by the Essenes and other Jews in the intertestamental period, and Jesus' celebration of the Passover meal at the Last Supper.—D.J.H.

1266. J. J. Llamedo González, "La μαρτυρία de la Iglesia local," *EscritVedat* 30 ('00) 207-311.

After introducing the concept and ecclesiological value of μαρτυρία, the article considers the sources for applying the theme of μαρτυρία to the local church in the NT (Synoptic Gospels and the Pauline corpus, Acts, the Johannine writings, Hebrews and 1 Peter) and in the patristic writings (from the Apostolic Fathers to Augustine). Then it traces the theme in the documents of Vatican II and in postconciliar sources.—D.J.H.

1267. J. Loza Vera, "El Espíritu Santo en la Revelación Bíblica," *AnáMnesis* [Xochimilco, Mexico] 10 (2, '00) 5-54.

After an overview of references to the Holy Spirit in the NT, this installment [see § 44-1923] considers the Holy Spirit in the sayings of Jesus, the Holy Spirit in the theology of the Synoptic Gospels, and the Holy Spirit in the church in Acts. [To be continued]—D.J.H.

1268. F. W. Marks, "How new is the New Testament?" *HomPastRev* 101 (3, '00) 18-25.

There is much to be said for the formula that the NT is concealed in the OT and the OT is revealed in the NT. However, we must be absolutely clear that the Christian God is no different from the one who revealed himself to Moses. What God gives us in Jesus is a closer look at himself, and along with this closer look come demands commensurate with the vision.—D.J.H.

1269. F. J. MOLONEY, "The Scriptural Basis of Jubilee, Part II: The Second Testament: At What Price?" *IrTheolQuart* 65 (3, '00) 231-244.

This installment [see § 45-529] first considers the use of OT jubilee texts at the beginning of Luke's Gospel, with particular attention to Lk 4:16-30 and how Jesus' commitment to jubilee leads to violence. Then it takes up four issues in the Gospels' presentation of discipleship: the vocation to follow Jesus, the cost of discipleship, the Jesus we follow, and the disciple as the revelation of the power of God.—D.J.H.

1270. A. D. MONTOYA, "Homosexuality and the Church," *MastSemJourn* 11 (2, '00) 155-168.

Homosexuality is condemned in Holy Scripture, as examination of the following texts shows: Lev 18:22 and 20:13; Rom 1:18-32; 1 Cor 6:9 and 1 Tim 1:10; and Genesis 19 with its commentaries in 2 Pet 2:7 and Jude 7. The church must condemn the sin of homosexuality, convert the homosexual, confront error, and cleanse itself.—D.J.H.

1271. J. NAVONE, "The Fullness and Abundance of God," *BibToday* 38 (6, '00) 369-373.

The biblical image of fullness is a supreme image of abundance. The article explores this theme under the following headings: divine fullness in Jesus, fullness of the work of the Holy Spirit, the fullness of the coming kingdom, abundance, physical abundance, God's abundant kingdom, abundance as metaphor for spiritual realities, and Jesus and abundant life.—C.R.M.

1272. G. L. NEBEKER, "The Theme of Hope in Dispensationalism," *BiblSac* 158 (629, '01) 3-20.

The article presents an overview of the theme of hope in the writings of six dispensational authors (J. N. Darby, J. H. Brookes, A. C. Gaebelein, C. I. Scofield, L. S. Chafer, J. F. Walvoord) and evaluates some theological assumptions in those writings.—D.J.H.

1273. K. C. PATTON, "'He who sits in the heavens laughs': Recovering Animal Theology in the Abrahamic Traditions," *HarvTheolRev* 93 (4, '00) 401-434.

After noting that the Abrahamic traditions (Judaism, Christianity, Islam) are not classically "anthropocentric" but theocentric, the article first sketches three aspects of the relationship between God and animals that are present in any number of religious traditions, but perhaps most unexpectedly in the three monotheistic ones: divine compassion and special regard for animals, communication and mutual awareness between God and animals, and animal veneration of God. Then it discusses animals as theological subjects—the challenge of consciousness. Finally it locates the heart of God's sanctified and charged relationship to animals in the inexhaustible and reflexive creativity of God (divine ipseity), which is both foundational and consistently generative for the three monotheistic traditions.—C.R.M.

1274. C. ROWLAND, "Apocalyptic hope," *Priests & People* 14 (11, '00) 410-414.

With particular attention to Romans 8, 1 Corinthians 15, and (especially) Revelation, the article considers the nature of apocalyptic hope: present woes and glories to come, the imminent reign of God, unmasking reality, potent symbols, Jerusalem, etc. It concludes that the church and the academy need to be persuaded about the importance of hope and the witness of Revelation to it.—D.J.H.

1275. D. S. Russell, "Body Language in Worship and Prayer," *ExpTimes* 112 (4, '01) 123-125.

In the Bible bodily expression is inextricably bound up with spiritual experience. This is particularly marked in the offering of worship where body language is a frequent accompaniment of the spoken language of devotion and reinforces the outpouring of heart and mind.—D.J.H.

1276. D. P. Scaer, "Death and Resurrection as Apocalyptic Event," *ConcTheolQuart* 64 (4, '00) 279-294.

J. A. T. Robinson arrived at the right destination in seeing that Jesus viewed his death and resurrection as God's vindication of him. Therefore we should expect to find in Jesus' final discourses not predictions of a distant fantastic future but rather parables of his death and resurrection as the final apocalyptic event in which God would judge Israel for not believing in him.—D.J.H.

1277. H. Schlier, "Jesus and Justification," *Communio/IntCathRev* 27 (4, '00) 787-791.

From the moment of Jesus' resurrection from the dead, the moment of victorious love, the NT writers reflected on the effects of Jesus' death on the cross in light of this most profound meaning of the event of the cross, in light of this proof of love that accepts humankind's moribund self-seeking and bears it bodily into death in order thus to put it to death. In no other way is humankind justified.—D.J.H.

1278. L. Schwienhorst-Schönberger, "Gottesbilder des Alten Testaments," *TheolPrakt Quart* 148 (4, '00) 358-368.

After distinguishing among monotheism, polytheism, and monolatry, the article discusses biblical images of God as interpretations of experiences of transcendence and considers some OT images (shepherd, king, warrior, father, mother, etc.) and Jesus as the "image of the invisible God" (Col 1:15; see 2 Cor 4:4). Then following a reflection on the nature of metaphors, it deals with unconscious (habitual) and conscious (accidental) metaphors for God in the Bible.—D.J.H.

1279. G. Simmers, "Who Is 'The Angel of the Lord'?" *Faith & Mission* [Wake Forest, NC] 17 (3, '00) 3-16.

Most appearances of "the angel of the Lord" in the OT (e.g. Gen 16:7-13; 22:11-13; 32:24-30; Exod 3:1-8) are preincarnate appearances of the second person of the Trinity, the Logos, Christ. However, the NT passages concern appearances of angelic messengers or specifically named angels, since in the NT God and Christ are present physically in the God-man Jesus of Nazareth.—D.J.H.

1280. J. L. Ska, "Abramo nel Nuovo Testamento," *CivCatt* 152 (3613, '01) 50-60.

The various portrayals of Abraham in the NT are discussed according to the following outline: Abraham the "model believer," the paternity of Abraham, the priesthood of Melchizedek (Hebrews 7), "before Abraham was, I am" (Jn 8:58), and Paul and salvation through faith. Particular attention is given to how the NT texts relate Abraham to Christ.—D.J.H.

1281. H. Spieckermann, "God's Steadfast Love. Towards a New Conception of Old Testament Theology," *Biblica* 81 (3, '00) 305-327.

An OT theology based on the canon of the Christian Bible has to acknowledge that the Septuagint was a dominant factor in the emergence of Christian faith, and so must do equal justice to the Hebrew and Greek versions of the OT. The article shows how the theme of God's steadfast love is interpreted in the Pentateuch (God's self-determination toward steadfast love), the Psalter (living in God's saving presence), the Prophets ("with everlasting love I will have compassion on you"), and the NT (God's steadfast love in Jesus Christ—the end and abundance of the Law).—D.J.H.

1282. J. M. Sprinkle, "The Rationale of the Laws of Clean and Unclean in the Old Testament," *JournEvangTheolSoc* 43 (4, '00) 637-657.

The most important message conveyed by the OT laws about ritual cleanness and uncleanness is that God is holy and that humans are contaminated and unfit in and of themselves to approach a holy God. The article explains how uncleanness was contracted, what was done about uncleanness, the rationale of the purity laws, and the purity system and sacred space. It concludes with a reflection on what in the OT purity laws and concept of sacred space has been abolished for Christian life and what remains applicable.—D.J.H.

1283. G. Stevenson, "Preaching Apocalyptically," *RestorQuart* 42 (4, '00) 233-244.

The article first discusses the nature of apocalyptic and its major characteristics: transcendence, symbolism, determinism, dualism, and concern with theodicy. Then it reflects on preaching apocalyptically and calls attention to resources for preaching apocalyptic sermons.—D.J.H.

1284. W. M. Swartley, "Biblical Faith Confronting Opposing Spiritual Realities," *Direction* 29 (2, '00) 100-113.

After reflecting on Israel confronting opposing powers in the OT, the article considers the theme in various parts of the NT: Jesus' kingdom plunders Satan (Mk, Mt), Jesus' mission destroys the evil powers (Lk), the power of the gospel mission (Acts), Paul's theology of Christ's triumph, Jesus' way of disarming the powers, and early church spiritual conflicts. It concludes with observations on how biblical faith today leads to confrontation with opposing spiritual realities.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1285. O. Andrei, "Cronografia giudaica, cronografia cristiana. Un itinerario di lettura," *Henoch* 22 (1, '00) 63-85.

This survey of early Jewish and Christian chronography up to the 3rd century A.D. focuses first on chronography as exegesis insofar as it involves the chronological and numerical data of Scripture and the "rewriting" of the Bible. Then it considers the historical development of chronography (with reference to Demetrius, Eupolemus, *Jubilees,* Julius Africanus, etc.) and the relationship of continuity and innovation between Jewish-Hellenistic and Christian chronography.—D.J.H.

1286r. J. J. COLLINS, B. McGINN, AND S. J. STEIN (EDS.), *The Encyclopedia of Apocalypticism,* 3 vols. [*NTA* 43, p. 618; § 45-555r].

M. BULL, "The End of Apocalypticism?" *JournRel* 80 (4, '00) 658-662.—The publication of this encyclopedia marks a watershed in the area of apocalypticism, for it is the first such encyclopedia and also quite possibly the last. It has been made possible by the explosion of historical scholarship on apocalypticism and by the continuing uncertainty about what apocalypticism actually is. In general the work does a good job of providing comprehensive and continuous coverage; perhaps because of its relatively circumscribed temporal and geographical horizons, the first volume (on the origins of apocalypticism in Judaism and Christianity) will be the most useful as a work of reference.—D.J.H.

1287. J. COOPER, "Assyrian Prophecies, the Assyrian Tree, and the Mesopotamian Origins of Jewish Monotheism, Greek Philosophy, Christian Theology, Gnosticism, and Much More," *JournAmOrSoc* 120 (3, '00) 430-444.

In his *Assyrian Prophecies* (1997) and other publications, S. Parpola has promised to trace the origins of Jewish monotheism and Greek philosophy back to the religious beliefs of ancient Assyria. However, a careful reading of his writings reveals arguments that are often circular and flawed, in which, by virtue of an enthusiastic presentation, what remains to be proved is transformed into evidence for a construct that resembles doctrine more than theory.—D.J.H.

1288. K. L. GACA, "The Reproductive Technology of the Pythagoreans," *ClassPhilol* 95 (2, '00) 113-132.

The "procreationist" sexual regulation is Pythagorean in its origins and guiding tenets. This principle dictates that men and women who engage in sexual intercourse should do so only in marriage and for the express purpose of procreation. In its more extreme form procreationism later came to be understood as God's law in authoritative branches of Hellenistic Judaism and early Christianity. The article focuses on the relevant Greek and Roman sources (including the writings of Seneca and Musonius) that are not part of Christianity and Judaism to demonstrate why the provenance and motives of procreationism are unambiguously Pythagorean. The dictate owes its longevity, however, to the new life and recharged normative power it gains as God's word in the writings of Philo, Clement of Alexandria, and other patristic writers after Clement.—C.R.M.

1289r. K. HOPKINS, *A World Full of Gods. Pagans, Jews and Christians in the Roman Empire* [§ 45-556r].

G. W. BOWERSOCK, "Early Christianity as historical fiction," *JournRomArch* 13 ('00) 763-766.—There is little in the fictional parts of this work that is new or challenging. Hopkins is much better in the expository chapters that he writes in his own person. His work is learned and fresh, with a mischievous predilection for putting marginal texts onto center stage. But the experiment represented by this book simply does not work. It is terribly disjointed, lurching without any perceptible plan from one format to another.—D.J.H.

1290r. IBID.

H. NEMO, "Letter to Keith Hopkins," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 4 (2, '00) 219-224.—Taking the form of a letter by "Professor Harmut Nemo," the article notes that Hopkins's book demonstrates the limits of historiography and that it is church history garnished with a generous helping of sociology and sprinkled with a little psychology and history of religion. It notes that the real problem with the book is the way in which Hopkins mixes fact with fiction.—D.J.H.

1291r. P. HORDEN AND N. PURCELL, *The Corrupting Sea. A Study of Mediterranean History* [*NTA* 45, p. 431].

J. G. KEENAN, "The Mediterranean Before Modernity," *ClassBull* 76 (1, '00) 81-94.—Keeping F. Braudel's Mediterranean as their focus, the authors explore whether a Braudel-like treatment of the Mediterranean in ancient and medieval times is possible. The result is both breathtaking and mind-numbing. The authors present countless details and treat many big issues. They not only challenge but also reject familiar scholarly rules of thumb. What they present is an ancient world that is far from primitive, not only comparable to the Middle Ages but also to the modern Mediterranean at least into the 19th century.—D.J.H.

1292. R. A. HORSLEY, "The Slave Systems of Classical Antiquity and Their Reluctant Recognition by Modern Scholars," *Semeia* 83-84 ('98) 19-66.

The article explores the dependence of NT scholars on classical scholarship for their knowledge of slavery in the Greco-Roman world. It first explicates the interaction of modern ideology and ancient slavery, and notes that since breakthrough studies by M. I. Finley and O. Patterson a whole range of contributions by classical historians has dramatically widened and deepened the resources available to NT scholars on multiple aspects of ancient Greek and Roman slavery. Then it treats slavery and empire, social control of slaves by masters, some special aspects of Roman slavery, and implications for NT studies. It concludes that recent studies of slavery as a larger political-economic-domestic system deeply entrenched in ancient society and culture call for serious reconsideration of standard interpretations of Paul and slavery. [The same issue contains an introduction to slavery in NT studies (pp. 1-15) by A. D. Callahan, Horsley, and A. Smith, as well as responses to all the contributions to *Semeia* 83-84 by A. C. Wire (pp. 283-293) and S. K. Stowers (pp. 295-311).]—C.R.M.

1293. J. J. PILCH, "Citizen," *BibToday* 39 (1, '01) 43-47.

The Bible has no real equivalent to the modern understanding of citizen and citizenship. Moreover, the distinctions that did exist in the ancient world and are reflected in the Hebrew and Greek texts of the Bible are blurred in modern translation. One commonality between biblical and modern cultures is a basic distinction that people make between insiders and outsiders.—C.R.M.

Archaeology

1294. H.-D. BIENERT, G. MUSSIES, AND K. J. H. VRIEZEN, "Eine neu entdeckte griechische Inschrift aus *Umm-Qēs* (Jordanien)," *ZeitDeutschPalVer* 116 (2, '00) 143-145, plate 5.

The Greek dedicatory inscription (probably 1st century A.D.) found at Umm-Qēs in Jordan in 1997 can be translated in the following way: "In honor of Lysanias and his son(s) Julianus dedicated this stele."—D.J.H.

1295. D. Blackman, "Archaeology in Greece 1999-2000," *Archaeological Reports* [London] 46 ('00) 3-151.

This report [see § 44-1289] provides information about recent archaeological activity in Greece by regions: Athens, Attica, islands of the Saronic Gulf, Korinthia, Argolis, Arkadia, and so forth. [The same fascicle (pp. 152-159) contains Z. Andrea (Kristo)'s report on archaeology in Albania between 1991 and 1999.]—D.J.H.

1296. M. Carroll and D. Godden, "The Sanctuary of Apollo at Pompeii: Reconsidering Chronologies and Excavation History," *AmJournArch* 104 (4, '00) 743-754.

In 1998 two trenches were excavated in the courtyard of the Sanctuary of Apollo at Pompeii to determine whether the precinct was planted as a temple garden and to explore the stratigraphic sequence of activities predating the eruption of A.D. 79. It appears that the cisterns in front of the temple were demolished and the courtyard was restructured in the late 1st century B.C. These results support the recently recovered evidence for a major redevelopment of the sanctuary in the Augustan period.—D.J.H.

1297. W. Chrostowski, "Polskie podręczniki archeologii biblijnej i archeologii Palestyny (Polish Textbooks on Biblical Archaeology and Palestinian Archaeology)," *Bobolanum* [Warsaw] 11 (2, '00) 475-493.

The article surveys contributions to biblical and Palestinian archaeology made by Polish scholars in the late-19th and early-20th centuries (M. Godlewski, M. Biernacki, A. Lipiński, etc.) and later in the 20th century (W. L. Stefaniak, H. Muszyński, S. Mędala, etc.).—D.J.H.

1298. W. G. Dever, "Biblical and Syro-Palestinian Archaeology: A State-of-the-Art Assessment at the Turn of the Millennium," *CurrResBibStud* 8 ('00) 91-116.

With particular attention to the archaeology of Palestine in the Iron Age, this article first considers the history of the discipline(s), theory and method, and keeping up with the field. Next it discusses recent and current trends: beyond "biblical archaeology," a possible paradigm shift, field and analytical methods, the maturation of the Middle Eastern "national schools," archaeology and nationalism, archaeology and religious ideology, and general trends. Then under "the larger issues," it treats some "case studies": chronology and terminology, "transitional horizons," poorly known periods, the challenge of "revisionism," epistemology, and the survival of the discipline. [The same fascicle contains "Corrigenda" by P. R. Davies (pp. 117-123) and "Marginalia" by Dever (pp. 124-133).]—D.J.H.

1299. M. D. Dixon, "A New Latin and Greek Inscription from Corinth," *Hesperia* [Princeton, NJ] 69 (3, '00) 335-342.

An inscription found at Corinth in 1997 consists of four fragmentary lines in Latin and two in Greek, and refers to a *sacerdos* of Proserpina (Persephone) as well as a stoa and a temple of Pluto. The monuments may have been located at Corinth or in the Isthmian sanctuary of Poseidon. A Hadrianic date for the inscription is likely.—D.J.H.

1300. V. Egan, P. M. Bikai, and K. Zamora, "Archaeology in Jordan," *AmJournArch* 104 (3, '00) 561-588.

This installment [see § 44-521] presents brief reports on recent excavations and projects in the Hashemite kingdom. After discussing general projects and surveys, the reports follow a chronological order: prehistoric, Bronze Age and Iron Age, and Nabatean-Roman-Byzantine-Islamic. Reports on Petra, Qasr Rabba and Rabba, and Ghor es-Safi are included in the final section.—D.J.H.

1301. Y. Z. ELIAV, "The Roman Bath as a Jewish Institution: Another Look at the Encounter between Judaism and the Greco-Roman Culture," *JournStudJud* 31 (4, '00) 416-454.

In structure and function the Jewish bath-house corresponded to the "classic" Roman bath prevalent throughout the empire. Likewise, the majority of routine activities that occurred in the Roman baths also took place in the Jewish baths. Nevertheless, the typical "Jewish bath-house" contained distinct elements that had no analogues in the Roman world: lack of stone images on pedestals and of three-dimensional sculptures, segregation of the sexes and the tendency not to walk around completely naked, recitation of benedictions and other prayers, and shutting down the baths for the Sabbath.—D.J.H.

1302. A. FRADKIN, "Animal Figures in the Basilical Building Mosaics at Roman Sepphoris, Lower Galilee, Israel," *NearEastArch* 62 (4, '99) 233-239.

The article presents the animal images (six fish, four birds, two mammals) identified in a large mosaic pavement of the basilical building at Sepphoris, which was in use from the 1st to the mid-4th century A.D. and excavated since 1989 by the University of South Florida. The fact that these animal images correspond only slightly with the faunal remains in the archaeological record and the possibility that such images were codified into pattern books in late antiquity suggests the need for caution in assuming familiarity with and use of particular animals by the past inhabitants of a site on the basis of pictorial representations alone.—C.R.M.

1303. R. A. FREUND AND R. ARAV, "Return to the Cave of Letters. What Still Lies Buried?" *BibArchRev* 27 (1, '01) 24-39.

For Y. Yadin the Cave of Letters near the Dead Sea represented an important piece of 2nd-century A.D. Jewish history: the hideout for Bar Kokhba's warriors and their families, and a vivid glimpse into the Second Jewish revolt against Rome. But the discovery of a similar small incense shovel at Bethsaida as well as recent explorations and excavations in the Cave of Letters indicate that the cave was very likely inhabited in the 1st century A.D. as well as in the 2nd century A.D.—D.J.H.

1304. C. H. GREENEWALT AND M. L. RAUTMAN, "The Sardis Campaigns of 1996, 1997, and 1998," *AmJournArch* 104 (4, '00) 643-681.

Recent excavations at Sardis [see § 43-520] have focused on Late Roman and Archaic monuments. Of several Late Roman townhouses, one that is now fully exposed had twelve ground-floor rooms with high-quality decoration (mosaic floors, wall painting, and stucco) and contained a variety of artifacts, including a hoard of twenty-one glass weights related to coinage. In the Hellenistic-Roman Temple of Artemis, ancient alterations and unfinished parts were clarified, and a colossal marble head (identified as Commodus) was recovered from a late Roman pit below the *pronaos*. In largely unexcavated parts of the city site a survey of archaic and Roman buildings clarified orientations and alignments that provide evidence for systems of urban planning.—D.J.H.

1305. R. HACHLILI, "Torah Shrine and Ark in Ancient Synagogues: A Re-evaluation," *ZeitDeutschPalVer* 116 (2, '00) 146-183.

The most prominent architectural feature of ancient synagogues in the Holy Land and the Diaspora after A.D. 70 was the Torah shrine. The article first discusses the various types of Torah shrines (aedicula, niche, apse, bema), the form of the Torah shrine (architectural fragments, artistic renderings), and the Temple design. Then it deals with the ark of the scrolls (inscriptions, traces of the ark, the ark in Jewish art) and the ark of the covenant. Drawings and architectural plans are included on pp. 167-183.—D.J.H.

1306. P. C. HAMMOND, "'Masons' Marks' and Other Archaeological Signs," *PalExplQuart* 132 (2, '00) 123-130.

Nabataean archaeological research (Main Theater and Temple of the Winged Lions, Petra), in particular, has led to a more detailed understanding and possible classification of marking systems on stone. The preliminary designation "masons' marks" is not the appropriate generic term for the variety of different markings and techniques that have been encountered. The known instances appear to break down into the following categories: building instructions, sculpturing and artistic directions, positioning directions, graffiti, and inscriptions.—C.R.M.

1307. Y. HIRSCHFELD, "A Settlement of Hermits above ʿEn Gedi," *Tel Aviv* 27 (1, '00) 103-155.

Recent excavation of the site above 'En Gedi indicates that it was inhabited by Jews in the early Roman period (1st century A.D. to the Bar Kokhba revolt) and in the Byzantine period (from the 4th to the mid-6th centuries A.D.). In both phases the inhabitants practiced agriculture on the nearby terraces, which were within the cultivated area of the oasis of 'En Gedi. The site was inhabited by an organized community of some twenty-five to thirty persons who lived a communal life on the basis of close social ties. The poor material culture points to a simple lifestyle and abstension from eating meat. The site was apparently part of a wider phenomenon of Jewish settlement along the western shore of the Dead Sea in the late Second Temple period. It may represent a seasonal settlement of laborers or the retreat of a religious sect (perhaps Essenes).—D.J.H.

1308. G. M. HOLLENBACK, "The Qumran Roundel: An Equatorial Sundial?" *DeadSeaDisc* 7 (2, '00) 123-129.

The Qumran roundel [see § 42-559] is actually a dial plate for a particular kind of sundial that can measure constant solar hours in increments of half, third, and quarter hours. Five figures accompany the article.—D.J.H.

1309. L. H. KANT, "Earliest Christian Inscription," *BibRev* 17 (1, '01) 10-19, 47.

The epitaph of Avercius bishop of Hierapolis is a late 2nd-century poem written in Greek, and is the oldest existing datable and identifiable Christian inscription. It refers to Paul, mentions various Christian symbols (shepherd, fish, virgin, bread and wine), and offers a glimpse of how the church began to establish itself in the public sphere.—D.J.H.

1310. J. S. KLOPPENBORG VERBIN, "Dating Theodotos (CIJ II 1404)," *JournJewStud* 51 (2, '00) 243-280.

In light of H. C. Kee's late dating of the Theodotos inscription (*CIJ* II 1404) and general thesis on the meaning of συναγωγή in the 1st century A.D. [see §§ 34-936; 38-1742; 42-1276], the article presents a thorough review of the epigraphy of *CIJ* II 1404. After considering the meaning of συναγωγαί (congregations or buildings; see Lk 7:5; Acts 18:7), it discusses Kee's case for dating *CIJ* II 1404, the relevant criteria for dating *CIJ* II 1404 (provenance, references to datable persons, paleography), Herodian cutters and *CIJ* II 1404, and inscriptions from early to late Roman Palestine and Syria. It concludes that Kee's argument for a 2nd to late 3rd century dating of *CIJ* II 1404 is based on several faulty premises and a rather misleading presentation of the history of scholarship on the inscription. Both the provenance of *CIJ* II 1404 and its paleography point to a date in the Herodian or early Roman periods (prior to a.d. 70). *CIJ* II 1404 thus attests a synagogue building in Jerusalem, probably constructed in the early 1st century A.D. The identification of Theodotos' grandfather as an ἀρχισυνάγωγος, which implies that he held this position sometime in the 1st century B.C., is the earliest datable attestation of this term used in Jewish associations.—C.R.M.

1311. L. LANCASTER, "Building Trajan's Markets 2: The Construction Process," *AmJourn Arch* 104 (4, '00) 755-785. [See §§ 42-1969; 44-532.]

Trajan's Markets represent a uniquely well-preserved monument, and as such they provide evidence for building techniques and construction processes used in Rome during the early 2nd century A.D. The focus of this article is on the logistics of construction and on the ways the builders resolved particular problems. The topics include the planning of the drainage, design of multistory buildings with noncongruent plans, and organization and protection of the building site. Two case studies involving a wider range of complexities are presented: the Aula at Trajan's Markets and the Trajanic latrine at the Forum of Caesar.—C.R.M.

1312. E. W. LEACH, "Socially Responsible Books on Roman Architecture," *ClassPhilol* 95 (1, '00) 77-87.

The article summarizes and evaluates three recent books that consider the social dimensions of Roman architecture. D. Favro's *The Urban Image of Augustan Rome* [*NTA* 44, pp. 194-195] commandeers from a variety of Latin literary genres an assemblage of "observation texts" to lend immediacy to her visual re-creations of Republican and Augustan Rome. J. C. Anderson's *Roman Architecture and Society* (1997) looks in often unnoticed places for scraps of information concerning the role of nonelite citizens as workers in the Roman building industry and users of its products. J. Higginbotham's *Piscinae. Artificial Fishponds in Roman Italy* (1997) treats a sidelight of architecture with multifaceted ramifications.—C.R.M.

1313r. L. I. LEVINE, *The Ancient Synagogue. The First Thousand Years* [*NTA* 44, p. 425; § 45-579r].

E. M. MEYERS, "The ancient synagogue revisited," *JournRomArch* 13 ('00) 683-685.—It is rare to see such a synthetic kind of study from a rabbinic scholar of Levine's stature, let alone one that combines contemporary rabbinic scholarship with archaeology. By devoting so much attention to the closely related matters of the sages in relation to the synagogue, the liturgy and its development from Second Temple times to late antiquity, and other aspects of rabbinic society in ancient Palestine, Levine has provided the reader with a substantive historical narrative on two distinct fields. This significant and meticulous work is destined to become a classic.—D.J.H.

1314. D. MERLING, "The Relationship Between Archaeology and the Bible," *Journal of the Adventist Theological Society* [Collegedale, TN] 9 (1-2, '98) 230-242.

Archaeology can help in understanding the Bible, and the Bible can be helpful to archaeologists. But they are like parallel lines. The Bible offers religious history, while archaeology provides data about the material culture of the past by accidental finds.—D.J.H.

1315. C. MÜLLER-KESSLER AND T. KWASMAN, "A Unique Talmudic Aramaic Incantation Bowl," *JournAmOrSoc* 120 (2, '00) 159-165.

The incantation bowl designated as British Museum 135563 (1971-2-29, 1), which contains a magical story with a short ritual at the end, appears to have been written in Babylonian Talmudic Aramaic. The article presents a facsimile, transcription, translation, notes, and synopsis with comparable texts.—D.J.H.

1316. R. OUSTERHOUT, "The Church of the Holy Sepulchre (in Bologna, Italy)," *BibArchRev* 26 (6, '00) 20-35.

The best place to get a good understanding of Jesus' traditional burial place is not Jerusalem but the seven churches of Santo Stefano in Bologna. The complex of churches there preserves the architecture of the Church of the Holy Sepulchre as it was before medieval renovations altered it beyond recognition.—D.J.H.

1317. K. PRAG, "Bethlehem: A Site Assessment," *PalExplQuart* 132 (2, '00) 169-181.

After background information about Bethlehem (topography, the modern town, the ancient town, 19th- and 20th-century pictures of the town, maps), the article reports on a preliminary site assessment undertaken in February 1999: gardens on the east side of the Franciscan convent, the gardens of the Greek convent, the plot on the south side of Milk Grotto Road between the olive wood factory and the Milk Grotto, and so on. Finally it presents general conclusions from the field survey, with particular attention to the city walls.—D.J.H.

1318. M. REISER, "Numismatik und Neues Testament," *Biblica* 81 (4, '00) 457-488.

After providing basic information on Greek and Roman coinage and reflecting on the significance of numismatics for historical studies, the article surveys autonomous Jewish coinage from the Persian and Ptolemaic eras, Hasmonean times, and the two Jewish revolts (A.D. 66-70 and 132-135). Then it considers the coinage of the Herods and the Roman procurators (including a section on Tyrian coinage, which was the only one accepted in the Jerusalem Temple) and reviews all the coins mentioned in the NT with an eye toward the denominational system to which they belonged (Roman or Greek?). Finally it compares the sums of money, wages, and prices mentioned in the NT with data in other sources.—D.J.H.

1319. J. REYNOLDS, "New letters from Hadrian to Aphrodisias: trials, taxes, gladiators and an aqueduct," *JournRomArch* 13 ('00) 5-20.

The molded panel of local marble discovered at Aphrodisias in 1994 contains the texts of four letters from Hadrian to Aphrodisias formulated in a style standard in administrative Greek of the period. The letters concern trials, taxes, gladiators, and an aqueduct, respectively. The article presents transcriptions, textual notes, translations, and general comments for the individual letters.—D.J.H.

1320. N. VOGEIKOFF-BROGAN, "Late Hellenistic Pottery in Athens: A New Deposit and Further Thoughts on the Association of Pottery and Societal Change," *Hesperia* [Princeton, NJ] 69 (3, '00) 293-333.

In addition to presenting a late Hellenistic ceramic deposit from the southern slope of the Acropolis, the article connects the increase of imported pottery and local imitations in assemblages of the late 2nd and early 1st centuries B.C. with contemporary changes in Athenian society. During this period the emerging political elite of Athens developed strong commercial interests and foreign contacts that may have led to changes in dining practices. Emulation of these cosmopolitan practices may have encouraged importation of foreign pottery and provided the impetus for Attic ceramic imitation of imported metalware.—D.J.H.

1321. J. E. ZIAS, "The Cemeteries of Qumran and Celibacy: Confusion Laid to Rest?" *DeadSeaDisc* 7 (2, '00) 220-253.

The anomalous east-west oriented burials of men, women, and children that lie on the southeast margin of the Qumran cemetery and that were originally believed to imply spatial segregation by gender are chronologically intrusive and thus are post-Byzantine, Islamic burials. The picture emerging from the two Qumran cemeteries lends support to Pliny and Philo's belief that celibacy was the rule among the Essenes and that continuity was facilitated by adoption or proselytizing. There is nothing in the cemeteries that should lead anyone to believe that Qumran was anything but a monastic community of adult males.—D.J.H.

Archaeology, §§ 45-860, 914.

Dead Sea Scrolls

1322. P. S. ALEXANDER, "A Reconstruction and Reading of *4Q285 (4QSefer ha-Milḥamah),*" *RevQum* 19 (75, '00) 333-348.

The article offers a tentative reordering of the fragments of 4Q285 and a partial reconstruction of the scroll, and attempts a coherent interpretation based on the new arrangement. It concludes with observations on the place of 4Q285 within the eschatological war cycle of texts from Qumran. It notes that 4Q285 does not overlap with 1QM or with any of the Cave 4 versions of *War Rule,* and that it seems to have dealt with the very end of the eschatological war and attributes a leading role to the Prince of the Congregation.—D.J.H.

1323. D. P. BAILEY, "The Intertextual Relationship of Daniel 12:2 and Isaiah 26:19: Evidence from Qumran and the Greek Versions," *TynBull* 51 (2, '00) 305-308.

M. Hengel has suggested that the text of Isa 26:19 reflected in Dan 12:2 contained the imperfect verb *yqyṣw* attested in 1QIsa^a. However, in the Greek versions the future verbs ἐγερθήσονται and ἐξυπνισθήσονται line up with the Hebrew verb *yqwmwn* rather than with *yqyṣw* or *hqyṣw.*—D.J.H.

1324. J. G. CAMPBELL, "4QMMT^d and the Tripartite Canon," *JournJewStud* 51 (2, '00) 181-190.

The normal way of referring to Scripture in Second Temple times was "the Law and the Prophets," with the latter understood as an open category. The reference in 4QMMT^d 10-24

10 ("the book of Moses and the book[s of the pr]ophets and Davi[d]") should be interpreted within that overarching bipartite framework.—D.J.H.

1325. A. CAQUOT, "Suppléments qoumrâniens à la Genèse," *RevHistPhilRel* 80 (3, '00) 339-358.

The article first presents translations and comments for the newly recovered fragments of the Qumran *Genesis Apocryphon* (1QapGen cols. i, iii-vii, x-xvii). Then after describing the paraphrase of Genesis in 4Q252-254a, it provides translations and comments for the flood narrative in 4Q252.—D.J.H.

1326. H. M. COTTON, "Recht und Wirtschaft. Zur Stellung der jüdischen Frau nach den Papyri aus der judäischen Wüste," *ZeitNT* 3 (6, '00) 23-30.

After a survey of Jewish papyri discovered in the Judean Desert, the article considers their contributions to our understanding of legal and economic matters pertaining to Jewish women in the 1st and 2nd centuries A.D.: economic activity; legal competence; marriage; remarriage, polygamy, and widowhood; and divorce.—D.J.H.

1327. K. DE TROYER, "Once More, the So-Called Esther Fragments of Cave 4," *RevQum* 19 (75, '00) 401-422.

The article rejects J. T. Milik's proposal that the so-called Cave 4 Esther fragments (4Q550) are the Aramaic models or prototypes of the Hebrew book of Esther, and that they provide traces of the *Vorlage* of the Old Latin and Greek Alpha text of Esther. It suggests that their title be narrowed down from "Persian Court Tales" to "Tales of the Court of Darius I." Then it expresses agreement with S. Talmon [§ 40-1786] that Esther was probably known at Qumran (see 11QTemple lxiv 9 and 4Q55d ii 3) and notes that the references are to the Hebrew book of Esther and not to the Alpha text.—D.J.H.

1328. J.-L. DUHAIME, "Les voies des deux esprits (*1QS* iv 2-14). Une analyse structurelle," *RevQum* 19 (75, '00) 349-367.

The author or redactor of the description of the "ways of the two spirits" in 1QS iv 2-14 has worked in such a way that it is possible to delimit the units and subunits in their microscopic structure and to underline the parallels and contrasts between the way of light and the way of darkness. After general observations about the context and the organization of the whole section, the article presents structural analyses of the passages on the way of light/truth (iv 2b-6b) and its visitation (iv 6c-8), and on the way of darkness/perversity (iv 9-11b) and its visitation (iv 11c-14). Then it considers the relationships between the two passages, and concludes that from a structural perspective the description of the ways of the two spirits is astonishing in its rigor, richness, and originality.—D.J.H.

1329. H. ESHEL AND E. ESHEL, "4Q448, Psalm 154 (Syriac), Sirach 48:20, and 4QpIsa^a," *JournBibLit* 119 (4, '00) 645-659.

The unit related to Psalm 154 that appears in 4Q448 A is the original nucleus of the hymn that was later expanded to the form documented in 11QPs^a and the Syriac manuscripts. It was a pseudepigraphic prayer attributed to Hezekiah and Isaiah during Sennacherib's siege of Jerusalem (see Sir 48:20). The prayer for the welfare of King Jonathan was copied subsequent to this hymn in 4Q448 B and C as a pesher-style exegesis explicating Sennacherib's campaign as referring to the engagement of King Jonathan (Alexander Jannaeus) with

Ptolemy Lathyrus in 103-102 B.C. (see the pesher on Isa 10:24-34 in 4QpIsa^{a}/4Q161). An appendix (pp. 657-659) presents a new transcription and translation of Psalm 154.—D.J.H.

1330. H. ESHEL AND J. STRUGNELL, "Alphabetical Acrostics in Pre-Tannaitic Hebrew," *CathBibQuart* 62 (3, '00) 441-458.

After general observations on alphabetical acrostics in ancient Hebrew literature, the article contends that 4QPs^{f} (4Q88) ix–x, hitherto published as "Eschatological Hymn" followed by "Apostrophe to Judah," in fact constitutes the remains of only one alphabetical acrostic that once contained a complete alphabet. Then it offers further notes on the "Apostrophe to Zion" that is found in 11QPs^{a}, 11QPs^{b}, and 4QPs^{f}, and concludes with suggestions that can remove some of the well known formal defects presented by the alphabetical acrostic(s) in Psalms 9 and 10.—D.J.H.

1331. C. H. T. FLETCHER-LOUIS, "Some Reflections on Angelomorphic Humanity Texts among the Dead Sea Scrolls," *DeadSeaDisc* 7 (3, '00) 292-312.

"Angelomorphic humanity" texts portray humans as angelic in status or nature, though without necessarily having their identity reduced to that of an angel. After surveying pre-Qumran angelomorphic humanity texts (OT and others) in the Qumran library, the article discusses divine and angelic humanity at Qumran, and examines in detail the angelomorphic portrayals of Moses in 4Q377 and of the high priest in 1QSb iv 23-28, respectively.—D.J.H.

1332. P. W. FLINT AND A. E. ALVAREZ, "The Preliminary Edition of the First Numbers Scroll from Naḥal Ḥever," *BullBibRes* 9 ('99) 137-143.

The four small fragments of 5/6ḤevNum^{a} preserve portions of Num 19:2-4 and 20:7-8, plus one unidentified piece. After a description of the Naḥal Ḥever discoveries and a survey of Numbers manuscripts among the Dead Sea scrolls, the article presents a preliminary edition of 5/6ḤevNum^{a}: contents and physical description, paleography and other features, and transcription (with notes on readings). An index of Numbers passages in the Dead Sea scrolls is included.—D.J.H.

1333. F. GARCÍA MARTÍNEZ, "L'Apocalyptique à Qumrân," *Transversalités* [Paris] 75 ('00) 183-200.

When apocalyptic is defined as the belief that God has revealed the imminent conclusion of the ongoing struggle between good and evil throughout history, it is possible to describe the Qumran community as an apocalyptic community. The article focuses on two key ideas that illumine the apocalyptic thinking of the Qumran community with reference to Qumran and other early Jewish texts: the division of history into periods, and the understanding of the last of these periods as the "last of days"; and the division of the world into light and darkness, and the Qumran explication of the origin of darkness (i.e. the origin of evil).—D.J.H.

1334. M. S. HEISER, "Deuteronomy 32:8 and the Sons of God," *BiblSac* 158 (629, '01) 52-74.

The article responds to the false notion that accepting the Septuagint and Qumran evidence for reading "sons of God" in Deut 32:8 requires seeing Israelite religion as polytheistic. In fact, the textual evidence favors the "sons of God" reading, and that reading fits well with the

OT and ancient Near Eastern concept of the divine council. The reading "sons of God" is preferable to the MT's "sons of Israel."—D.J.H.

1335. D. HENSHKE, "Qdwšt yrwšlym b'mqṣt m'śy htwrh': 'ywn ḥwzr (The Sanctity of Jerusalem in Miqsat Ma'ase ha-Torah: A Reconsideration)," *Tarbiz* [Jerusalem] 69 (1, '99) 145-150.

The author of 4QMMT believed that certain laws of the Torah were meant to apply specifically to Jerusalem. The expression "outside the camp" (i.e. the camp in the desert) refers to the area adjacent to Jerusalem, to which the ritual law applying to the city also applied.—D.J.H.

1336. L. D. HURST, "Did Qumran Expect Two Messiahs?" *BullBibRes* 9 ('99) 157-180.

The Qumran community used the term *māšîaḥ* in at least two ways: (1) as a technical term for the expected Davidic redeemer—"the Messiah"; and (2) less distinctly, as a term for the anointed priest who will be functioning at the time when the Davidic figure appears, and through whom, with the Messiah, God will work out his purposes for Israel and the world. The crucial texts, while appearing to say the same thing, may in fact be using the same or similar language to say radically different things. The belief in "two Messiahs" at Qumran is the creation of modern scholars, not a deduction from the textual evidence.—D.J.H.

1337. G. LACERENZA, "Un nouveau fragment en écriture paléo-hébraïque," *RevQum* 19 (75, '00) 441-447.

The article presents a material description and reading of a three-line Qumran fragment written in paleo-Hebrew script that is part of a private collection in Rome. The second line contains the word *wytrwmm*[*w*?]. The fragment may be part of an extrabiblical work. [The same fascicle includes an "additional note" (pp. 449-451) in which É. Puech offers further suggestions about the reading of the text.]—D.J.H.

1338. A. PINNICK, "Orion Center Bibliography of the Dead Sea Scrolls (October 1999 – May 2000)," *RevQum* 19 (75, '00) 467-495.

This list of recent publications on the Dead Sea scrolls [see § 44-2000] appears according to their authors' names from M. G. Abegg to J. Zangenberg.—D.J.H.

1339. A. M. REIMER, "Rescuing the Fallen Angels: The Case of the Disappearing Angels at Qumran," *DeadSeaDisc* 7 (3, '00) 334-353.

In a recent essay on Qumran demonology P. S. Alexander made a thoroughgoing distinction between demons and angels, with the result that evil or fallen angels disappear. The relative ease with which Alexander uses the Enochic literature to create a seamless demonology for the Dead Sea scrolls makes for a convincing case. However, certain questions must be raised before his reconstruction can stand as the new "orthodoxy" for Qumran demonology: What counts as a demonology of the Dead Sea scrolls? Why allow only one fallen angel? and Must consistency lie in etiology?—D.J.H.

1340. J. SHARLET, "A Role Model for Jesus," *Chronicle of Higher Education* [Washington, DC] 47 (9, '00) 16-17.

In *The Messiah Before Jesus: The Suffering Servant of the Dead Sea Scrolls* (2000),

I. Knohl argues on the basis of the "Self-Glorification Hymn" and other Qumran texts that Menahem, a Jewish revolutionary killed in an uprising in 4 B.C., provided the model of a suffering messiah for Jesus and the early Christians. The article describes Knohl's thesis and reports on reactions from F. M. Cross, M. O. Wise, and M. Abegg.—D.J.H.

1341. A. SHEMESH, "The Holiness According to the *Temple Scroll,*" *RevQum* 19 (75, '00) 369-382.

With regard to God's location the redactor of *Temple Scroll* is closer to the Deuteronomic perception (than to that of Leviticus): Only God's "name" or "glory" dwells in the temple or sanctuary, while God himself is among the children of Israel. Nevertheless, the redactor distinguishes between various places as to degree or level of sanctity: temple and temple city, other cities, and the Israelite camp in the wilderness. The transition from the idea of a God dwelling physically in a geographical location to that of a God living in the midst of the community made it possible for the Qumran sectarians to create independent lives of holiness.—D.J.H.

1342. C. TASSIN, "Une providentielle découverte: Qumrân," *Transversalités* [Paris] 76 ('00) 1-12.

Qumran has been a providential discovery in that it has enriched and recentered our understanding of the Bible and its world. After discussing the archaeology and history of Qumran, the article considers the OT manuscripts and their contributions to OT textual criticism as well as works based on the OT (*Genesis Apocryphon,* Pesharim). Then it shows how the Qumran scrolls have illumined various aspects of ancient Judaism and early Christianity.—D.J.H.

1343. B. THIERING, "From Qumran to Nag Hammadi. Noah, Melchizedek and Calendar," *JournHighCrit* 7 (1, '00) 93-108.

Study of calendar references in connection with Noah and Melchizedek supplies evidence for a continuing tradition from Qumran to Nag Hammadi. After discussing Noah in a chronological scheme (4Q252 and *Concept of Our Great Power*) and Melchizedek at Qumran (11QMelchizedek), the article considers the history of Melchizedek, Melchizedek as a relative of Noah in *2 Enoch,* and Melchizedek at Nag Hammadi.—D.J.H.

1344. E. TIGCHELAAR, "More on *4Q264A* (*4QHalakha A* or *4QWays of Righteousness*^{c}?)," *RevQum* 19 (75, '00) 453-456.

The article presents a new reconstruction of 4Q264a i with the help of parallels in 4Q421 13+2+8, offers notes on the transcriptions of 4Q264a i, and suggests that the text might be renamed to 4Q264a 4QWays of Righteousness if only to indicate that 4Q420, 4Q421, and 4Q264a are related.—D.J.H.

1345. J. TREBOLLE, "A 'Canon within a Canon': Two Series of Old Testament Books Differently Transmitted, Interpreted and Authorized," *RevQum* 19 (75, '00) 383-399.

Examination of the Qumran biblical manuscripts shows that the books of the Pentateuch, Isaiah, Minor Prophets, and Psalms plus Job (and Proverbs) present common characteristics that differ from those of a second series of books: Joshua, Judges, Samuel, Kings, Jeremiah, and Ezekiel plus Daniel. These two series of biblical books were differently copied and preserved, transmitted, composed and edited, translated, quoted, ordered, interpreted, and authorized. The books of the Pentateuch, Isaiah, Minor Prophets, and Psalms enjoyed a special authority and functioned as something like a canon within a canon.—D.J.H.

1346. R. VAN DE WATER, "Reconsidering Palaeographic and Radiocarbon Dating of the Dead Sea Scrolls," *RevQum* 19 (75, '00) 423-439.

While there is considerable agreement between the radiocarbon and paleographic datings of the Dead Sea scrolls, there are also certain disagreements that are of significance for Qumran scholarship. The most striking result of the radiocarbon tests is the Herodian dating of a number of the fragments labeled "Hasmonean" by former paleographic estimates. The relative accuracy demonstrated by the radiocarbon tests argues for a reevaluation of some long accepted paleographic designations for a number of scrolls that are crucial for the reconstruction of the history of the community that produced them.—D.J.H.

1347. S. VOORWINDE, "A Beginner's Guide to the Dead Sea Scrolls," *VoxRef* 65 ('00) 37-51.

After describing the discovery of the Dead Sea scrolls, the article considers the Dead Sea community: organization, relationship to the Essenes, history, and theology. Then it deals with the relevance of the scrolls for the text and interpretation of the OT, the background to the NT, and the historical Jesus.—D.J.H.

1348. M. G. WECHSLER, "Two Para-Biblical Novellae from Qumran Cave 4: A Reevaluation of 4Q550," *DeadSeaDisc* 7 (2, '00) 130-172.

The weaknesses in J. T. Milik's analysis of 4Q550 as a proto-version of Esther, together with an examination of the texts themselves, favor understanding 4Q550^{a-f} as representing three independent, nonsuccessive works, the first two of which (4Q550^{a-c} and 4Q550^{d-e}) fall into the "Jew in the foreign court" genre and respectively "supplement" the narrative accounts in the books of Esther and Ezra-Nehemiah.—D.J.H.

1349. M. WEINFELD, "Hlyṭnyh ʾlhynw bšmym' wʿqbwtyh bmgylwt qwmrʾn (The Litany 'Elohenu she-Bashamayim' and its Reflection in the Qumran Scrolls)," *Tarbiz* [Jerusalem] 69 (2, '00) 239-242.

The argument for Muslim influence on the Sephardic Yom Kippur litany "Our God who is in heaven" cannot be maintained since the Qumran discoveries have revealed a liturgical passage not unlike it.—D.J.H.

1350. M. O. WISE, "*My kmwny bʾlym,* A Study of 4Q491c, 4Q471b, 4Q427 7 and 1QH^{A} 25:35-26:10," *DeadSeaDisc* 7 (2, '00) 173-219.

After reviewing scholarship on the "Canticle of Michael" and the "Canticle of the Righteous" and noting the principal issues, the article presents new editions (hand-drawings, transcriptions with critical apparatus, translations, and line-by-line discussions) of 4Q491c and 4Q471b (4Q431 i), respectively. Then it offers suggestions about 4Q427 7 and 1QH^{a} xxv 35–xxvi 10, the textual issue, and the issue of interpretation. It concludes that the speaker of the "Canticle of Michael" was each member of the user group claiming as true for himself what once been thought peculiar to the Teacher of Righteousness.—D.J.H.

Dead Sea Scrolls, §§ 45-928, 1058, 1308, 1321, 1354, 1385.

Jewish World

1351. J. K. Aitken, "Biblical Interpretation as Political Manifesto: Ben Sira in his Seleucid Setting," *JournJewStud* 51 (2, '00) 191-208.

While in using the Bible Ben Sira drew on traditional themes, he presented them so as to speak to the politics of the Hellenistic world in the 3rd and early 2nd centuries B.C. For example, by portraying Simeon's building work in chapter 50 as continuing the work of Hezekiah (see 48:17-18) in protecting and strengthening Jerusalem, Ben Sira showed his acceptance of the pro-Seleucid political wing. His use of Hezekiah to convey the security of the Jerusalem of his day was a form of biblical actualization.—D.J.H.

1352. J. K. Aitken, "Σχοῖνος in the Septuagint," *VetTest* 50 (4, '00) 433-444.

The lexeme σχοῖνος ("reed, rush") in the Septuagint of Jer 8:8 denotes "pen," and in Mic 6:5 and Joel 4:18 it translates the name "Shittim." But the context of σχοῖνος in the Septuagint of Jer 18:15 and Ps 139(138):3 in parallelism with ὁδός and τρίβος suggests the meaning "path" or "way."—D.J.H.

1353. T. Baarda, "A 'Hexaplaric' Rubric in Psalm 72 in an Early Syriac Manuscript (VK 0631)," *JournAramBib* 2 (1, '00) 3-13.

The rubric of Psalm 72 ("'On Solomon,' but Aquila says: 'of Solomon.' Theodotion then, and Book Five wrote 'for/to Solomon'") in the Syriac manuscript VK 0631 at the Center for Christian Antiquities in Grand Haven, MI, is a surprise in that it shows its dependence on a Hexaplaric tradition that was partly unknown so far.—D.J.H.

1354. M. J. Bernstein, "Angels at the Aqedah: A Study in the Development of a Midrashic Motif," *DeadSeaDisc* 7 (3, '00) 263-291.

In the various retellings of the Aqedah (Genesis 22) in late antiquity, angels play a more significant role than they do in the biblical text and at an earlier point. In some versions there are accusing angels (demonic or satanic, or jealous), while in others there are watching angels, weeping angels and interfering angels, and singing angels. The motif of angels at the Aqedah is also found in later poetic works well beyond the genre of Jewish exegetical texts. The motif furnishes a context for the initiation of the test, suspends the action at the most climactic moment (Gen 22:10), or shifts the audience's attention from the drama on earth to a different one in heaven.—D.J.H.

1355. A. R. Birley, "Two unidentified senators in Josephus, *A.J.* 19," *ClassQuart* 50 (2, '00) 620-623.

Two minor characters in Josephus' account of the assassination of Caligula have so far defied plausible emendation. The article suggests that "Timidius" (*Ant.* 19:33-34) may be C. Ummidius Durmius Quadratus, and that "Bathybius" (*Ant.* 19:91) may be Pacuvius.—D.J.H.

1356. P.-M. Bogaert, "Un emprunt au judaïsme dans la tradition médiévale de l'histoire de Judith en langue d'oïl," *RevThéolLouv* 31 (3, '00) 344-361.

A detailed inventory of medieval French translations and adaptations of the book of Judith brings to light the singularity of the poem by Gautier de Belleperche (mid-13th century) in which he introduced into the story of the Maccabees a long passage borrowed from a Jewish narrative about Judith that was used at the feast of Hanukkah (called "the feast of Chambers"). Gautier is the oldest witness to this narrative.—D.J.H.

1357. H. K. BOND, "New Currents in Josephus Research," *CurrResBibStud* 8 ('00) 162-190.

This survey outlines some of the general trends within Josephan research over the last two decades and is deliberately biased toward items of interest to biblical scholars. The material is arranged under six headings: Josephus as a person, Josephus as an author, Josephus as a Jew, Josephus' works (*War, Antiquities/Life, Against Apion*), the credibility of Josephus, and Josephus and the NT. Finally it provides an overview of useful tools for research (text, modern translations, bibliography, dictionaries and concordances).—C.R.M.

1358. G. M. BROWNE, "Ad Ps.-Philonis Librum Antiquitatum Biblicarum," *Illinois Classical Studies* [Atlanta] 21 ('96) 159.

The article offers emendations and philological suggestions about problematic texts in ps.-Philo's *Biblical Antiquities* 9:7; 23:7; and 27:10.—D.J.H.

1359. A. BUHLMAN, "The Difficulty of Thinking in Greek and Speaking in Hebrew (Qoheleth 3.18; 4.13-16; 5.8)," *JournStudOT* 90 ('00) 101-108.

The intentional presence of Greek syntactic elements in Qoh 3:18; 4:13-16; and 5:8 suggests that Qoheleth tried to reformulate the biblical tradition, at least the tradition to which he belonged (the Sadducean), in the framework of Hellenism, to help this tradition survive.—D.J.H.

1360. K. A. BURTON, "The Decalogue as Essential Torah in Second Temple Judaism," *Journal of the Adventist Theological Society* [Collegedale, TN] 9 (1-2, '98) 310-317.

The Decalogue was highly esteemed in Second Temple Judaism, and the early Christians viewed it as the essential Torah. Indeed, the Christian elevation of the Decalogue directly affected Jewish religious practice, as is evidenced by the rabbinic prohibition of the Decalogue's recital in the daily liturgy. Its centrality in Romans and Hebrews suggests that this interdiction did not affect the Christian theology of law.—D.J.H.

1361. N. CALDUCH-BENAGES, "Es mejor perdonar que guardar rencor: estudio de Sir 27,30-28,7," *Gregorianum* 81 (3, '00) 419-439.

This exegetical analysis of Sir 27:30–28:7 shows that the call to forgive the offenses of others was current in 2nd-century B.C. Judaism. After a comparative analysis of three forms of the text (Greek, Syriac, Latin), the article presents an exposition according to the following outline: rancor and anger (27:30-31), vengeance and forgiveness (28:1-2), motivation developed (28:3-5), and two decisive remembrances (28:6-7). It concludes that even though Ben Sira does not mention love of neighbor or love of enemy, he does insist on forgiving offenses in the spirit of Lev 19:18.—D.J.H.

1362. A. R. CERESKO, "The Encounter of Cultures and the Growth of the Biblical Tradition: Examples from the Books of Wisdom and Sirach," *Biblebhashyam* 26 (4, '00) 271-283.

The encounter and mutual enrichment between cultures found in the books of Wisdom and

Sirach continue a process that had its origin in earlier biblical books. Wisdom represents an outstanding example of how an author steeped in both Jewish learning and Greek culture could create a work that blends and enriches both traditions. In developing the theme of friendship, Sirach draws upon and combines elements from both Jewish and Hellenistic cultural traditions.—C.R.M.

1363. D. W. CHAPMAN AND A. J. KÖSTENBERGER, "Jewish Intertestamental and Early Rabbinic Literature: An Annotated Bibliographic Resource," *JournEvangTheolSoc* 43 (4, '00) 577-618.

The article provides bibliographical information about the principal texts, translations, and foundational resources for the examination of the central Jewish literature potentially pertinent to the background study of early Christianity. The information appears under eight general headings: general reference tools, OT versions, Apocrypha, Pseudepigrapha (Jewish), Dead Sea scrolls, individual authors, rabbinic literature, and other early works from the rabbinic period. While the emphasis is on printed editions, some computer-based resources are noted.—D.J.H.

1364. J. CHRISTENSEN, "A Problem in Pseudo-Philo and Its Possible Solution," *Scand JournOT* 14 (2, '00) 315-317.

The fourfold enigma presented by the phrase *istic mel, apex magnus, momenti plenitudo, et ciati guttum* in ps.-Philo's *Biblical Antiquities* 19:15 should be interpreted in the following way: "there is honey" (the land flowing with milk and honey), "big mountain top" (Mount Zion), "the fullness of a moment" (the death of Moses and the immigration of the people to the Holy Land), and "a drop of a cup" (the end of time).—D.J.H.

1365. J. R. C. COUSLAND, "'Her Flesh Was as Grass': *Vita Adam et Evae* 10.1," *Biblica* 81 (4, '00) 507-510.

The description of Eve's flesh (*caro eius erat sicut herba de frigore aquae*) in *Life of Adam and Eve* 10:1 when she ceased her penitential immersion in the Tigris River most likely refers to the color of her skin: She is as pale as grass from the cold of the water.—D.J.H.

1366. L. DEVILLERS, "Histoire et théologie de la fête des Tentes (Sukkot)," *RevThom* 100 (3, '00) 469-503.

The article first discusses three recent monographs on the feast of Tabernacles: R. Vicent, *La Fiesta judía de las Cabañas (Sukkot)* (1995); J. L. Rubenstein, *The History of Sukkot in the Second Temple and Rabbinic Periods* (1995); and H. Ulfgard, *The Story of Sukkot. The Setting, Shaping, and Sequel of the Biblical Feast of Tabernacles* (1998). Then it considers L. Camarero María, *Revelaciones solemnes de Jesús. Derás cristológico en Jn 7-8 (Fiesta de las Tiendas)* (1997).—D.J.H.

1367. J. DE WAARD, "The Septuagint of Proverbs as a Translational Model?" *BibTrans* 50 (3, '99) 304-314.

The Greek version of Proverbs is a paradise for translational activities, since the translator was capable of both the best and the worst. But it cannot be consistently used as a reliable model.—D.J.H.

1368. A. DRINT, "Some notes on the Arabic versions of IV Ezra and the Apocalypse of Baruch in Ms Mt Sinai Arabic Codex 589," *Parole de l'Orient* [Kaslik] 24 ('99) 165-177.

The Arabic versions of *4 Ezra* and *2 Baruch* in Arabic Codex 589 from St. Catherine's Monastery at Mount Sinai were written by the same copyist, probably at Mar Saba. But the Arabic translator of *4 Ezra* cannot be identified with the translator of *2 Baruch.* The Arabic version of *2 Baruch* is far less literal than that of *4 Ezra.* In view of the introduction, headings, and notes added to *4 Ezra* and the erasures in *2 Baruch,* it is possible that *4 Ezra* was considered more suitable for edifying reading than *2 Baruch.*—D.J.H.

1369. M. EATON, "The Intractable Servant of the Septuagint: Translating *ʿebed,*" *BibTrans* 48 (1, '97) 114-122.

The Hebrew noun *ʿebed* means not only one who works but also one who is under authority and, by extension, a youth. The Septuagint was able to draw out implications in the Hebrew through a sensitive choice of words (δοῦλος, παῖς, οἰκογενής/οἰκεῖος, etc.). The Hebrew noun *naʿar* carries the same double denotation of "servant" and "child" that *ʿebed* does.—D.J.H.

1370. S. ETIENNE, "Réflexion sur l'apostasie de Tibérius Julius Alexander," *StudPhilonAnn* 12 ('00) 122-142.

All the elements of the life of Tiberius Julius Alexander—and not just the statement by Josephus in *Antiquities* 20:100—indicate that he had to apostasize or stand in opposition to the Jewish Law. The essay develops this thesis by setting out the concept of apostasy, the evidence of the two Philonic treatises that involve him (*De providentia* and *De animalibus*), the evidence of his career, and how all this evidence affects our understanding of Josephus' statement.—D.J.H.

1371. B. N. FISK, "Offering Isaac Again and Again: Pseudo-Philo's Use of the Aqedah as Intertext," *CathBibQuart* 62 (3, '00) 481-507.

In his *Biblical Antiquities* ps.-Philo invokes the so-called Aqedah of Genesis 22 in God's response to Balaam (18:5), in the hymn of Deborah (32:2-4), and in the speech of Jephthah's daughter (40:2). This analysis of ps.-Philo's threefold appropriation of Genesis 22 attempts to identify the intertextual dynamics and hermeneutical strategies at work, and to show that the author's rewriting of Genesis 22 principally serves his exegetical agenda (gaps and surpluses in the biblical narrative, biblical themes, biblical intratextuality, and early Jewish midrashic tradition). The final section considers the extent to which ps.-Philo's narrative might shed light on contemporary debates about the Aqedah in the 1st century, and concludes that it lends plausibility to the idea that at least some traditions of Aqedah were available to early Jewish Christians.—D.J.H.

1372. P.-L. GATIER, "Gébala et la Gébalène: à propos de Flavius Josèphe, d'Eusèbe de Césarée et d'Ouranios," *Muséon* 113 (3-4, '00) 299-314.

The mountainous area known as Djibāl appears in the Hellenistic period as a subdivision of the Nabatean kingdom that was called Gebala or Gebalene. After A.D. 106 the region became part of the territory of Petra. The term *Gobolitis* used by Josephus in his *Antiquities* 2:6 and 3:40 (see also 9:188) seems to have been a fabrication in which the historian adapted the vocabulary of the Ptolemaic administration to his reading of the Bible and history of the Hebrews and to the administrative geography of his own time.—D.J.H.

1373. G. Greenberg, "The Peshiṭta to 2 Samuel 22 and Psalm 18: One Translation or Two?" *JournAramBib* 2 (1, '00) 15-23.

The Peshitta translator of 2 Samuel on reaching the poem in chapter 22 with which he was so familiar in its form from Psalm 18 worked primarily from the latter text, and also offered his work to a colleague to be included in the Peshitta Psalter, where that colleague who was working more or less simultaneously on the Psalter favored a slightly different rendering and introduced his preferred wording.—D.J.H.

1374. J. Gutmann, "The Strange History of the *Kapporet* Ritual," *ZeitAltWiss* 112 (4, '00) 624-626.

The "atonement" ritual (see Leviticus 16) introduced into the Second Jerusalem Temple by Jews returning from exile was not adopted by the emerging synagogue after A.D. 70. However, it was reenacted with human blood by the "holy ones" in synagogues of the Rhineland during the First Crusade in the 11th century.—D.J.H.

1375. C. T. R. Hayward, "Philo, the Septuagint of Genesis 32:24-32 and the Name 'Israel': Fighting the Passions, Inspiration and the Vision of God," *JournJewStud* 51 (2, '00) 209-226.

In many of his extant writings, Philo explained the name "Israel" as signifying "the one who sees God." The article discusses this theme with reference to Philo's sustained exegeses of Gen 32:22-32 in *De mutatione nominum* 44-46, 81-88; *De ebrietate* 80-83; and *De somniis* 1:79, 129-131, 171. It concludes that Philo succeeded brilliantly in using the Septuagint texts that speak of Jacob's change of name (in Genesis 28 and 32) to illumine what it might mean for someone to reach the state of being able to "see God."—D.J.H.

1376. J. Herzer, "Direction in Difficult Times: How God is Understood in the *Paralipomena Jeremiae,*" *JournStudPseud* 22 ('00) 9-30.

After structural observations on the statements about God in *Paraleipomena Jeremiou,* the article shows that the work's understanding of God is woven into the narrative concept, and concludes that in the difficult times in Palestine around the Bar Kokhba revolt the work functioned as a sign pointing Jews to trust in God's loyalty and protective acts toward his people rather than in a political messiah, the rebuilding of the Temple, or the return to Jerusalem as the center of Jewish political power.—D.J.H.

1377. R. L. Hohlfelder, "Beyond Coincidence? Marcus Agrippa and King Herod's Harbor," *JournNearEastStud* 59 (4, '00) 241-253.

The building of Caesarea Maritima and its harbor may well have been suggested to Herod the Great by Marcus Vipsanius Agrippa, who perceived political and strategic significance in the project. Moreover, Agrippa could have arranged for the acquisition and transport of the huge quantities of raw materials from Italy that Herod needed.—D.J.H.

1378. H. Jacobson, "Apion Ciceronianus," *Mnemosyne* 53 (5, '00) 592.

In congratulating Alexandria for having so great a citizen as himself (*Against Apion*

2.135), Apion surely intended to identify himself with Cicero who similarly congratulated the city of Rome.—D.J.H.

1379. H. JACOBSON, "*Contra Apionem* 2.20," *Mnemosyne* 53 (5, '00) 591.

The phrase θαυμαστήν τινα καὶ πιθανὴν ἀποδίδωσιν αἰτίαν ("he gives an astonishing and plausible explanation" of the Sabbath) in *Against Apion* 2.20 should be emended either to καὶ ἀπίθανον ("implausible") or καί οὐ πιθανήν ("and not plausible").—D.J.H.

1380r. J. L. KUGEL, *Traditions of the Bible* [*NTA* 43, p. 424].

D. T. RUNIA, "Alexandria and Cambridge. James Kugel's *Traditions of the Bible,*" *Stud PhilonAnn* 12 ('00) 143-147.—This is a wonderful and extraordinary book. The scope of its learning, the breadth of its sympathies, and the profundity and acuity of its observations rouse the deepest admiration and leave the ordinary scholar somewhat stunned. Kugel himself should not be regarded as separate from the tradition that he is describing. Like Philo, he is a late but very well informed and very judicious interpreter of Scripture.—D.J.H.

1381. A. KUSHNIR-STEIN, "On the Visit of Agrippa I to Alexandria in AD 38," *JournJew Stud* 51 (2, '00) 227-242.

The visit of Agrippa I to Alexandria in A.D. 38 brought in its wake a series of violent attacks against the local Jews by the Greek inhabitants of the city. Our information on the circumstances of this visit comes from two so-called historical compositions by Philo: *In Flaccum* and *Legatio ad Gaium.* The trustworthiness of Philo's version is heavily dependent on whether the story of the advice to travel home via Alexandria given by Gaius to Agrippa is genuine or not. The article examines all aspects of this story, including its chronological implications. It concludes by highlighting the apologetic messages of *In Flaccum,* identifying the claims that these messages were intended to neutralize, and offering a reconstruction of the circumstances of Agrippa's visit to Alexandria and its aftermath.—C.R.M.

1382. J. LUST, K. HAUSPIE, AND A. TERNIER, "Notes to the Septuagint: Ezekiel 6," *EphTheol Lov* 76 (4, '00) 396-403. [See § 44-1383.]

The Septuagint of Ezekiel 6 is shorter than the Masoretic text. It lacks the conflations of the MT and the variants incorporated into the MT's maximizing text, though its trimmer text sometimes suggests that it has been contracted. Whereas in the MT Ezek 6:8-9 seems to ring a hopeful note, in the LXX it further develops the threatening message of the preceding verses. After discussing the LXX's treatment of the "double name" (*ʾdny yhwh*), the article provides translations and textual/philological notes for the individual verses.—D.J.H.

1383. S. MASON, "Aufstandsführer, Kriegsgefangener, Geschichtsschreiber: Der jüdische Historiograph Flavius Josephus und seine Bedeutung für das Verständnis des Neuen Testaments," *ZeitNT* 3 (6, '00) 11-21.

The works of Josephus are indispensable for the study of the NT. The article seeks to show that their value lies not in their use as collections of dates and facts but in the attempt to ascertain the place of the various themes incorporated into Josephus' literary collection. It first presents an overview of his works and his compositional goals. Then after considering the place of rhetoric in his work, it offers six examples of how Josephus as an author (and not a collection of facts) illuminates our understanding of the NT.—C.R.M.

1384. J. S. McLaren, "Josephus' Summary Statements Regarding the Essenes, Pharisees and Sadducees," *AusBibRev* 48 ('00) 31-46.

After discussing the nature of the summaries in Josephus' writings, the article examines his summary statements about the Essenes, Pharisees, and Sadducees in *War* 2:119-166 and *Antiquities* 13:171-173; 18:11-25. Then it offers general observations on their terminology, context, and content. It concludes that all the material contained in these summaries should be viewed first and foremost as part of Josephus' interpretative and polemical activity, and that these caricatures of Jewish religion at best indicate Josephus' process and skill as a writer.—D.J.H.

1385. H. Najman, "Angels at Sinai: Exegesis, Theology and Interpretive Authority," *Dead SeaDisc* 7 (3, '00) 313-333.

This investigation of the role that angels are said to have played at Sinai during the revelation of the Law according to various early Jewish and rabbinic texts first situates the issue within the more general study of interpretive claims to authority in the Second Temple period. Then it explores the Second Temple background to the debate with reference to *Jubilees* 1:27-29; Gal 3:19; Heb 2:2; and Acts 7:53. Finally it considers different exegetical strategies employed by the rabbis to counter the notion of angelically mediated revelation: denying any angelic mediation, eliminating the angels, or portraying the angels as obstacles to be overcome before Moses could receive the Law directly from God.—D.J.H.

1386r. J. Neusner, A. J. Avery-Peck, and W. S. Green (eds.), *The Encyclopedia of Judaism* [*NTA* 44, p. 630].

G. Gilbert, "Prophesying with a Pen," *RevBibLit* 2 ('00) 45-64.—While this encyclopedia fills an important niche amid reference works that offer a systematic treatment of Judaism, it stands somewhere between a collaborative effort and a single-authored monograph (by Neusner). Despite a group of accomplished editors, a team of highly respected contributors, and collaboration with a major cultural institution, it falls short of its promise. The idiosyncratic articles, limited cross-references, missing bibliographies, omissions in the index, and poor integration between text and image limit the work's value, particularly as a tool for "ready reference to on-the-spot facts."—D.J.H.

1387. A. A. Orlov, "Secrets of Creation in 2 (Slavonic) Enoch," *Henoch* 22 (1, '00) 45-62.

2 Enoch treats the story of creation as the most esoteric knowledge, and its emphasis on the "secrecy" of creation demonstrates an intriguing parallel to the later rabbinic approach to the topic. The cosmogonic motifs of God's creation in *2 Enoch* exhibit many parallels with the Zoharic tradition. The story of creation appears to be more developed in the manuscripts of the longer recension of *2 Enoch.*—D.J.H.

1388. C.-W. Park, "Die Taufe Johannes des Täufers bei Josephus (*ant* 18,117)," *Yonsei Journal of Theology* [Seoul] 5 ('00) 251-262.

The article first examines the details in Josephus' description of John's baptism in *Antiquities* 18:117: no forgiveness of sins, the purification of the soul through righteous living, baptism as pertaining only to the body, and so on. Then it considers how Josephus linked John's baptism to the ethical life.—D.J.H.

1389. L. RAVID, "Hlkwt hšbt bspr hywblym n 6-13 (The Relationship of the Sabbath Laws in *Jubilees* 50:6-13 to the Rest of the Book)," *Tarbiz* [Jerusalem] 69 (2, '00) 161-166.

The Sabbath laws found in *Jubilees* 50:6-13 are a later addition inserted by an editor or copyist who found that the Sabbath laws elsewhere in the book did not match those of his own group. The original conclusion of *Jubilees* appears in 50:5.—D.J.H.

1390. J. RIAUD, "The Figure of Jeremiah in the *Paralipomena Jeremiae Prophetae*: His Originality; His 'Christianization' by the Christian Author of the Conclusion (9.10-32)," *JournStudPseud* 22 ('00) 31-44.

The article explores the presentation of Jeremiah in *Paraleipomena Jeremiou* and why and how he has been Christianized by the author of 9:10-32. Through the attribution of titles and roles the figure of Jeremiah is ennobled: He is truly the prophet and high priest of the end of time, the messiah in a way. This is what the Christian author of the conclusion (9:10-32) could not accept. Therefore he has reduced Jeremiah to a more modest rank, transforming the prophet into a precursor of Jesus Christ whom he prefigures in his sufferings and in his death by stoning. [In the same issue (pp. 45-49) M. de Jonge asks whether *Paraleipomena Jeremiou* 1:1–9:9 ever existed as a Jewish document as opposed to its being a conglomerate of Jewish traditions molded to serve the intentions of the Christian author/editor of the document that has come down to us.]—C.R.M.

1391. M. RONCACE, "Josephus' (Real) Portraits of Deborah and Gideon: A Reading of *Antiquities* 5.198-232," *JournStudJud* 31 (3, '00) 247-274.

The article provides a critical analysis of L. H. Feldman's studies on Josephus' portraits of Deborah and Gideon in *Antiquities* 5:198-232. It argues that Feldman's comparative and redactional approach tends to distract from the sense of Josephus' narrative and fails to deal with many aspects of the story. It concludes that a close reading of Josephus' stories of Deborah and Gideon does not produce the results that Feldman claims, and that there is no evidence that Josephus diminishes the role of Deborah or exaggerates Gideon's cardinal virtues.—D.J.H.

1392. J. R. ROYSE, "The Text of Philo's *Legum Allegoriae,*" *StudPhilonAnn* 12 ('00) 1-28.

After general comments on the transmission of Philo's works, the article considers the textual attestation of his *Legum allegoriae* 1–3, the Oxyrhynchus papyrus fragments, other manuscript evidence, and the edition planned by P. Katz. Then it discusses Philo's scriptural quotations and the explanations offered for the aberrant biblical texts by Katz and D. Barthélemy, respectively. Finally it proposes conjectures for specific passages in *Legum allegoriae* 1–3.—D.J.H.

1393. D. T. RUNIA ET AL., "Philo of Alexandria. An Annotated Bibliography 1997," *StudPhilonAnn* 12 ('00) 148-191.

This installment [see § 44-1396] presents bibliographic information and abstracts for books and articles that appeared in 1997 (pp. 148-176) as well as addenda for 1996 (pp. 177-180) and a provisional bibliography for 1998-2000 (pp. 181-191). It was prepared by Runia in collaboration with A. C. Geljon, H. M. Keizer, J. P. Martín, R. Radice, J. Riaud, K.-G. Sandelin, D. Satran, and D. Zeller.—D.J.H.

1394. B. SCHALLER, "Is the Greek Version of the *Paralipomena Jeremiou* Original or a Translation?" *JournStudPseud* 22 ('00) 51-89.

The Greek version of *Paraleipomena Jeremiou* is so infused with specifically Greek linguistic elements that there is little scope to make the case for its being a translation. Every linguistic factor speaks for an original Greek text. Moreover, the biblical texts woven into it for the most part carry obvious Septuagintal traits. The work was obviously written in Greek from the beginning, and therefore it should count as a literary witness to the acculturation of ancient Jewry (most likely, in Palestine) into its Hellenistic environment.—D.J.H.

1395. B. SCHALLER, "*Paralipomena Jeremiou*: Annotated Bibliography in Historical Order," *JournStudPseud* 22 ('00) 91-118.

The article provides bibliographical information and indications of content for books and articles pertaining to *Paraleipomena Jeremiou* from 1751 to 2000.—D.J.H.

1396. L. T. STUCKENBRUCK, "The 'Angels' and 'Giants' of Genesis 6:1-4 in Second and Third Century BCE Jewish Interpretation: Reflections on the Posture of Early Apocalyptic Traditions," *DeadSeaDisc* 7 (3, '00) 354-377.

With reference to Gen 6:1-4, the article describes diversity among early Jewish apocalyptic writings and considers what was at stake among those who read the biblical tradition as an account relating to the introduction of evil into the world. After discussing the pertinent biblical texts, it describes the role of "giants" in some of the euhemeristic sources recorded by ps.-Eupolemus. Then it considers apocalyptic traditions (the early Enoch traditions in *1 Enoch* 1–36 and 85–90; *Jubilees*) that may in some measure be understood as a response to those sources.—D.J.H.

1397. Z. TALSHIR, "Ezra-Nehemiah and First Esdras. Diagnosis of a Relationship between two Recensions," *Biblica* 81 (4, '00) 566-573.

D. Böhler in *Die heilige Stadt in Esdras α und Esra-Nehemiah* (1997) proposed that 1 Esdras and Ezra-Nehemiah offer two different concepts of the revival of Israel as reflected in their treatment of the holy city. The article observes that Böhler overemphasizes the significance of some esoteric textual variants and turns them into markers of a general tendency that is hardly there, that the problems of Ezra-Nehemiah do not prove the superiority or originality of 1 Esdras, and that the ascription of the Ezra-Nehemiah recension to the Maccabean period because it advances the quest for national revival is fragile.—D.J.H.

1398. R. A. TAYLOR, "The Syriac Old Testament in Recent Research," *JournAramBib* 2 (1, '00) 119-139.

The article considers seven areas involving Peshitta research in which significant progress has been made in the 1990s and where efforts are likely to focus in the foreseeable future: progress on the Leiden Peshitta, an annotated English translation, concordance, bibliographical assistance, textual research, lexical and grammatical studies, and research on Peshitta origins and date (with particular attention to M. Weitzman's *The Syriac Version of the Old Testament* [1999]).—C.R.M.

1399. T. H. TOBIN, "The Beginning of Philo's *Legum Allegoriae*," *StudPhilonAnn* 12 ('00) 29-43.

The article considers the reasons for favoring the view that there once was a treatise by

Philo containing allegorical interpretations of Genesis 1:1-31 that was intended to precede the present *Legum allegoriae* 1. It treats the evidence of individual passages (*Leg.* 1:1, 19-30; 2:9-13), general observations about Philo's interpretations of Gen 1:1–2:6 in keeping with his allegory of the soul, whether the missing treatise originally preceded our present *Legum allegoriae,* and why such a treatise of Philo is no longer extant. It is possible that such a treatise was suppressed for making an objectionable predication (sense-perception) of God.—C.R.M.

1400. R. TRELOAR, "Making a Difference: Translating the Scroll of Ahasuerus," *AusBibRev* 48 ('00) 17-30.

The *Megillat Ahasuerus* is not a simple Hebrew translation of the Greek additions to Esther. Rather, it is a resignifying of an already multivalent and multigeneric narrative to suit the needs of one of the Cochin Jewish communities following their experience of the persistence of Haman's "final solution" to the problem of otherness in the form of the Inquisition.—D.J.H.

1401. A. VAN DEN HOEK, "Philo and Origen: a Descriptive Catalogue of their Relationship," *StudPhilonAnn* 12 ('00) 44-121.

This catalogue is an attempt to make available in a systematic way comparable material in Philo and Origen in order to gain a fuller insight into the character of the relationship between the two authors and to assess the extent and nature of Philo's role in Origen's work. After a five-page introduction, the descriptive catalogue is presented (pp. 48-113) in which every passage is briefly described and analyzed. Every heading consists of a column of Origen's works (arranged in alphabetical order), a second column with potential parallels in Philo, and a third column with a grade (A to D) assessing the degree of dependency. Also included are a reversed index, tabulations of the passages and assessments, abbreviations, and a list of the works of Origen and text editions.—C.R.M.

1402. J. C. VANDERKAM, "The Angel of the Presence in the Book of Jubilees," *Dead SeaDisc* 7 (3, '00) 378-393.

After a summary of angelic roles in *Jubilees,* the article focuses on what the work says about "the angel of the presence" who serves as God's agent in mediating the message: title, status, exegetically derived roles, and replacing the deity. It concludes that with this figure the author has exalted or distanced God from almost all immediate contact with the world, solved some exegetical problems about who is speaking in Genesis and Exodus, and established great and unquestioned authority for the book.—D.J.H.

1403. H. F. VAN ROOY, "Psalm 151 in three Syriac Psalm Commentaries," *ZeitAltWiss* 112 (4, '00) 612-623.

The version of Psalm 151 from Athanasius (MS 6h22) stands at the beginning of the development of this psalm in Syriac, while the other two versions are in the same basic tradition. Bar Hebraeus reflects the revision of the text to bring it in line with the linguistic usage of the Syro-Hexapla. The London manuscript (MS British Museum, Oriental 9354, f16v) contains the first copy of Psalm 151 outside the group of five apocryphal psalms with an addition agreeing as far as contents are concerned with the version of this psalm in the group of apocryphal psalms.—D.J.H.

1404. B. G. WRIGHT, "*ʿEbed/Doulos*: Terms and Social Status in the Meeting of Hebrew Biblical and Hellenistic Roman Culture," *Semeia* 83-84 ('98) 83-111.

The article explores the impact of the social experience of slavery in the Greco-Roman world on Jews in the Second Temple period. It first examines aspects of biblical slavery: the use of *ʿebed* to connote any form of subservient relationship, the different rights of the Hebrew *ʿebed* and the Gentile *ʿebed,* and the limited use of slaves in Israelite society. Then on the basis of the general ubiquity of slaves in the period and of the use of Greek terms for slaves in the Septuagint, Josephus, Philo, and the Apocrypha and Pseudepigrapha, it makes a case for Second Temple Jews' familiarity with slavery in the Hellenistic-Roman period as essentially a system of chattel slavery exploiting huge numbers of persons for work in mines, manufacturing, and agriculture.—D.J.H.

1405. R. ZIMMERMANN, "'Bräutigam' als frühjüdisches Messias-Prädikat? Zur Traditionsgeschichte einer urchristlichen Metapher," *BibNotiz* 103 ('00) 85-100.

After considering the OT roots of the motif of the Jewish messiah as "bridegroom" in Psalm 45 (LXX 44), the article discusses the messianic (high) priest as bridegroom (see 1QIsa^a 61:10 and related texts), *Targum of Zechariah* 3:1-10, and the messiah-bridegroom in later rabbinic writings (the allegorical interpretation of Canticles, the suffering messiah-bridegroom in *Pesiqta Rabbati* 37).—D.J.H.

Jewish World, §§ 45-834, 1058, 1301, 1310, 1435, 1480.

Rabbinics

1406. K. BARDSKI, "Świątynia Salomona w Targumie do Pieśni nad Pieśniami 3,7 - 5,1 (The Temple of Solomon in the Targum to Canticle of Canticles 3,7 - 5,1)," *CollTheol* 70 (2, '00) 79-92.

The *Targum of Canticles* is based on a chronology of Israel extending from the exodus to its eschatological resurrection. The section devoted to Cant 3:7–5:1 deals with the construction, dedication, and cult of the Jerusalem Temple. The Polish translation in this article is based on A. Sperber's 1968 edition and the *Miqra'ot Gedolot.* Each segment is preceded by a literal Polish translation of the verse in the Hebrew biblical text.—J.J.P.

1407. L. BODOFF, "The Tragedy of Jephthah," *JewBibQuart* 28 (4, '00) 251-255.

The rabbis of the talmudic era could not let the narrative about Jephthah and his daughter (Judg 11:29-40) go without clarifying comment: Jephthah was not permitted to sacrifice his daughter, nor could he oblige her to participate in such a sacrifice. The midrash condemns everyone associated with this tragedy (Jephthah, Phinehas, the sages and Israelites of the time), and gives particular attention to the daughter's experiences and the significance of her sacrifice.—D.J.H.

1408. B. J. J. BOTER ET AL., "Bibliography," *JournAramBib* 2 (1, '00) 145-155.

This installment [see § 45-676] provides bibliographic information (along with lists of keywords and primary texts) about recent books and articles on the Targums and related topics.—D.J.H.

1409. Y. DEUTSCH, "ʿdwywt ʿl nwsḥ qdwm šl ʻtldwt yšw' (New Evidence of Early Versions of *Toldot Yeshu*)," *Tarbiz* [Jerusalem] 69 (2, '00) 177-197.

The article discusses the Hebrew version of *Toledot Yeshu* in a manuscript from the Firkovich collection and in fragments from the Motzery collection and from Cambridge University. These texts were translated from Aramaic and constitute evidence for early versions of the composition.—D.J.H.

1410. L. L. EDWARDS, "Rabbi Akiba's Crowns: Postmodern Discourse and the Cost of Rabbinic Reading," *Judaism* 49 (4, '00) 417-435.

Rav's story of Moses' visit to the classroom of Rabbi Akiba in *b. Menaḥot* 29b imagines a situation in which Moses is unable to comprehend a discussion of the Oral Torah. If this passage can be read as an argument for continuity in the tradition, it also serves simultaneously as a radical statement of rupture, a moment of rabbinic self-consciousness about how far their hermeneutical practices have taken them from the original. The story occupies a position between a fundamentalist reading of Torah (everything is revealed) and a kind of reader-response version (everything is interpretation).—D.J.H.

1411. C. FACCHINI, "'. . . E la rugiada non scende più in benedizione'. Immagini di salvezza nella *Mišnah*," *AnnalStorEseg* 17 (1, '00) 47-72.

After introductory comments about eschatology and about the Mishnah, the article discusses the eschatological structure of *m. Soṭah* 9:9-15 and considers the prophet Elijah, "this world" and "the world to come," and prayer. It concludes with general observations on the eschatological map in the Mishnah.—D.J.H.

1412. L. H. FELDMAN, "Rabbinic Insights on the Decline and Forthcoming Fall of the Roman Empire," *JournStudJud* 31 (3, '00) 275-297.

Many of the rabbis who lived under Roman rule in Palestine (especially in the 3rd century A.D.) made keen remarks about the strengths and weaknesses of the Roman empire. Their speculations on the imminent coming of the messiah, which they connected with the downfall of the Roman empire, indicate that they expected this to occur very soon. In analyzing the causes of Roman decline they mentioned the military weakness of the empire, constant wars, administrative chaos, the breakdown of the judicial system, lack of homogeneity in the population of the empire, the tremendous economic contrast between the wealthy and the poor, and the health problems caused by plagues. In evaluating the struggle between Rome and Persia the rabbis were divided.—D.J.H.

1413. E. FLEISCHER, "On the Origins of the *ʻAmidah:* Response to Ruth Langer," *Prooftexts* 20 (3, '00) 380-384. [See § 44-654.]

The distinctiveness of the author's approach to the origins of the ʻAmidah lies in explaining the phenomenon in its real historical context as new kind of verbal worship conceived (and fixed in its wording) at Yavneh as a way to offer Israel, in the absence of sacrifices, an alternative form of worshiping God. [In the same issue (pp. 384-387) Langer questions whether it is demonstrable (or even plausible) that this revolution included the dictation of a precisely defined prayer text.]—D.J.H.

1414. E. FRIEDHEIM, "Htgr wmhgym pgnyym swryym-ʿrbyym hnzkrym btwsptʾ: ʿywn brʾlyh tlmwdyt (The Travelling Merchant and Arabian-Syrian Pagan Rituals Mentioned in the *Tosefta*)," *Tarbiz* [Jerusalem] 69 (2, '00) 167-175.

The ruling in *t. Abodah Zarah* 1:21 that it was allowed to sell pigs and wine to traveling merchants most probably referred to Syrian and Arab merchants, since there was no fear that they would use them for ritual purposes. The ruling proves that the sages in the land of Israel had wider and deeper knowledge of pagan oriental religions than is commonly believed.—D.J.H.

1415. D. Goodblatt, "Patriarchs, Romans and (Modern) Scholars: A Response to Seth Schwartz," *JournJewStud* 51 (2, '00) 313-318.

The article expresses disagreement with Schwartz [see § 44-1428] concerning the nature of the Jewish institutions of autonomy and mediation in the province of Judea between A.D. 70 and 135 (and 6 and 66 as well), and traces their disagreement to the paucity of documentary sources and the problematic nature of the surviving literary sources.—D.J.H.

1416. H. M. Jackson, "The Origins and Development of *Shiʿur Qomah* Revelation in Jewish Mysticism," *JournStudJud* 31 (4, '00) 373-415.

The phrase *Shiʿur Qomah* ("measure of the [divine] stature [or, form]") entails what purports to be a visionary encounter with God in a gigantic human form, the dimensions and secret names of the various parts of which the seer is granted to know as a revelation. This article examines fourteen ancient texts (from Iamblichus, Pausanias, Callimachus, etc.) that parallel the *Shiʿur Qomah* in entailing attribution of numerically measured dimensionality to an anthropomorphically conceived divine figure.—D.J.H.

1417. R. Kasher, "Different Approaches to Mythical Descriptions in the Targums to the Prophets," *JournAramBib* 2 (1, '00) 61-74.

This study of mythical elements in the Targums considers the following questions: How does the targumic literature interpret mythical elements in the Bible? Does the approach of the Targums coincide with that of the known midrashim? and Are there mythical descriptions and motifs in targumic literature that have no basis in the Bible? The discussion unfolds under the following headings with examples taken mainly from the Targums of the Prophets: theomachy, the myth of *hyll bn šḥr* (see Isa 14:12), the garden of Eden and Ezek 28:13-14, and innovative mythical elements. It concludes that the Targums of the Prophets (and also those of Psalms) display a distinct tendency to interpret mythical events in a historical light.—C.R.M.

1418. R. Kasher, "Eschatological Ideas in the Toseftot Targum to the Prophets," *JournAramBib* 2 (1, '00) 25-59.

This study of eschatological aspects in the Toseftot Targum to the Prophets investigates whether its ideas are unique or can be found elsewhere, whether these ideas are early or late, and how the Toseftot Targum is related to other Aramaic Targums, especially *Targum ps.-Jonathan.* With numerous examples it discusses the messiah—identity and functions, restorative versus utopian messianism, attitude to Gentiles, survivors of judgment day and their reward, and God's kingdom.—C.R.M.

1419. N. Koltun-Fromm, "Sexuality and Holiness: Semitic Christian and Jewish Conceptualizations of Sexual Behavior," *VigChrist* 54 (4, '00) 375-395.

The early (tannaitic) rabbis and Aphrahat shared exegetical traditions concerning Moses' celibacy and the association between sexual restraint and holiness. What we see in Aphrahat are the potential paths that later rabbinic writers did not follow. What Aphrahat reveals most clearly for rabbinic studies is the continuing struggle of rabbinic culture with sexual abstinence's appeals and offenses.—D.J.H.

1420. J. C. Lawrenz, "A Look at Rabbinic Judaism. Part II: Basic Beliefs," *Wisconsin Lutheran Quarterly* [Mequon, WI] 97 (4, '00) 269-278.

This installment [see § 45-689] explains rabbinic Judaism's key beliefs (about God, humankind, the messiah, salvation, etc.) and the rabbinic calendar (Sabbath, Rosh Hashanah, Yom Kippur, etc.), and concludes with observations on "evangelizing uncompleted Jews."—D.J.H.

1421. D. Levene and B. Rothenberg, "*Ybʾ bʾš* in the Ancient Versions and Rabbinic Literature: A Fundamental Aspect of the Nature of Metal," *JournAramBib* 2 (1, '00) 75-87.

Num 31:22-23 came to represent the principal biblical paradigm upon which the rules regarding the susceptibility of metals to impurity were established in rabbinical dictum. Its expression *kl dbr ʾšr ybʾ bʾš* ("any article that comes in fire") can be understood as indicating metal's inherent natural quality; that is, it is produced, formed, and transformed as well as recycled by pyrotechnic means. This latter quality seems to have occupied the rabbis' minds and is at the heart of the reason for Simeon ben Shetaḥ's decree (see *b. Shab.* 16b). It was also one of the parameters that was set in a primary position in the coded rulings regarding metal's susceptibility to impurity as set out in the Mishnah and Tosefta.—D.J.H.

1422. J. Levinson, "Bodies and Bo(a)rders: Emerging Fictions of Identity in Late Antiquity," *HarvTheolRev* 93 (4, '00) 343-372.

In the period after the destruction of the Second Temple, the profusion of Jewish identities was replaced by two dominant paradigms: the genealogical model of the sons of Jacob, and the covenantal model of Israel. After exploring the dominant fictions of identity in rabbinic Judaism, the article focuses on the figures of Hagar as the daughter of Pharaoh and Sarah as the mother of nations. Then it considers the "Godfearers," the motif of Sarah's body as the means for the "in-corporation" of the Godfearers into the Jewish political history, and the representation of Sarah as Isis (Sarah/Isis the mother of life).—D.J.H.

1423. L. Lieber, "Kissing Cousins: The Mekhilta of R. Ishmael and Targum Pseudo-Jonathan on Parashat Mishpatim," *JournAramBib* 2 (1, '00) 89-118.

After summarizing prior research on the problem of *Targum ps.-Jonathan*'s relation to earlier works of Jewish literature, the article studies *Targum ps.-Jonathan*'s text of Exod 21:1–23:19 (part of the textual corpus known as *Parashat Mishpatim*), and contrasts it with that of *Mekilta de Rabbi Ishmael*. It employs a "spectrum" model to permit the categorization of every targumic insertion along a continuum of relationship. The findings strengthen the conclusions of earlier scholars that the author of *Targum ps.-Jonathan* knew of and incorporated a precursor to *Mekilta de Rabbi Ishmael*.—C.R.M.

1424. J. Milgrom, "Impurity is Miasma: A Response to Hyam Maccoby," *JournBibLit* 119 (4, '00) 729-733.

In *Ritual and Morality* (1999), Maccoby takes issue with the author's thesis that severe impurity generates miasma (i.e., a noxious ray) which pollutes the sanctuary. In agreement with the rabbis, Maccoby avers that whenever the biblical text speaks of the pollution of the sanctuary it takes for granted that the perpetrator entered it. But there is no biblical evidence for the rabbis' assumption. References to the pollution of the sanctuary are spread throughout the OT priestly texts, and not once is there an allusion that it occurs by entry.—D.J.H.

1425. N. MORALES, "Historia panorámica de la interpretación judía de Cantares," *Kairós* [Guatemala City] 26 ('00) 41-58.

Almost nothing is known about the pre-Christian Jewish interpretation of Canticles. In the earliest known sources allegorical-historical interpretations predominate and serve to encourage the oppressed Jewish community to find in the work the history of Israel's salvation, strong messianic hope, and incentives to observe the Torah. Beginning in the mid-18th century literal interpretations sprung up, and the allegorical interpretations were relegated to liturgical uses of the book.—D.J.H.

1426. D. MOREL-VERGNIOL, "Adam, Ève . . . et Lilith?" *FoiVie* 99 (4, '00) 39-51.

Lilith is portrayed as the first wife of Adam in such works as *Midrash Rabbah, Alphabet of Ben Sira,* and *Zohar.* The article explores what elements in the Hebrew text of Genesis 1–2 helped to facilitate such a legend to emerge.—D.J.H.

1427. K. MÜLLER, "'denn das Leben is in ihm.' Erwägungen zum Bluttabu im rabbinischen und frühchristlichen Denken," *Texte & Kontexte* [Berlin] 23 (88, '00) 3-15.

The article shows that in the biblical and rabbinic traditions the blood taboo proceeded from a respect for blood as the bearer of life. Then it explains the inclusion of "blood" in the apostolic decree of Acts 15:20, 29 (see 21:25) against the background of this tradition and its social function of strengthening the identity of God's people.—D.J.H.

1428. J. NEUSNER, "History, Time, and Paradigm in Scripture and in Judaism," *JournHigh Crit* 7 (1, '00) 54-84.

The article recapitulates the principal findings in *The Presence of the Past, the Pastness of the Present. History, Time, and Paradigm in Rabbinic Judaism* [*NTA* 41, pp. 402-403]. After reflecting on historical writing and the conception of time, it discusses the movement from historical time to time cyclical and time paradigmatic, offers a definition of paradigmatic time, and examines an example of paradigmatic time in rabbinic literature (*Ruth Rabbah,* Parashah 5, 40.i.1-5). Then it considers past, present, and future time, and eternity versus time undifferentiated by event, and concludes with observations on paradigmatic thinking in rabbinic Judaism.—D.J.H.

1429. E. A. PHILLIPS, "*Ntn npšw*: Paradigms of Self-Sacrifice in Early Judaism and Christianity," *BullBibRes* 9 ('99) 215-231.

Mekilta de Rabbi Ishmael presents Moses and David as key figures whose willingness to sacrifice themselves on behalf of the Torah, Israel, the Temple, and justice was exemplary. Attaching their names to these symbols ensured memory and continuity in the face of difficult circumstances. The sages further suggest that being faithful meant all Israelites' willingness likewise to give themselves. This may have been a subtle response to the Christian communities who were appropriating the symbols of Torah associated with the redemptive process.—D.J.H.

1430r. J. L. RUBENSTEIN, *Talmudic Stories. Narrative Art, Composition, and Culture* [*NTA* 44, p. 632].

B. L. VISOTZKY, "Reading by the Rivers," *Prooftexts* 20 (3, '00) 340-349.—Adding a dose of narratological theory to the methods of source criticism, redaction criticism, and "new critical" literary analysis, Rubenstein seeks to uncover motifs, themes, and cultural context from his study of six stories in the Babylonian Talmud. He more than delivers the goods that he promises. What appears at first to be a modest book of literary exegesis is a major work of Jewish scholarship. He systematically unpacks each narrative in a manner that will delight professors, for the book is perfect for classroom use.—D.J.H.

1431r. D. SPERBER, *The City in Roman Palestine* [*NTA* 43, pp. 436-437].

L. DI SEGNI, "Using Talmudic sources for city life in Palestine," *JournRomArch* 13 ('00) 779-788.—Since Sperber is well versed in the study of rabbinic sources and aims to examine the text as a fount of data about daily life in Palestine from ca. A.D. 100 to 400, this book is welcome. Readers may feel that in many details Sperber has deepened their insight into the Roman city of Palestine—and rather more from the human than from the architectural point of view. Some technical points have been confirmed, and we learn that the Palestinian city functioned in many ways like all other Roman cities and that people used the same terms known from Greek and Latin literary sources and inscriptions to define the same things. However, the many unanswered questions remain unanswered.—D.J.H.

1432. J. R. STRANGE, "Urbach's 'Sages' After Thirty Years," *JournHighCrit* 7 (1, '00) 85-92. [See § 44-1595.]

In *The Sages—Their Concepts and Beliefs* (Hebrew 1975, English 1988) E. E. Urbach claimed to write the history of rabbinic Judaism in its formative age. But he did not do what he promised because he failed to link rabbinic Judaism to any historical context, homogenized the rabbinic sources rather than differentiating them, and did not notice that rabbinic Judaism at the end was any different from what it was at its beginning. Moreover, his confusing thought found its match in his coarse prose.—D.J.H.

1433. H.-G. VON MUTIUS, "Neues zur Textkritik von Genesis 6,17 und 7,6 aus judaistischer Sicht," *BibNotiz* 104 ('00) 38-41.

The presence of "water" (*mym*) in the Masoretic text of Gen 6:17 and 7:6 seems superfluous in such close proximity to "flood" (*mbwl*). The gloss may reflect the tradition found in *b. Sanhedrin* 108a and other Jewish texts about two kinds of *mbwl*—one of water and the other of fire.—D.J.H.

Rabbinics, §§ 45-762, 797, 816, 915, 1315, 1354, 1363, 1385, 1489.

Greco-Roman World

1434. P. AICHER, "Mussolini's Forum and the Myth of Augustan Rome," *ClassBull* 76 (2, '00) 117-139.

The Forum Imperii was a "display" forum within the larger Foro Mussolini designed to commemorate Italy's reacquisition of an empire with the conquest of Ethiopia in 1936. The article focuses on its exploitation of the myth of Rome through its anchoring monuments (obelisk and fountain), iconography, and inscriptions to proclaim the greatness of Fascist Italy and its dictator, developing above all a parallel between Augustus and Mussolini. [The same issue contains articles by E. C. Kopff (pp. 109-115) on Italian fascism and the Roman empire, J. T. Quinn (pp. 141-156) on the ancient Rome of Hitler, and R. F. Thomas (pp. 157-168) on Goebbels' *Georgics.*]—C.R.M.

1435. B. Bar-Kochva, "Hḥybwr hʾnty-yhwdy šl ʾpwlwnyws mwlwn (The Anti-Jewish Treatise of Apollonius Molon)," *Tarbiz* [Jerusalem] 69 (1, '99) 5-58.

Apollonius Molon, the renowned orator who flourished in Rhodes in the first half of the 1st century B.C., was considered by Josephus to be the most rabid Jew-hater ever along with Apion. He wrote an ethnographic treatise "on the Jews" and used both pro-Jewish and anti-Jewish sources. Josephus does not balk at any means to blacken his name. At least some of the *testimonia* indicate that some of Apollonius' remarks on the Jews were a reaction to the enthusiastic excursus by Posidonius of Apamea on Mosaic Judaism.—D.J.H.

1436. R. Beck, "Ritual, Myth, Doctrine, and the Initiation in the Mysteries of Mithras: New Evidence from a Cult Vessel," *JournRomStud* 90 ('00) 145-180, plates 13-14.

The Mainz cup, an early 2nd-century A.D. large two-handled crater discovered in a mithraeum at Mainz, contains seven figures, three on one side and four on the other, representing cult members engaged in cult activities. On the one side is represented the "archery of the Father" and on the other side is the "procession of the Sun-Runner." The scenes conduct one through a hierarchy of worlds that converge in a kind of "harmony through opposites." The Mainz vessel is a document of fundamental importance not only for the internal history of Mithraism but also for the religious history of the Roman empire. It suggests that the mysteries were formed in a burst of creative "invention" no later than the end of the 1st century A.D. or the very beginning of the 2nd century A.D., and that Mithraism may now be described in more sacramental terms than previously. An appendix (pp. 178-180) criticizes R. Turcan's claim that the theory of soul gates at the solstices is incompatible with the doctrine of Mithraism.—D.J.H.

1437r. A. R. Birley, *Hadrian. The restless emperor* [*NTA* 44, p. 191; § 44-1435r].

M. T. Boatwright, "Hadrian: biography *versus* historiography," *JournRomArch* 13 ('00) 593-596.—At the end of Birley's work we know very well what Hadrian did and may have done, but we may not know Hadrian the man any better (which Birley deems impossible). The book is excellent Roman imperial history, bringing together in an articulate whole myriad facts from the empire at large. It succeeds less well as a biography illuminating Hadrian's character and accomplishments. The immense complexity of the empire that Hadrian commanded, so well depicted by Birley, overshadows the man at its head.—D.J.H.

1438. F. Borca, "*Per Loca Senta Situ Ire*: An Exploration of the Chthonian Landscape," *ClassBull* 76 (1, '00) 51-59.

Moving from the marks attributed to swamps and streams (darkness, depth, ugliness), it is possible to reconstruct a complete picture of the underworld as the Romans conceived it: a scenery dominated by murkiness and silence, a formless and unpleasing reality, and a chaotic and unorganized space where one cannot move in a normal way and whose distinguishing traits are inactivity and stillness.—D.J.H.

1439. K. **Bradley**, "Animalizing the Slave: the Truth of Fiction," *JournRomStud* 90 ('00) 110-125.

This exploration of why the association between slaves and animals was such a persistent mode of thought in classical antiquity turns to Apuleius' *Metamorphoses* and contends that the transformation of Lucius can be taken as a paradigmatic illustration of the animalization of the slave in real life, and as a guide to the meaning of animalization in the master-slave relationship. It suggests first that the *Metamorphoses* shows how animalizing the slave served the interests of slave-owners by functioning as a mechanism of control and domination, and second that the novel reveals the limits of how far manipulation of the slave could be taken. It argues that the *Metamorphoses,* perhaps uniquely in classical literature, captures the essence of the process of enslavement and what that process meant in human terms through the connections it establishes between animal and slave. The novel is also a cautionary tale that compels its reader to acknowledge that in any slave society the humanity of the slave could never be altogether eradicated.—C.R.M.

1440. A. D. **Callahan and** R. A. **Horsley**, "Slave Resistance in Classical Antiquity," *Semeia* 83-84 ('98) 133-151.

Slave resistance in Greco-Roman antiquity has been underestimated and downplayed by classical historians eager to defend the glorious ancient sources of modern humanism. On the bases of the analogy that M. I. Finley pioneered between the resistance of modern American slaves and that of slaves in antiquity and O. Patterson's theory of slavery as natal alienation, supplemented with J. C. Scott's reflections on hidden forms of resistance, the article shows that a rather different picture of ancient slaves' resistance to their circumstances is now possible. After comments on developing a more subtle approach, the article focuses on forms of slave resistance in antiquity and slave revolts, respectively.—C.R.M.

1441. J. M. **Candau Morón**, "Plutarch's Lysander and Sulla: Integrated Characters in Roman Historical Perspective," *AmJournPhilol* 121 (3, '00) 453-478.

Plutarch's parallel lives of *Lysander* and *Sulla* display a mixture of virtues and defects that lends this pair a character different from that of the straightforwardly negative *Lives.* The *synkrisis* does not merely compare Sulla and Lysander but invites a comparison of Roman and Spartan histories. The biographer adopts the perspective attributed to Rome. In this way Plutarch clinches his acceptance of Rome as the guiding principle that informs the course of history: The Roman present, the logical culmination of this history, is adopted as the perspective necessary for measuring the past.—C.R.M.

1442. E. **Carney**, "The Initiation of Cult for Royal Macedonian Women," *ClassPhilol* 95 (1, '00) 21-43.

The paper focuses on the origin, motivation, and function of cult for women of the 4th and very early 3rd centuries B.C. It traces the early development of cult of women at the end of the Argead dynasty and in the period of the Diadochi, linking it to what is known about early Ptolemaic cult of royal women, and considering the reasons for the initiation of female cult. It concludes that in the new Hellenistic world of rulers powerful as gods, cults for royal men helped to make them and their power accessible to the general populace, but were not enough. The cult of the women connected to these divinely powerful men made them and their power somehow more accessible and served to legitimize the newly emergent dynasties.—C.R.M.

1443. K. CHEW, "Achilles Tatius and Parody," *ClassJourn* 96 (1, '00) 57-70.

Achilles Tatius' *Leucippe and Clitophon* qualifies as the most outrageous of the ancient Greek novels. The article aims to present a more consistent, synthetic analysis of Achilles Tatius' literary technique and to suggest that he has a systematic style rather than that he plays havoc with the conventions of the genre. It proposes that *Leucippe and Clitophon* parodies conventional romance novel morality and thus that the novel is not a parody in general but in this specific sense. By designing a distinct disparity between the moral code that his characters indirectly affirm through their marriage and the morality they actually practice, Achilles Tatius challenges his readership to rethink values.—C.R.M.

1444. D. CHRISTENSON, "Callinus and *militia amoris* in Achilles Tatius' *Leucippe and Cleitophon,*" *ClassQuart* 50 (2, '00) 631-632.

The article reports on an intertextual allusion in Achilles Tatius' *Leucippe and Cleitophon* in which his grammatical quotation of Callinus assumes considerable literary sophistication on the part of his readers. This observation supports other recent scholarship that has rightly sought to expunge the persistent notion that Greek novels were aimed at a poorly educated audience.—C.R.M.

1445. E. P. CUEVA, "Longus and Thucydides: A New Interpretation," *GkRomByzStud* 39 (4, '98) 429-440.

In the prooemium to his *Daphnis and Chloe,* Longus refers to Thucydides' *Archaeology* (1.22.4) when he terms his novel "a pleasing possession for all people." By alluding to Thucydides, Longus transforms the historian's approach to writing history, orients his work to the "pleasing" nature of Herodotus' writing style, and thereby composes a work that is both "a pleasing possession for all people" and a work of lasting worth.—D.J.H.

1446. J. B. DEBROHUN, "Power Dressing in Ancient Greece and Rome," *History Today* [London] 51 (2, '01) 18-25.

The idea of dress in Greco-Roman antiquity as stable and harmonious is false. From fads such as the politically inspired "Laconisers" to more enduring changes such as those that followed the Persian Wars, and from the strict "conformists" like Cicero or Seneca to the true "fashion-mongers" who strove to find the perfect scent or to sport the latest colors, it is difficult to imagine a more fashion conscious society that than of ancient Greece or Rome.—D.J.H.

1447. M. W. DICKIE, "Who practised love-magic in classical antiquity and in the late Roman world?" *ClassQuart* 50 (2, '00) 563-583.

In the late Roman world erotic magic was practiced by both men and women. There is no evidence for the thesis that it was the exclusive preserve of men. Moreover, there is no basis for an assumption on the part of non-imaginative male writers that erotic magic was the special preserve of women and that it was practiced only by love-lorn females. The male poets, playwrights, and novelists who wrote about women practicing erotic magic did so for a variety of reasons.—D.J.H.

1448. D. Ø. ENDSJØ, "To Lock Up Eleusis: A Question of Liminal Space," *Numen* 47 (4, '00) 351-386.

The geographical periphery (the *eschatia*) represented an area within the ancient Greek worldview that reflected a territorial parallel to the intermediate state of the Greek rites of passage. There were also mythological ties between the *eschatia* and this ritual mid-state, the most basic being a simultaneous being and non-being that entailed a sense of profound confusion of all proper categories. Placed not only betwixt and between the land of the dead and the polis as the land of the living, but also between an Olympian and a chthonic divine sphere, the uncultivated geographical periphery represented an ambiguous and primordial landscape where humans were not yet distinguished from the realms of the gods, the animals, and the dead. As the geographical periphery thus was considered to reflect a primordial quality, the intermediate phase of various rites of passage was seen as the ritual imitation of this area. Having journeyed to the ends of the earth and the land of the dead, Heracles could thus suggest closing down the Eleusian mysteries.—D.J.H.

1449. M. FINKELBERG, "The *Cypria*, the *Iliad*, and the Problem of Multiformity in Oral and Written Tradition," *ClassPhilol* 95 (1, '00) 1-11.

In spite of the fact that we have the unique opportunity of following different versions of the *Cypria* through the period of one thousand years, from Herodotus in the 5th century B.C. to Proclus in the 5th century A.D., no movement from fluidity to rigidity like that postulated by G. Nagy (particularly for the Homeric textual tradition) can be observed in the case of this poem. But there has always been only one version of the *Iliad*. This can only indicate that at some early stage the history of the Homeric text became a history of a written text that was also considered canonical in the civilization to which it belonged. Thus its status is closer to the status of the Bible than to that of the *Chanson de Roland* or the *Nibelungenlied*, which display multiformity at all stages of their existence.—C.R.M.

1450. W. FITZGERALD, "The Case for Rome," *ClassPhilol* 95 (2, '00) 207-219.

This review article discusses the following books published in 1998: D. Feeney, *Literature and Religion at Rome;* T. N. Habinek, *The Politics of Latin Literature;* Habinek and A. Schiesaro (eds.), *The Roman Cultural Revolution;* and J. Henderson, *Fighting for Rome.* Habinek, Henderson, and Feeney have their different ideas of what it means (and how it sounds) to be an engaged critic of Latin literature, a critic who addresses the question of what it is that literature does. All three books reflect in their different ways the cultural turn that is hailed in Habinek and Schiesaro's collection: Latin literature means something for us now because, and not in spite of, what it meant for them then.—C.R.M.

1451r. D. FRANKFURTER, *Religion in Roman Egypt. Assimilation and Resistance* [*NTA* 43, p. 421].

G. FOWDEN, "Religious traditions great and small in Roman Egypt," *JournRomArch* 13 ('00) 789-792.—By his focus on traditional local Egyptian religion and his concern to describe traditional religion anywhere in the Roman empire, Frankfurter's book is about both less and more than its title suggests. He has provided an up-to-date reference work, every part of which is informed by a well thought out overall interpretation of what religion meant to Rome's Egyptian subjects.—D.J.H.

1452. M. D. GRANT, "Dietetic Responses in Galen to Madness," *ClassBull* 76 (1, '00) 61-70.

The Roman medical response to madness as seen in Galen's writings was based on the relationship among blood, phlegm, yellow bile, and black bile that constituted the doctrine of the four humors. It was primarily through diet that the ancient doctors hoped to achieve the proper balance in the mixture of the humors (*eukrasia*), though drugs and venesection could also be employed in more serious cases.—D.J.H.

1453. F. GURY, "L'idéologie impériale et la lune: Caligula," *Latomus* [Brussels] 59 (3, '00) 564-595.

The special interest that Caligula showed in the moon, far from being a sign of madness or a matter for ridicule, was part of a coherent and original political-religious project. After surveying the data about Caligula's attachment to the moon, the article considers how he used this attachment to evoke memories of Sulla and Antony. Then it discusses the various deities associated with the moon (Luna, Diana, Isis) and their sanctuaries and traditions in Caligula's time.—D.J.H.

1454. G. W. M. HARRISON, "Problems with the Genre of *Problems:* Plutarch's Literary Innovations," *ClassPhilol* 95 (2, '00) 193-199.

Much more than an illustration of style, Plutarch's *quaestiones*/*προβλήματα* perhaps afford the greatest opportunity to glimpse a side of Plutarch so rarely heralded: his role in the transformation and revitalization of several genres most suited to the elegant evolution of philosophical disquisition. He has great importance as the central transfer point from the pre-Roman imperial past through to late antiquity. When so many genres left his station, they departed fundamentally changed. Just as *consolationes* were altered in intent and focus, and biographies came to have a high degree of cohesion and ethical interrelation, so too *symposia* and *quaestiones* were refitted and sent on their way, much improved by Plutarch's thoroughgoing overhaul.—C.R.M.

1455. W. A. JOHNSON, "Musical evenings in the early Empire: new evidence from a Greek papyrus with musical notation," *JournHellenStud* 120 ('00) 57-85.

The article discusses a small but extremely interesting papyrus fragment in Yale's Beinecke Library, *PCtYBR* inv. 4510, which joins a group of papyri that bear witness to what a Roman-era Greek musical performance was like. After providing transcriptions (diplomatic, poetic text, modern staff notation), it treats the text (paleography, format and context, contents and style), and the music (melodic notation, rhythmical notation, meter and accent).—C.R.M.

1456. P. KRAGELUND, "Nero's *luxuria,* in Tacitus and in the *Octavia,*" *ClassQuart* 50 (2, '00) 494-515.

According to Tacitus (*Historiae* 1.16.2), Galba attributed Nero's fall to the emperor's *immanitas* and *luxuria.* Everything suggests that *luxuria* here refers not to Nero's private immorality but to his financial profligacy, which combined with his dynastic murders proved his undoing. This investigation of the image of Nero as a spendthrift first discusses the relevant economic terminology. Next it examines some near contemporary parallels to Galba's verdict on Nero. Then it argues that Tacitus' reference to Nero's *luxuria,* far from being the rhetorical construct of a moralizing historian, reflects the political slogans used by Galba and the Flavians to contrast the economic excesses of Nero with their own moderation.—C.R.M.

1457. C. KUNST, "Ein Dach für Viele. Das römische Privathaus zwischen Repräsentation und Ökonomie," *ZeitRelGeist* 52 (4, '00) 289-308.

Living in a "private house" in ancient Rome was not a matter of an individual lifestyle choice but involved a strict social code and economic activity. This investigation of the relationship between the economic capacity of the *domus* and its representative character surveys the economic activities carried on within a great household, considers the economic organization of the household (including rentals and commercial ventures), and illustrates the major points with reference to the excavations at Pompeii. It concludes that the *domus* with its union of economy and representation was a microcosm of the Roman world.—D.J.H.

1458. E. LAUPOT, "Tacitus' Fragment 2: The Anti-Roman Movement of the *Christiani* and the Nazoreans," *VigChrist* 54 (3, '00) 233-247.

Tacitus' Fragment 2, which was preserved by the Christian historian Sulpicius Severus in his *Chronica* 2.30.6-7, is a primary historical source that in all probability correctly identifies the *Christiani* as the Latin name for a group of major participants in the first Jewish revolt against Rome in A.D. 66-73. The Hebrew name for at least a portion, if not all, of this group was probably "Netsarim" (Nazoreans).—D.J.H.

1459. A. LEEN, "*Clodia Oppugnatrix*: The *Domus* Motif in Cicero's *Pro Caelio,*" *ClassJourn* 96 (2, '00-'01) 141-162.

Cicero's portrayal of Clodia Metelli in his speech of 56 B.C., the *Pro Caelio,* is organized around the motif of morally and socially charged domestic space. Clodia's house is presented by Cicero as a problematized space in which traditional Roman expectations of domestic behavior are egregiously violated. Her status as a political and social pariah is established in terms of her sexual conduct in her home, the spot most closely identified with the chaste Roman *matrona.* Her home in turn is effectively contrasted with the residences of respectable men, where Caelius is seen to his great remedial advantage, and finally it becomes the setting of a murder. By consistently equating Caelius with older men who are prominent statesmen, Cicero argues that if Caelius is convicted, Clodia will have effectively destroyed the state itself.—C.R.M.

1460. M. LEIGH, "Lucan and the Libyan Tale," *JournRomStud* 90 ('00) 95-109.

This paper investigates the theme of geographical space as intellectual, symbolic space in Lucan's account of Cato the Younger's march in 48 B.C. from Cyrene to Utica. It focuses on the challenges that strain the limits of human capability presented by the waterless, infertile, and snake-infested desert surrounding the Syrtes. The discussion examines a body of evidence that exploits this perception of the Syrtes: Lucan, Lucian, and the thirst of Tantalus; Libya and the landscape of allegory; Dio Chrysostom and the *Libyan Tale;* Apollonius of Rhodes and the allegorized Heracles; and Lucan's Cato and Hercules. The tremendous physical austerity of the desert region around the Syrtes calls out to the desiccated morality of the Cynic Heracles and the Stoic Cato. All around there lie in wait the snakes and the snake-women, the incarnations of the destructive temptations of pleasure and concupiscence. While Dio's Hercules and Lucan's Cato pass through this land unscathed, others are not so strong.—C.R.M.

1461. S. MONTIGLIO, "Wandering philosophers in Classical Greece," *JournHellenStud* 120 ('00) 86-105.

The growing presence of wandering philosophers in the Roman empire is related to sociopolitical and cultural factors (e.g. the coherence of the Roman empire). The study explores why a philosopher would embrace the behavior of the wanderer in archaic and classical Greece, when traveling was much less common and one's native city represented a significant locus of identity. It concludes that the Cynics were the first philosophers in Greece to reverse explicitly the pejorative connotations widely associated with the figure of the lonely, exiled wanderer. The very act of wandering allowed Cynics to detach themselves from any rejected political, social, or material bonds.—C.R.M.

1462. N. MORLEY, "Trajan's Engines," *Greece & Rome* [Oxford] 47 (2, '00) 197-210.

The basic principles of the steam engine were known by the mid-1st century A.D., as seen in the "wind-ball" described by Hero of Alexandria in his treatise on *Pneumatica*. The emperor Nerva sought to supplement the existing road and river transport with an entirely new form based on steam power. Trajan also started to build more railways elsewhere in the Roman empire, and this explains why the steam engines were associated in the popular mind with Trajan rather than Nerva and were known as *machinae Traianae*.—D.J.H.

1463. D. NOY, "'Half Burnt in an Emergency Pyre': Roman Cremations which Went Wrong," *Greece & Rome* [Oxford] 47 (2, '00) 186-196.

The half-burnt body is a common motif in Roman literature and had a particular appeal to lovers of the grotesque. But it was based firmly on real life and on the practical difficulties of cremation in less than ideal conditions. A half-burnt body offended the living and insulted the dead. It was unpleasant and potentially dangerous because the corpse could not be seen as having been finally laid to rest.—D.J.H.

1464. J. L. O'NEIL, "Royal authority and city law under Alexander and his Hellenistic successors," *ClassQuart* 50 (2, '00) 424-431.

A pattern of royal respect for the autonomy of an allied city, followed by the enactment by the city of the royal suggestions, can be seen from the time of Alexander to the Parthians in the 1st century A.D. This pattern does not change notably over time, but a major difference can be seen between those cities that were regarded as in some sense free like the Thessalians and those like Thessalonica that were directly under the authority of the king. In both cases the king's wishes would be followed, but he generally avoided giving a direct order to a free city.—D.J.H.

1465. J. OROZ RETA, "La filosofía de Virgilio. Corrientes filosóficas del poeta," *Mayéutica* 26 (61, '00) 25-173.

After describing Virgil's philosophical studies at Naples, the article [see § 44-2110] gathers the evidence mainly from Virgil's own writings for influences on him from various philosophical currents: Epicureanism, Stoicism, and Platonism.—D.J.H.

1466. C. R. PHILLIPS, "Ancient Roman Religion in the Late 1990s," *RevBibLit* 2 ('00) 32-44.

The article originally appeared in *Religious Studies Review* [see § 45-725].—D.J.H.

1467. M. REEVE, "*Cuius in usum*? Recent and Future Editing," *JournRomStud* 90 ('00) 196-206.

The article first reflects on various methodological problems that arise in editing classical Latin texts with regard to topics such as stemmatic reconstruction, the use of computers, spelling, the critical apparatus, listing and evaluating the available witnesses, and collating from microfilms. It also surveys what has been achieved recently in major series (Budé, Teubner, Oxford Classical Texts).—D.J.H.

1468. T. Reinhardt, "Rhetoric in the Fourth Academy," *ClassQuart* 50 (2, '00) 531-547.

The article describes the presumable nature of the rhetorical training that Philo of Larissa conducted for Cicero and others, and some of the rhetorical precepts that he provided for this purpose. It shows that the Academic training of rhetoric was in some respects strikingly similar to the established forms of Academic dialectic because Philo converted them into forms of rhetorical training, and that the rhetorical theory that he taught relied for rational argumentation on an upgraded version of the standard rhetorical theory of his day supplemented by Peripatetic doctrines.—D.J.H.

1469. K. J. Rigsby, "A Suppliant at Gerasa," *Phoenix* [Toronto] 54 (1-2, '00) 99-107.

Three inscribed dedications at the temple of Zeus Olympius at Gerasa derive from Theon, who was a suppliant at the temple in A.D. 69/70. Theon lived in Gerasa at least long enough for his two younger children to be born at Gerasa to judge from their Artemisian names. But his name suggests that he might have been from Egypt or even an assimilated Jew.—D.J.H.

1470. B. Rochette, "Écrire en deux langues. Remarques sur le mixage des écritures grecque et latine d'après les papyrus littéraires bilingues d'auteurs classiques," *Scriptorium* 53 (2, '99) 325-334.

After discussing the coexistence of Greek and Latin in the eastern part of the Roman empire, the article notes fourteen bilingual papyri (4th to 6th centuries A.D.) containing Latin texts (four of Cicero, ten of Virgil) and Greek translations, comments on the quality of the language and the handwriting, and considers the milieu and culture in which these manuscripts originated.—D.J.H.

1471. M. V. Ronnick, "Racial Ideology and the Classics in the African-American University Experience," *ClassBull* 76 (2, '00) 169-180.

During the 19th and early 20th centuries African American study of Greek and Latin was an intellectual proving ground and clearly a way by which African Americans entered the mainstream of American life. The article considers the cases of M. R. Delany, B. T. Washington, W. S. Scarborough, and W. E. B. Du Bois. Today the question has shifted away from doubts about the utility of Greek and Latin to a disinterest in language study of any sort, and a disdain for liberal arts in general. [The same issue contains articles by T. H. Becker (pp. 181-189) on M. L. King's classical education as a source for ideology, and W. C. West (pp. 191-200) on Socrates as a model of civil disobedience in the writings of M. L. King.]—C.R.M.

1472. I. Rutherford, "The genealogy of the *boukoloi*: how Greek literature appropriated an Egyptian narrative-motif," *JournHellenStud* 120 ('00) 106-121.

This paper draws attention to a single motif concerning the *boukoloi* (outlaw shepherds who inhabit the Egyptian Delta and oppose central Egyptian authority) that might have made its way from Egyptian narrative fiction to the Greek novel (notably Heliodorus, *Aithiopika;* and Achilles Tatius, *Cleitophon and Leucippe*), explores the background of this motif in

Egyptian literature, and discusses the mode (a bicultural tradition) through which this motif was appropriated by the Greek novelists.—C.R.M.

1473. P. SABIN, "The Face of Roman Battle," *JournRomStud* 90 ('00) 1-17.

The model of Roman infantry combat as a dynamic balance of mutual dread fits the overall characteristics of the phenomenon better than do the alternative images of a protracted *othismos* (a close-packed shoving match) or continuous sword-dueling. Envisaging Roman infantry clashes as a natural stand-off punctuated by periodic and localized charges into contact is of particular assistance when trying to explain the operation of the Roman multiple-line system.—D.J.H.

1474. M. H. SCOTTI, "The *Asclepius*: Thoughts on a Re-opened Debate," *VigChrist* 54 (4, '00) 396-416.

The *Asclepius,* the Latin translation of a Greek treatise attributed to the divine and charismatic figure of Hermes Trismegistos, has been transmitted within the corpus of Apuleius' works. V. Hunink's revival [§ 41-1356] of the theory that Apuleius wrote the *Asclepius* is not convincing. Given the fragility of the "external" arguments for Apuleian authorship, discussion of the translator's technique and of certain linguistic features does not favor the conclusion that Hunink draws.—D.J.H.

1475. L. E. TALALAY, "Cultural Biographies of the Great Goddess," *AmJournArch* 104 (4, '00) 789-792.

The article describes and evaluates three recent publications: M. Gimbutas, *The Living Goddesses* (1999); L. Goodison and C. Morris (eds.), *Ancient Goddesses. The Myths and the Evidence* (1998); and L. E. Roller, *In Search of God the Mother. The Cult of Anatolian Cybele* (1999). It observes that Roller has produced a textured and nuanced genealogy of ancient Cybele that should be essential reading for anyone interested in the intricate "biography" of this deity, and notes that the "biography" of a Great/Mother Goddess in the Mediterranean world is still a matter of discussion, puzzlement, and even annoyance among scholars.—D.J.H.

1476. J. TANNER, "Portraits, Power, and Patronage in the Late Roman Republic," *JournRomStud* 90 ('00) 18-50, plates 1-8.

Shifting the interpretative emphasis from art as object to art as medium of sociocultural action, this article first considers forms and meanings in Roman portraits of the late republic, the relationship between social theory and the social history of art ("beyond context"), and public honorific portraiture in late republican Rome. Next it discusses portraits and patrons in the late Roman republic: portraits, patrons, and exchange; imperial expansion, social interaction, and political integration—the role of honorific portraits; and the patron as savior—cultural interaction and cultural assimilation in the late republican Mediterranean. Then it reflects on how these portraits were put to work under the following heading: reception, response, and the expressive construction of power.—D.J.H.

1477. D. WARDLE, "Valerius Maximus on the *Domus Augusta,* Augustus, and Tiberius," *ClassQuart* 50 (2, '00) 479-493.

The article examines the *exempla* in Valerius Maximus' *Facta et dicta memorabilia* (early 30s A.D.) that concern the *domus Augusta,* Augustus, and Tiberius, respectively. It notes that praise of members of the imperial family occurs at key structural points in the work and that Valerius' adoration is not mere rote obeisance but necessary to his system of belief in which the emperors were viewed not as "ordinary" exemplars of virtues but as their preeminent mediators. Among our extant sources Valerius' particular contribution is to highlight the pervasiveness and importance of the imperial cult in the emperors' self-representation, reflecting what was most evident throughout the Roman empire for someone who probably belonged to neither the social nor literary elite.—C.R.M.

1478. J. WARREN, "Diogenes *Epikourios*: keep taking the tablets," *JournHellenStud* 120 ('00) 144-148.

With an emphasis on the monumentality and physical form of the Epicurean inscription of Diogenes of Oinoanda, the article presents a reading of some passages in which Diogenes makes explicit reference to the nature of his work, and sets these within the context of Epicurean therapy, recruitment, and philanthropy. The inscription functions as a *pharmakon* ready to be applied by each reader on each visit. It attacks two major sources of human anxiety—political ambition and fear of the supernatural—in the very physical form in which these two "diseases" would have been most evident to the citizens of Oinoanda.—C.R.M.

1479. K. F. WILLIAMS, "Manlius' *Mandata:* Sallust *Bellum Catilinae* 33," *ClassPhilol* 95 (2, '00) 160-171.

The primary aim of this paper is to prove conclusively that Sallust presented the *mandata* of Gaius Manlius to Marcius Rex in *Bellum Catilinae* 33 as a speech rather than a letter. As a spoken message the speech cannot be scrutinized for historical information but rather should be viewed as completely Sallustian in its subject and vocabulary. This is not to say that Sallust created the event or even the entire contents of the message. But the likelihood that the speech contains more of what Sallust thought was "demanded" than what was actually said is too great for its contents to be used as historical evidence.—C.R.M.

1480. L. M. WILLS, "The Depiction of Slavery in the Ancient Novel," *Semeia* 83-84 ('98) 113-132.

The article first offers some basic definitions and distinctions crucial to understanding slavery in the Roman period (e.g. the metaphysical presumption of inequality and hierarchy). Then it demonstrates the contribution that the novels of the Greco-Roman period make to our knowledge of slavery in the ancient world with attention to the ideal Greek romances, the satirical novels, and the Jewish novels. All three categories presuppose the dyadic hierarchical relationship of masters and slaves. In the case of the first two the issue of slavery is used to represent the threat of the defilement of aristocratic station, while in the third it represents the threat of destruction for a pious Jew or a whole group of Jews.—C.R.M.

1481. W. E. WYCISLO, "Narcissism and Tyranny," *ClassBull* 76 (1, '00) 71-80.

As Ovid's unhappy tale of Narcissus in *Metamorphoses* 3 illustrates, narcissism's constellation of symptoms is not new. Just as totalitarian governments of the 20th century rewarded outward manifestations of pathology as unmistakable signs of political virtue, the autocratic imperial order of 1st-century Rome also displayed a public atmosphere in which the narcissist with peculiar behavior could achieve political prominence.—D.J.H.

Greco-Roman World, §§ 45-862, 961, 977, 1301, 1319, 1416, 1486.

1482. A. Bausi, "A first evaluation of the 'Arabic version of the *Apocalypse of Paul,*'" *Parole de l'Orient* [Kaslik] 24 ('99) 131-164.

After an introduction to *Apocalypse of Paul,* its versions, and recent research (by J.-M. Rosenstiehl and P. Piovanelli), the article notes that no edition or translation of the Arabic version of the work, attested by at least thirty-six manuscripts, has appeared to date. Then it presents an analysis of a preliminary edition of two distinct Arabic recensions from two manuscripts (Bibliothèque Nationale Par.ar.5072 and Bibliothèque Nationale Par.ar.4874) and offers tentative conclusions on their respective *Vorlagen* (Syriac and Greek/Coptic). It concludes that the main *desiderata* for future research on the Arabic *Apocalypse of Paul,* apart from a complete critical edition of the text, is the thorough examination of several other Arabic texts related to it.—C.R.M.

1483. F. Bergamelli, "Dal Padre al Padre. Il Padre come principio e termine del Cristo e del cristiano in Ignazio di Antiochia," *Salesianum* 62 (3, '00) 421-431.

The article discusses texts in Ignatius' letters that present the Father as the origin and goal of Christ (*Magn.* 7:1-2), the father as the final goal of the church (*Eph.* 9:1; 4:1-2; *Rom.* 2:2; *Phil.* 9:1), and the Father as the final goal of the martyr and of the Christian (*Rom.* 7:2; *Phil.* 7:1-2).—D.J.H.

1484. R. Blackhirst, "Barnabas and the Gospels: Was There an Early *Gospel of Barnabas*?" *JournHighCrit* 7 (1, '00) 1-22.

The article considers whether the medieval *Gospel of Barnabas,* which survives in Italian and Spanish versions, bears any relationship to an earlier work (not extant) of the same name. It discusses the tradition of an early *Gospel of Barnabas,* the evidence of the Gelasian Decree and the so-called List of Sixty Books, the pairing in these lists of Gospels of Barnabas and Matthias, associations of Barnabas with Matthew, the name "Barnabas," and the etymological connection of the name Barnabas with the medieval work. It concludes that the medieval work does contain at least adumbrations of early works, and that if the name "Barnabas" is integral to the medieval work then it is tempting to explain these adumbrations by supposing that the early *Gospel of Barnabas* somehow survived into the Middle Ages where it was adapted to new purposes.—C.R.M.

1485. F. Bovon, "*Fragment Oxyrhynchus 840,* Fragment of a Lost Gospel, Witness of an Early Christian Controversy over Purity," *JournBibLit* 119 (4, '00) 705-728.

The dialogue in P. Oxy. V 840 becomes clearer if we cease to hear Jesus and a Pharisee and hear instead two early Christian groups engaged in controversy. The article treats the text, history of interpretation, interpretation of the text, and the context of controversies over baptism. The author of the fragment is hostile to any water ritual. The fragment belongs either in the 2nd-century gnostic opposition to a Jewish-Christian baptist movement or to the mainstream church, or in the 3rd-century Manichaean polemic against the Elkesaites.—C.R.M.

1486. G. Dorival, "Les chrétiens de l'Antiquité face à la culture classique et à l'hellénisme," *RevSciRel* 74 (4, '00) 419-436.

The relationship of Christians to Hellenism in the first five centuries A.D. is a complex phenomenon. While some condemned Hellenism in principle, it was impossible to escape Hellenism and many had recourse to its resources to defend and illustrate the Christian faith. After considering the approaches of Paul and other NT writers, the article discusses critical attitudes toward Greek religion and other practices and toward classical writers, traces the development from pagan *paideia* to Christian *propaideia,* and surveys the attitudes of the Fathers in the 4th and 5th centuries. Finally it shows that some Fathers had a good knowledge of ancient culture in the areas of art, religion, the sciences, and literature.—D.J.H.

1487. J. HOFMANN, "Christliche Frauen im Dienst kleinasiatischer Gemeinden des ersten und zweiten Jahrhunderts. Eine prosopographische studie," *VigChrist* 54 (3, '00) 283-308.

The article first draws attention to the plausible origin of the Fourth Gospel in Ephesus and its early reception in Asia Minor, which suggest that it influenced the ecclesiastical roles of Christian women in this region. Next it briefly surveys the characterization of women in John's Gospel. Then it presents a prosopography of significant Christian women of the 1st and 2nd centuries in Asia Minor: the daughters of Philip, Prisca or Priscilla, Nympha, Thecla, "Jezebel" of Thyatira, Ammia of Philadelphia, Priscilla of the New Prophecy movement, Maximilla, and Tavia. Finally it offers synthetic observations on the social roles played by these women in Christian communities in which they were by no means universally silent. It concludes that the first Christian missionaries in Asia Minor encountered a relatively open social milieu for women, which resulted in an inculturated Christianity marked by its conspicuously positive disposition toward women.—C.R.M.

1488. G. LÜDEMANN, "Das Urchristentum (II)," *TheolRund* 65 (3, '00) 285-349.

This installment [see § 45-734] first treats investigations on the social history of early Christianity (by T. Schmeller, J. E. Stambaugh and D. L. Balch, E. W. Stegemann and W. Stegemann, W. A. Meeks, E. Plümacher, M. Y. MacDonald, et al.). Then it covers feminist-theological reconstructions of Christian origins (by E. Schüssler Fiorenza, and L. Schottroff) and research on the place of women in ancient Judaism (L. J. Archer). Next it turns to studies of the world of early Christianity (by E. Ferguson, H.-J. Klauck, K. Berger and C. Colpe, P. W. van der Horst, P. Borgen, M. Karrer, et al.). Then it discusses research on Christianity in various centers of the Roman empire: Antioch (e.g. R. E. Brown and J. P. Meier), Rome (e.g. P. Lampe), Philippi (e.g. L. Bormann), and Ephesus and Asia Minor (e.g. U. B. Müller). Finally it considers contributions on particular problems (by B. Aland, A. Lindemann, G. F. Snyder, et al.). It concludes that the description of early Christianity should begin with analysis of the genuine Pauline letters, be ever conscious of its presuppositions, and orient itself to its Jewish roots and appreciate their creative power and diversity.—C.R.M.

1489. L. MISIARCZYK, "Midraszyczne korzenie chrystologicznej interpretacji Prz 8,22 w *Dialogu* Justyna Męczennika (Midrashic Roots of the Christological Interpretation of Prov 8,22 in 'Dialogue' of Justin the Martyr)," *CollTheol* 70 (2, '00) 93-107.

Reflection on Proverbs 1–9 prompted Christians to identify and then replace Wisdom with Christ. Such an interpretation of Wisdom by the Christians quite likely provoked the rabbis to replace the preexistence of Wisdom with the preexistence of the Torah at the end of the 2nd century. *Targum Neofiti* on Gen 1:1 and Philo indicate that the Judaic notion of the preexistence of Wisdom is older than the notion of the preexistence of the Torah. Justin was unaware of the preexistence of the Torah, but Tertullian knew it fifty years later. Justin was the first to link Prov 8:22 and Gen 1:1 to prove that God first created the Son (Wisdom), and only then heaven and earth. According to Justin, Wisdom was created first and then used as the instrument through which God created the universe. Identifying Wisdom with Christ enables Justin automatically to prove Christ's preexistence and his participation in the work of creation.—J.J.P.

1490. P.-H. Poirier, "Jacques, le frère de Jésus, dans trois livres récents," *LavalThéolPhil* 56 (3, '00) 531-541.

Descriptions and evaluations of three recent books on James the Lord's brother: P.-A. Bernheim, *Jacques, frère de Jésus* (1999); J. Painter, *Just James. The Brother of Jesus in History and Tradition* (1999); and B. Chilton and C. A. Evans (eds.), *James the Just and Christian Origins* (1999).—D.J.H.

1491. A. Schneider, "Staurologische Motive im Ersten Klemensbrief: 'Blut' (αἷμα) und 'Zeichen' (σημεῖον)," *Sapientia Crucis* [Anápolis, Brazil] 1 ('00) 35-63.

The author of *1 Clement* applies the concepts of "blood" (7:4) and "sign" (12:7) typically to Christ so that the cross and the blood of Christ serve as concise expressions for the work of redemption accomplished by Christ. The "staurological" motifs of the blood and the sign contribute to the admonition to ecclesial unity, which is the main purpose of the letter. The moral appeal and the preservation of ecclesial unity are based on recognizing Christ as the Suffering Servant of God.—D.J.H.

1492. P. W. van der Horst and M. F. G. Parmentier, "Een nieuw oudchristelijk geschrift over het offer van Izaäk (A New Early Christian Poem on the Sacrifice of Isaac)," *Bijdragen* 61 (3, '00) 243-260.

One of the six Christian poems from the 4th century in the recently published Papyrus Bodmer 30 deals with the story of Genesis 22. The editors of the papyrus are insufficiently aware of the background of this poem's many deviations from the biblical text. The article shows that most of them are connected to a centuries-long process of both Jewish and Christian reflection. Thus it is a very specific *Wirkungsgeschichte* of Genesis 22 that explains most of the poem's peculiarities.—C.R.M.

1493. M. van Esbroeck, "Une collection de 35 apocryphes apostoliques," *Parole de l'Orient* [Kaslik] 24 ('99) 179-199.

After briefly reviewing previous work on the Arabic manuscript tradition of the apocryphal Acts of the apostles by A. Smith-Lewis (1904) and G. Graf (1944), the article presents a list of thirty-five Arabic apocryphal works (with occasional comments and cross references) according to the folios of Codex Nicoll 49 (Oxford, Bodleian) and MS Vatican Arabic 694. That the Oxford manuscript in text 22 does not identify Jude with Thaddeus but knows him only as the brother of the Lord suggests that its collection of thirty-five texts possesses some earlier characteristics than the 12th-century MS Sinai Arabic 539. The article concludes with a concise listing of the thirty-two texts of MS Sinai Arabic 539 and their relation to the thirty-five texts of the Bodleian/Vatican manuscripts as well as a synoptic table indicating the parallels between the latter thirty-five texts and the collections of three other manuscripts (Dayr as-Suryâ, Paris ar.81, Mingana syr 40).—C.R.M.

1494. H. J. Vogt, "Vertreten die Ignatius-Briefe Patripassianismus?" *TheolQuart* 180 (4, '00) 237-251.

The article examines the corpus of the Ignatian letters to determine whether Ignatius ascribed the suffering on the cross to the Father (and therefore represented patripassianism) or made a distinction between the two divine persons. It contends that from the first to the last line the Ignatian corpus cannot be understood in terms of patripassianism, and that neither the individual statements nor the overall purpose of the letters are sufficiently compatible with patripassianism.—D.J.H.

1495. B. Wander, "Auf den Spuren des 'Frühen Christentums' – eine Problemanzeige," *ZeitNT* 3 (6, '00) 2-10.

This review of issues in the investigation of "early Christianity" considers the key questions in the history of research (e.g. stable primitive state or dynamic processes, theology or history), questions of external development (e.g. the unity of the primitive Jerusalem community, the significance of the Jewish war), and aspects of internal development (e.g. the historical reliability of Acts, the matter in question at the Apostolic Council). The reconstruction of early Christianity is not an appendix to NT theology but leads into it.—C.R.M.

1496. B. Wehn, "'Blessed are the Bodies of those who are Virgins': Reflections on the Image of Paul in the *Acts of Thecla,*" *JournStudNT* 79 ('00) 149-164.

The article traces the image of Paul in *Acts of Thecla* using the methods of sociohistorical exegesis and offers observations on its historical and theological significance. A critique of Paul's person is built up in stages in *Acts of Thecla.* It seems that this text allows us to hear a critical voice from the 2nd century on the question of gender relationships in early Christianity. *Acts of Thecla* reveals the discrepancy in the author's own period between the propagation of equality between women and men in Christ and the failure to put this into practice, and protests against the hostility to women involved in the application and *Wirkungsgeschichte* of Pauline and post-Pauline traditions in the 2nd century.—C.R.M.

1497. R. L. Williams, "Baptism in Two Early Church Orders," *SWJournTheol* 43 (2, '01) 17-31.

The article considers the early evidence offered by two "church orders" on continuity and change in baptism. First it treats *Didache,* which probably reflects practices in Syria around A.D. 100. Then it discusses *Apostolic Tradition,* which likely reflects practices in Rome from the mid-2nd century into the early 3rd century. It notes that the fundamental contrast between the early Syrian perspective and the Roman one of a century later has to do with their respective eschatological viewpoints.—C.R.M.

Early Church, §§ 45-921, 963, 1008, 1041, 1053, 1309, 1401, 1429, 1458, 1498.

Gnosticism

1498. C. Markschies, "New Research on Ptolemaeus Gnosticus," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 4 (2, '00) 225-254.

This investigation of Ptolemy's *Epistle to Flora* as the earliest text (apart from the fragments of Valentinus) that can be considered for a developmental history of Valentinian gnosticism first considers the document's literary genre, its theory of legislation, and its theory of three principles (perfect god and father, demiurge, devil). Then after general remarks on the identification of Ptolemy, it deals with the question whether the first nine chapters of Irenaeus' *Adversus haereses* can really be taken as sources for the reconstruction of a Ptolemaic system and concludes that *Epistle to Flora* cannot be interpreted in light of this system. It observes that Ptolemy tries to solve a theological problem raised by biblical texts with the help of a philosophical method. While one does not learn a lot about a "mentalité gnostique" from Ptolemy's *Epistle to Flora,* one does learn a lot about the mentality of the group of Christian theologians in the 2nd century to which the apologists and mainly Justin belonged.—C.R.M.

1499. S. J. PATTERSON, "Now Playing: The Gospel of Thomas," *BibRev* 16 (6, '00) 38-41, 51-52.

The latest in a long line of "lost Gospel dramas," the recent film *Stigmata* builds its story around *Gospel of Thomas.* The article contrasts the Hollywood version with the actual story of the discovery of *Gospel of Thomas* and reflects on the text's implications for the way scholars think about Christian origins.—C.R.M.

1500. G. S. ROBINSON, "Sethianism and the Doctrine of Creation in a Partially Restored Coptic Codex (Papyrus Berolinensis 20 915)," *Muséon* 113 (3-4, '00) 239-262.

The article makes available certain pages of a mysterious 4th-century papyrus codex of a work originally composed in Greek, likely in the vicinity of Alexandria, and apparently extant only in this one copy of the Coptic translation. The author and title of the work are unknown. Although reconstruction of the text from some 2500 unassembled fragments is still far from complete, the now-restored 246 fragmentary pages give a fairly clear impression of the character and content of the text. Even so, attempts to restore the original sequence of thought/pages has not been entirely successful. The five restored pages presented here (Sahidic transcription and English translation) in the sequence that seems most probable have been selected because of their surprising reference to the "teaching of the Sethians" together with some specific names from the pantheon of this school. A brief commentary discusses the author's doctrine of creation, tries to understand the explicit Sethian references within this context, and examines other passages that could contain Sethian influences. Computer printouts of facsimiles of the five pages are included (pp. 258-262).—C.R.M.

Gnosticism, § 45-1343.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

A. K. M. ADAM (ED.), *Postmodern Interpretations of the Bible—A Reader* (St. Louis, MO: Chalice, 2001, paper $29.99) xi and 277 pp., 2 figs. LCN: 00-010816. ISBN: 0-8272-2970-4.

Of the twenty-one essays in this collection, those papers most pertinent to the NT are by T. Oldenhage on how to read a tainted text—the wicked husbandmen in a post-Holocaust context, D. Krause on "school's in session"—the making and unmaking of docile disciple bodies in Mark, J. D. Crossan on the power of the dog, R. S. Sugirtharajah on son(s) behaving badly—the prodigal in foreign hands, D. Jobling on postmodern Pentecost—a reading of Acts 2, T. J. Hornsby on Paul and the remedies of history—reading Rom 1:18-24 with Romans 7, S. H. Polaski on community and authority in the Corinthian correspondence, S. Fowl on Paul's riposte to Fr. Rodrigues—conceptions of martyrdom in Philippians and S. Endo's *Silence,* and C. Keller on eyeing the Apocalypse. Adam, associate professor of NT at Seabury-Western Theological Seminary in Evanston, IL, is also the editor of *Handbook of Postmodern Biblical Interpretation* (2000).

G. AICHELE, *The Control of Biblical Meaning. Canon as Semiotic Mechanism* (Harrisburg, PA: Trinity Press International, 2001, paper $26) xi and 259 pp. Bibliography. Indexed. LCN: 00-062853. ISBN: 1-56338-333-0.

Aichele, professor of philosophy and religion at Adrian College in Michigan and author of *Jesus Framed* (1996), describes a canon as a semiotic mechanism made out of signifiers and signifieds, denotations and connotations that limits the range of accepted texts and acceptable interpretations, and reflects a desire on the part of the believing community for identity, power, and meaning. He contends that at present the biblical canon functions in a primarily negative or reactionary way in that it prevents readers from freely reading the texts of the Bible. After a twelve-page introduction, he treats under the heading "the control of denotation" these topics: a semiotics of canon, the technology of text, ideologies of translation, and the imperial Bible. Then under "wild connotations" he uses the following subheadings: babble on, the bleeding page, the humanoids, David reconfigured, and signifying Jesus. A three-page glossary is included.

R. ALTHANN (ED.), *Elenchus of Biblica, 1997,* Elenchus of Biblical Bibliography 13 (Rome: Editrice Pontificio Istituto Biblico, 2001, paper) 736 pp. Indexed. ISBN: 88-7653-614-0.

This volume of the *Elenchus* for 1997 [see *NTA* 45, p. 143] provides bibliographical information for 11,815 books and articles under twenty general headings (with many subdivisions): bibliography, introduction, texts and versions, exegesis of the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, NT exegesis in general, Gospels, Acts, the Johannine corpus, Paul and others, biblical theology, biblical philology, postbiblical sources, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and the history of biblical studies.

C. BARTHOLOMEW, C. GREENE, AND K. MÖLLER (EDS.), *Renewing Biblical Interpretation,* Scripture and Hermeneutics 1 (Grand Rapids: Zondervan, 2000, $34.99; Carlisle, UK: Paternoster) xxxi and 367 pp., 2 figs., 4 tables. Bibliographies. Indexed. LCN: 00-043726. ISBN: 0-310-23411-5 (Z), 0-85364-034-3 (P).

Based on papers prepared for a conference held in 1999 at Selwyn College, Cambridge, this volume contains essays by Bartholomew on philosophy, theology, and the crisis in biblical interpretation—"uncharted waters"; C. R. Seitz on the theological crisis of serious biblical interpretation in the 20th century—Scripture becomes religion(s); W. Sundberg on the social effect of biblical criticism (with a response by J. Riches); A. Wolters on confessional criticism and the night visions of Zechariah (with a response by R. Mason); N. B. MacDonald on the philosophy of language and the renewal of biblical hermeneutics (with a response by M. B. Hesse); Möller on renewing historical criticism; T. Moritz on N. T. Wright's *Tools for the Task*—critical but real; Greene on biblical interpretation, Christology, and the philosophy of history—"in the arms of the angels"; S. I. Wright on aesthetic encounter in reading and preaching Scripture—an experiment in biblical criticism; H. D. Beeby on a missional approach to renewed interpretation; B. D. Ingraffia on ontotheology and the postmodern Bible—deconstructing the Tower of Babel; and T. Hart on imagination and responsible reading (with a response by N. Wolterstorff). Also included are a foreword by B. S. Childs, an introduction by the editors, and a retrospective view by W. Brueggemann.

W. BAUER, *A Greek-English Lexicon of the New Testament and other Early Christian Literature,* rev. and ed. F. W. Danker (3rd ed.; Chicago—London: University of Chicago Press, 2000, $85) lxxix and 1108 pp. Bibliographies. LCN: 00-026844. ISBN: 0-226-03933-1.

Based on W. Bauer's *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur* (6th ed. by K. Aland and B. Aland, with V. Reichmann; *NTA* 33, p. 231) and on previous English editions by W. F. Arndt, F. W. Gingrich, and Danker, this lexicon of the Greek NT and related writings is based on the 27th edition of the Nestle-Aland Greek text of the NT and features the use of bold Roman typeface to highlight the meaning of words or their functional usage, the inclusion of entries for additional words, more than 15,000 new references (to classical, intertestamental, early Christian, and modern literature), a more consistent mode of reference citation, and a composite list of abbreviations. It also provides extended definitions for Greek terms. For example, whereas previous editions defined ἐπίσκοπος simply as "overseer," Danker defines it primarily as "one who has the responsibility of safeguarding or seeing to it that something is done in the correct way, *guardian.*" Danker is the Christ Seminary—Seminex professor emeritus of NT at the Lutheran School of Theology in Chicago.

H. D. BEEBY, *Canon and Mission,* Christian Mission and Modern Culture (Harrisburg, PA: Trinity Press International, 1999, paper $12) x and 117 pp. Bibliography. LCN: 98-48845. ISBN: 1-56338-258-X.

Beeby, formerly a missionary in China and now professor of OT at Taiwan Theological College, contends that the biblical canon read as a whole or as a unity of unities calls for mission, and that mission emerges from and always has need of the biblical canon for its witness in and to the world. He takes the exodus theme as a way of understanding both the canonical unity of the Bible and Christianity's mission in today's world. The five chapters in the book appear under the following headings: the recovery of Scripture, from canon to mission, from mission to canon, from Moses and all the prophets—a canonical approach to interfaith dialogue, and a missionary hermeneutic of Scripture.

Los caminos inexhauribles de la Palabra (Las relecturas creativas en *la Biblia* y de *la Biblia). Homenaje de colegas y discípulos a J. Severino Croatto en sus 70 años de vida, 40 de magisterio, y 25 en al ISEDET,* ed. G. Hansen (Buenos Aires: Lumen—Instituto Superior Evangélico de Estudios Teológicos, 2000, paper) 684 pp. Bibliographies. Indexed. ISBN: 987-00-0057-6.

Of the twenty-three essays (six in English) honoring Professor Croatto on his 70th birthday, those most pertinent to the NT field are by E. Schüssler Fiorenza on yeast of wisdom or stone of truth—Scripture as a site of struggle, F. Segovia on postcolonial and diasporic criticisms in the wake of liberation, O. D. Vena on the rhetorical and theological center of Mark's Gospel, R. Krüger on the two Abrahams in Luke's Gospel, I. R. Kitzberger on aging and birthing—open-ended stories and a hermeneutics of promise, N. O. Míguez on the freedom of being human—reading Phil 2:6-11 as a liberating song, and F. García Bazán on the relations of the gnostics with philosophy. Also included are an annotated list of Croatto's publications and conferences and a biographical sketch (by C. Conti), as well as some anecdotes and reminiscences about him by his colleagues and students.

S. B. CHAPMAN, *The Law and the Prophets. A Study in Old Testament Canon Formation,* Forschungen zum Alten Testament 27 (Tübingen: Mohr Siebeck, 2000, DM 178) xvii and 356 pp. Bibliography. Indexed. ISBN: 3-16-147135-0.

The revised version of a doctoral dissertation directed by C. R. Seitz and presented to Yale University in 1998, this volume describes the canonization of the OT as a process of "strong evaluation" whose goal was to provide a religious framework for the evaluation of personal and communal alternatives (rather than the imposition of ideology), and defines the OT "canon" as a theological grammar formed by the coordination of discrete scriptures into a coherent collection but retaining their plurality as integral to canonicity. After examining how the question of "the Law and the Prophets" has been treated by 19th- and 20th-century scholars, it deals with the following topics: "density within history"—canon as a theological grammar, no prophet like Moses?—canonical conclusions as hermeneutical guides, the Law and . . . , the Law and the Words, and the question of the preeminence of the Torah. Chapman concludes that there is strong evidence for an earlier complementarity of the Law and the Prophets within Judaism, and a later elevation of the Law (*qua* Pentateuch) that began to function fully only at the time of the Jerusalem Talmud.

L. COENEN AND K. HAACKER (EDS.), *Theologisches Begriffslexikon zum Neuen Testament.* Band 2, *I-Z* (rev. ed.; Wuppertal: Brockhaus, 2000, DM 178; Neukirchen-Vluyn: Neukirchener) xviii and 1014 pp. Bibliographies. ISBN: 3-417-24842-6 (B), 3-7887-1614-2 (N).

The first volume in the new edition of this theological dictionary of the NT was described in *NTA* 42, p. 364. This second and concluding volume groups the entries under the following general topics: Israel, Jerusalem, Jesus Christ, war/victory, sign/seal, child, church, clothing, power/might, sickness/healing, cross, life/death, teaching, body/members, suffering, light/darkness, love/hate, reward, human, Moses, discipleship, name, nature, necessity, open/shut, revelation, offering, paradise, Pharisee, prophet, kingdom, correct/worthy, rest/disturb, boast, seed/harvest, anoint, Satan/demon, and so forth.

Continuity and Change. The Harvest of Late Medieval and Reformation History. Essays Presented to Heiko A. Oberman on his 70th Birthday, ed. R. J. Bast and A. C. Gow (Leiden—Boston—Cologne: Brill, 2000, 174 gld. or $97) xv and 459 pp., 5 plates, 5 figs., 3 tables. Bibliography. Indexed. LCN: 00-041359. ISBN: 90-04-10633-8.

The eighteen essays honoring Professor Oberman on his 70th birthday appear under four headings: governance in theory and practice (five); print, publication, and piety (three); exegesis and interpretation (four); and religious life—roots and ramifications (six). The four papers dealing with exegesis and interpretation are by A. E. Bernstein on *tristitia* and fear of hell in monastic reflection from John Cassian to Hildemar of Corbie; B. McGinn on *sapientia Judaeorum*—the role of Jewish philosophers in some scholastic thinkers; Gow on Christian colonialism—Luther's exegesis of Hebrew Scripture; and I. Backus on Calvin and the Greek Fathers. Also included are a photograph of Oberman, personal appreciations of him by D. Weinstein and Bast, and a list of his books and articles.

B. A. DEBERG, *Ungodly Women. Gender and the First Wave of American Fundamentalism* (reprint; Macon, GA: Mercer University Press, 2000, paper $19.95) xvii and 165 pp. Bibliography. Indexed. ISBN: 0-86554-711-4.

This reprint of a work published by Fortress Press in 1990 contains a new six-page foreword by V. Ziegler and a new two-page preface by the author. Based on a doctoral dissertation directed by E. I. Perry and presented to Vanderbilt Divinity School, the work argues that the rise of American fundamentalism was inextricably tied to men's anxieties about retaining their dominant status over women. After a twelve-page introduction, it treats late Victorian gender roles, conservative Protestantism and the separate spheres, the divinized home, reclaiming the church for men, fundamentalists and the "flapper," fundamentalist theology and gender roles, and religion and the gender agenda. DeBerg, professor of religion at the University of Northern Iowa in Cedar Falls, concludes that opposition to feminism and abortion and the interpretation of the breakup of the family as a threat to Christian society were part of the first wave of fundamentalism between 1880 and 1930.

H. DE LUBAC, *Medieval Exegesis. The Four Senses of Scripture,* vol. 2, trans. E. M. Macierowski, Ressourcement: Retrieval & Renewal in Catholic Thought (Grand Rapids: Eerdmans, 2000, paper $45; Edinburgh: T&T Clark) xiii and 439 pp. Indexed. LCN: 97-32802. ISBN: 0-8028-4146-5 (E), 0-567-08760-3 (C).

The first volume in the English version of de Lubac's classic work on medieval exegesis and theology was described in *NTA* 43, p. 149. The second volume, first published in French in 1959, deals with the names and number of the biblical senses (Pauline allegory, myth and allegory, mystery, pedagogy and spirituality, the doctrinal formula), the foundation of history (importance of the letter, particularities of language, the biblical facts, conception of history, the word of God), allegory as the sense of faith (*mysterium requiramus;* mystery—future, interior, celestial; the Christian novelty; the edification of the faith; the Gregorian Middle Ages), mystical tropology (a twofold tropology; *quotidie;* monastic exegesis; Bernard, Gregory, and Origen; *Doctor mellifluus*), and anagogy and eschatology (a twofold anagogy, exegesis and contemplation, the unity of the fourfold sense, questions of method, the apostolic preaching).

D. A. DESILVA, *Honor, Patronage, Kinship & Purity. Unlocking New Testament Culture* (Downers Grove, IL: InterVarsity, 2000, paper $24.99) 336 pp. Bibliography. Indexed. LCN: 00-057546. ISBN: 0-8308-1572-4.

After a five-page introduction to cultural awareness and reading Scripture, this volume considers four prominent aspects of the cultural environment of the 1st-century world and reflects on their significance for understanding the NT: honor and shame—connecting personhood to group values, and honor and shame in the NT; patronage and reciprocity—the social context of grace, and patronage and grace in the NT; kinship—living as a family in the 1st-century world, and kinship and the household of God in the NT; and purity and pollution—structuring the world before a holy God, and purity and the NT. DeSilva, associate professor of NT and Greek at Ashland Theological Seminary in Ohio, is the author of *The Hope of Glory. Honor Discourse and New Testament Interpretation* (1999).

F. G. DOWNING, *Doing Things with Words in the First Christian Century,* JSNT Supplement Series 200 (Sheffield, UK: Sheffield Academic Press, 2000, £50 or $80) 268 pp. Bibliography. Indexed. ISBN: 1-84127-151-9.

After an eight-page introduction, this collection presents eleven essays on the relevance of higher literature for understanding the earliest Christian writings [§ 33-466]; words as deeds and deeds as words [§ 40-111]; words and meanings; word-processing in the ancient world—the social production and performance of Q [§ 41-1556]; a genre for Q and a socio-cultural context for Q—comparing sets of similarities with sets of differences [§ 39-780]; Markan intercalation in cultural context; Mark's presentation of Jesus as a rival to Romulus and his successors; compositional conventions and the Synoptic problem [§ 32-1092]; a paradigm perplex—Luke, Matthew, and Mark [§ 36-1231]; Theophilus' first hearing of Luke-Acts (1995); and shifting sands. Another collection of Downing's essays has appeared under the title *Making Sense in (and of) the First Christian Century* [*NTA* 45, p. 146].

J. DRANE, *Introducing the New Testament* (rev. ed.; Minneapolis, MN: Fortress, 2001, $29) 480 pp. Illustrated. Bibliography. Indexed. LCN: 86-045804. ISBN: 0-8006-3272-9.

The revised and updated version of the work published in 1986 by Harper & Row [*NTA* 31, p. 354], which was in turn an expansion and adaptation of three earlier books: *Jesus and the four Gospels* [*NTA* 24, p. 79], *Paul* [*NTA* 22, p. 97], and *Early Christians* [*NTA* 26, pp. 310-311]. Its twenty-five chapters deal with the beginning of the story, Jesus' birth and early years, who Jesus was, understanding Jesus' death, the resurrection, the kingdom of God, Jesus the teacher, signs of the kingdom, the kingdom of God in action, understanding the Gospels, four portraits of Jesus, whether we can trust the Gospels, engaging with the wider world, introducing Paul, Paul the persecutor, into all the world, Paul the missionary, Paul the pastor, Paul reaches Rome, what it means to be a Christian, freedom and community, the spirit and the letter, the church and its Jewish origins, the enemies within, and reading and understanding the NT. Drane teaches practical theology at the University of Aberdeen. The book is published in cooperation with Lion Publishing, Oxford.

J. D. G. DUNN ET AL. (EDS.), *Auslegung der Bibel in orthodoxer und westlicher Perspektive. Akten des west-östlichen Neutestamentler/innen-Symposiums von Neamţ von 4.-11. September 1998,* Wissenschaftliche Untersuchungen zum Neuen Testament 130 (Tübingen: Mohr Siebeck, 2000, DM 148) xii and 231 pp. Indexed. ISBN: 3-16-147405-8.

After two papers on the actuality of the Church Fathers' biblical exegesis by V. Mihoc and U. Luz, this volume presents three papers on church authority and biblical interpretation by G. Segalla (a Roman Catholic view), I. Ivliev (from an Orthodox perspective), and J. Roloff (a Protestant view). Next there are three papers by Dunn on scholarly methods in the interpretation of the Gospels, S. Crisp on Orthodox biblical scholarship between patristics and postmodernity (a view from the West), and S. Agourides on the Orthodox church and contemporary biblical research. Then there are two essays on the inspiration of the Bible and its interpretation by I. Karavidopoulos (from an Orthodox perspective) and T. Söding (from a Western perspective). Finally there are summaries of the papers by M. Herghelegiu and a treatment of "covergences and open questions" by the editors (Dunn, H. Klein, Luz, and Mihoc).

D. ELLUL AND O. FLICHY, *Le grec du Nouveau Testament par les textes. Méthode d'initiation au grec de la* koinè *à l'aide de textes tirés du Nouveau Testament,* Instruments pour l'étude des langues de l'Orient ancien 1 (Lausanne: Éditions du Zèbre, 1998, paper 45 SFr) 304 pp. Bibliography. Indexed. ISBN: 2-9700088-5-8.

This introduction treats NT Greek as an ancient language living in the texts of the NT and explains the basics of NT Greek with reference to particular passages. It first gives a general presentation of NT Greek with the help of Jn 8:12-20: the phrase, the article and personal pronouns, the second declension, the aorist indicative, and the present indicative active. Next with regard to Jn 1:1-5; 10:1-18; and 3:1-21, it treats the first declension (feminine nouns), the middle voice and the aorist middle, the present participle and present indicative middle and passive, the first declension (masculine nouns), the future indicative and the subjunctive, the relative pronouns and adjectives of the first class, the perfect and the infinitive, and so on. Then starting from Mk 4:1-20; Mt 4:1-11; and Lk 1:26-38, it deals with the imperfect and the second aorist, verbs with liquids and nasals and the syntax of the infinitive, participles and their uses in phrases, and so on. Finally with reference to Acts 9:1-19 and 1 Cor 15:1-11 it considers circumstantial complements and interrogative and indefinite pronouns, imperatives and purpose clauses, τίθημι and ἵημι and the subjunctive, and so on. Five appendixes are included. Ellul teaches Hebrew and biblical Greek at the Institut catholique de Toulouse, and Flichy teaches biblical Greek and the NT at Centre Sèvres in Paris.

D. FERGUSSON, *Rudolf Bultmann,* Outstanding Christian Thinkers (London—New York: Continuum, 2000, paper $19.95) xxi and 154 pp. Bibliography. Indexed. ISBN: 0-8264-5074-1.

The first printing of this work (1992) was described in *NTA* 37, p. 265. After a sketch of Bultmann's life (1884-1976), it deals with the legacy of Bultmann, the miracle of faith, the hermeneutical task, the theology of the NT (Jesus, Paul, John), the demythologizing program, and post-Bultmannian perspectives.

D. N. FREEDMAN, A. C. MYERS, AND A. B. BECK (EDS.), *Eerdmans Dictionary of the Bible* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $45) xxxiii and 1425 pp. and 16 color maps. Bibliographies. LCN: 00-056124. ISBN: 0-8028-2400-5.

Intended as a rapid-response reference work, this one-volume dictionary of the Bible provides basic information about books, persons, places, and events, along with definitions and explanations. Its approximately 5,000 entries identify all the persons and places named in the Bible, as well as cultural, natural, geographical, and literary phenomena. Articles explaining and interpreting important focuses of biblical theology, text and transmission, Near Eastern archaeology, extrabiblical writings, and pertinent ecclesiastical traditions have been incorporated. Rather than updating the 1987 edition of the *Eerdmans Bible Dictionary,* the editors and publishers have prepared an entirely new work. Freedman served as general editor, Myers as associate editor, and Beck as managing editor. The consulting editors were D. E. Aune, B. C. Birch, J. J. Collins, W. G. Dever, E. Ferguson, V. P. Furnish, C. Meyers, J. M. Miller, J. C. Moyer, J. M. Sasson, M. L. Soards, and J. C. VanderKam. The nearly six-hundred contributors include D. C. Allison, B. E. Bowe, W. Carter, J. R. Donahue, T. C. Eskenazi, R. T. Fuller, B. Green, D. J. Harrington, I. Kalimi, C. R. Matthews, C. Osiek, J. J. Pilch, J. Reumann, E. P. Sanders, P. A. Tiller, and P. A. Viviano.

A. GRABNER-HAIDER (ED.), *Prontuario della Bibbia,* trans. L. Marinconz, Dizionari e concordanze (Bologna: Dehoniane, 2000, paper 50,000 L or € 25.80) cv and 833 pp., table. Bibliography. ISBN: 88-10-23101-5.

Based on the 12th edition (1994) of *Praktisches Bibellexikon* (1969), the Italian version prepared and edited by Marinconz, R. Mela, and R. Guerzoni presents more than two-thousand articles on historical data relevant to the Bible, basic theological concepts, principles of form criticism, history-of-religions material, and hermeneutical notions. The articles were written by an interconfessional team of scholars (including N. Brox, D. Dormeyer, R. Pesch, D. Sölle, G. Stemberger, G. Theissen, and E. Zenger). The Spanish version was described in *NTA* 21, p. 191.

B. GREEN, *Mikhail Bakhtin and Biblical Scholarship. An Introduction,* SBL Semeia Studies 38 (Atlanta: Society of Biblical Literature, 2000, paper $24.95) vii and 205 pp. Bibliography. LCN: 00-036572. ISBN: 0-88414-020-2.

After a nine-page introduction, this attempt at situating the potential of Bakhtin's work for biblical interpretation first considers his life (1895-1975) and reflects on what he has to offer to biblical scholars. Then it presents a Bakhtinian reading of 1 Sam 17:55–20:42 ("Saul struggling to stay") and reflects on how other biblical scholars (K. M. Craig, C. A. Newsom, I. Pardes, and R. M. Polzin) have used Bakhtin's work. Green, professor of biblical studies at the Dominican School of Philosophy and Theology and the Graduate Theological Union in Berkeley, CA, concludes that Bakhtin's insights can change the way in which we read the Bible.

A. HASTINGS, A. MASON, AND H. PYPER (EDS.), *The Oxford Companion to Christian Thought* (Oxford—New York: Oxford University Press, 2000, $55) xxix and 777 pp. Bibliographies. Indexed. ISBN: 0-19-860024-0.

The over six-hundred articles by 260 contributors cover the roots of Christian faith in the OT and NT, major themes of Christian belief and theology, key schools and concepts of philosophy, spiritualities, and so forth. The essays most pertinent to the NT field are by R. S. Barbour on the kingdom of God, J. Barton on the authority and interpretation of the Bible, S. C. Barton on family, R. Bauckham on eschatology, H. K. Bond on John, R. Carroll on biblical translation, J. D. G. Dunn on the NT, J. K. Elliott on Christian Apocrypha, D. J. Harrington on Matthew and Mark, M. D. Hooker on Paul, L. T. Johnson on the cross and crucifixion and on the Sermon on the Mount, J. F. Kay on R. Bultmann, H. Leyser on Mary Magdalene, A. Logan on gnosticism, I. H. Marshall on the Pastoral epistles, R. Morgan on Paul's epistle to the Romans, J. Muddiman on Word/Logos, C. Rowland on apocalypticism and on the book of Revelation, J. A. Sanders on the Dead Sea scrolls, T. K. Seim on Luke-Acts and on parable, B. E. Spensley on 1st-century Judaism and on Hebrews, C. Tuckett on *Gospel of Thomas,* H. Wansbrough on R. E. Brown, V. L. Wimbush on asceticism and on the Hellenistic world in the 1st century, and N. T. Wright on Gospels.

H. HÜBNER, *Nietzsche und das Neue Testament* (Tübingen: Mohr Siebeck, 2000, DM 48) xi and 290 pp. Bibliography. Indexed. ISBN: 3-16-147489-9.

Writing to mark the 100th anniversary of Nietzsche's death, Hübner, author of *An Philemon. An die Kolosser. An die Epheser* (1997), shows that despite his atheism Nietzsche's structures of thought were deeply influenced by theological thought and by the NT in particular. After introductions to Nietzsche's works and to his life, Hübner explores the content and the NT and theological dimensions of Nietzsche's major works: *Die Geburt der Tragödie aus dem Geiste der Musik; Vom Nutzen und Nachtheil der Historie für das Leben; Menschliches, Allzumenschliches; Morgenröthe; Die fröhliche Wissenschaft;* and *Also sprach Zarathustra.* Finally he offers a critical reflection on the applicability of the term "nihilism" to Nietzsche's work.

W. F. KERR, *Kregel Bible Handbook. A Full-Color Guide to Every Book of the Bible* (Grand Rapids: Kregel, 2000, paper) 160 pp. Illustrated. Indexed. LCN: 00-042330. ISBN: 0-8254-2986-2.

Along with an introductory essay on the uniqueness of the Bible, this volume presents general introductions to the OT and the NT, and provides for each book of the Bible a discussion of its theme, distinctive teachings, unique features, historical context, and authorship. Also included are maps, illustrations, charts, and photographs. Kerr is director of the Doctor of Ministry program at the Pac-Rim Graduate School of Theology in cooperation with the Shasta Pacific Graduate School.

D. A. KILLE, *Psychological Biblical Criticism,* Guides to Biblical Scholarship, Old Testament Series (Minneapolis, MN: Fortress, 2001, paper $21) xv and 161 pp. Bibliography. LCN: 00-048401. ISBN: 0-8006-3246-X.

Based on a doctoral dissertation directed by G. Hens-Piazza and presented to the Graduate Theological Union in Berkeley, CA, this volume uses the term "psychological biblical criticism" to speak about the intersection of psychology, the Bible, and the tradition of rigorous and critical reading of the biblical text. After an introduction to psychological biblical criticism, it deals with the questions, history, and methods of this discipline. Then following an exploration of Genesis 3, it discusses its interpretation from three perspectives: Freud and psychoanalysis ("a wretched, tendentious distortion"), Jung and analytical psychology ("utterances of the soul"), and developmental readings (a myth of human maturation). Kille concludes by assessing the strengths and weaknesses of the three approaches to Genesis 3, and offers suggestions for future psychological biblical criticism. A six-page glossary is included.

A. F. KIMEL (ED.), *This Is My Name Forever. The Trinity & Gender Language for God* (Downers Grove, IL: InterVarsity, 2001, paper $15.99) 240 pp. LCN: 00-047171. ISBN: 0-8308-1506-6.

The nine essays in this volume appear under three main headings: calling on God—biblical roots (four); knowledge, language, and society—philosophical questions (two); and gender and the Christian conception of God—theological considerations (three). The papers most pertinent to the biblical field are by C. R. Seitz on the divine name in Christian Scripture, P. Mankowski on the gender of Israel's God, D. D. Hook and Kimel on the pronouns of deity, T. E. Schmidt on the christological "phallicy" in the Gospels, F. Martin on feminist hermeneutics, and W. P. Alston on literal talk of God. G. W. Deddo has provided a sixteen-page introduction.

L. LEGRAND, *The Bible on Culture. Belonging or Dissenting?,* Faith and Culture (Maryknoll, NY: Orbis, 2000, paper $25) xvii and 190 pp. Bibliography. Indexed. LCN: 00-058452. ISBN: 1-57075-330-X.

Legrand, professor emeritus of NT at St. Peter's Institute of Theology in Bangalore, India, examines the Bible's attitude toward faith and culture by focusing on three important moments of their encounter: Israel and the nations (Israel and Canaan, kings and prophets, wisdom and cultures, Abraham and Moses as paradigmatic figures), the cultural world of Jesus (Jesus the Jew—culture and subcultures, the Galilean villager—culture and counterculture), and Paul and beyond (Paul the Jew, Paul the Greek, interface—crosscultural interaction, beyond Paul—in opposite directions). R. J. Schreiter has provided a three-page foreword.

E. LOHSE, *Das Neue Testament als Urkunde des Evangeliums.* Vol. 3 of *Exegetische Studien zur Theologie des Neuen Testaments,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 192 (Göttingen: Vandenhoeck & Ruprecht, 2000, DM 88) 262 pp. Bibliography. Indexed. ISBN: 3-525-53876-6.

Two collections of Bishop Lohse's exegetical essays have appeared under the titles *Die Einheit des Neuen Testaments* [*NTA* 18, p. 101] and *Die Vielheit des Neuen Testaments* [*NTA* 27, pp. 201-202]. The topics treated in this third collection of eighteen essays are the NT as the charter of the gospel; Jesus' words in the witness of his community [§ 32-557]; Jesus' call to the rich to repent—Mk 10:25 par. (1985); "being perfect"—the ethic of Matthew's Gospel (1991); the appeal to conscience in Pauline ethics (1989); the law of Christ—the theological foundation of Christian ethics in Galatians (1996); changes of thought in Pauline theology—Paul's ethical teaching in the context of his theology (1996); εὐαγγέλιον θεοῦ—Paul's interpretation of the gospel in Romans [§ 40-310]; the prescript of Romans as a theological program (1998); "the Jews first and also the Greeks" (1997); Peter's apostleship in the judgment of Paul the apostle to the Gentiles [§ 36-264]; Peter and Paul (1996); the apostolic legacy—the Pauline character of the Pastorals (1986); the structure of early Christian communities according to the NT (1995); how Christian is Revelation? [§ 33-314]; the Revelation of John and Pauline theology (1991); the synagogue of Satan and the community of God—the relation between Jews and Christians according to Revelation [§ 38-1561]; and the truth of the Easter proclamation [§ 43-139]. Also included is a bibliography of Lohse's publications between 1988 and 2000.

J. L. MAYS (ED.), *The HarperCollins Bible Commentary* (rev. ed.; San Francisco: HarperSanFrancisco, 2000, $49.50) xxvi and 1203 pp., 7 photographs, 3 timelines. Bibliographies. LCN: 00-020818. ISBN: 0-06-065548-8.

In this revision of the work published in 1988 under the title *Harper's Bible Commentary* [*NTA* 33, p. 98], there are a number of new articles and commentaries along with revised and updated versions of previously published contributions. Moreover, some changes have been made in the order and arrangement; the references to *HarperCollins Bible Dictionary* have been correlated with the 1996 revision [*NTA* 41, p. 342] and greatly expanded; and the size of the volume has been somewhat reduced to make its use in study and class more practical. The new material pertaining to the NT includes introductory articles by A. Yarbro Collins on books in narrative form and by C. B. Cousar on books in the form of letters, as well as new commentaries by M. A. Powell on Matthew, E. E. Johnson on Colossians, and J. M. Bassler on 1 and 2 Timothy and Titus. Also new in the section devoted to the OT Apocrypha are the commentaries by A.-J. Levine on the Additions to Esther and by M. J. Steussy on the Additions to Daniel. B. R. Gaventa and G. M. Tucker joined the team of associate editors for the revision.

L. M. MCDONALD AND S. E. PORTER, *Early Christianity and Its Sacred Literature* (Peabody, MA: Hendrickson, 2000, $39.95) xxvii and 708 pp. Illustrated. Bibliographies. Indexed. LCN: 00-039529. ISBN: 1-56563-266-4.

This introduction to early Christianity and the NT writings first discusses history and faith (critical assumptions for the study of the NT), examining the Bible critically, the historical context of early Christianity, the quest for the historical Jesus (recent life-of-Jesus research), the story of Jesus (from birth to burial, Easter faith and the resurrection narratives), and the emergence of early Christianity (a look at the first Christians). Then it treats the Gospels and Acts; the Pauline tradition; the Pauline letters; and Hebrews, the general epistles, and Revelation. Finally it deals with the language, text, and transmission of the NT;

the origins of the Christian Bible; and the Apocrypha, Pseudepigrapha, and Agrapha. Also included are a chronology of events and persons relevant to the history of early Christianity (200 B.C. to A.D. 200), and a glossary of critical and historical terms. McDonald is principal and professor of NT at Acadia Divinity College in Nova Scotia, and Porter is professor of NT at the University of Surrey Roehampton in London.

W. D. MOUNCE (ED.), *The NIV English-Greek New Testament. A Reverse Interlinear,* Zondervan Interpreting the Bible Series (Grand Rapids: Zondervan, 2000, $49.99) xviii and 1504 pp. LCN: 00-043772. ISBN: 0-310-20377-5.

In this "reverse interlinear" version of the entire NT, each "staff" has four lines: the English text according to the New International Version, the Greek text, the parsing code (which is spelled out at the bottom of each page) for each word, and the Goodrick-Kohlenberger numbers. The presentation maintains the English word order and generally lists the Greek word under the English word that it translates. The two appendixes provide (1) detailed guidelines for those who know some Greek and (2) the Goodrick-Kohlenberger numbers compared to Strong's numbers. Mounce, the author of *The Analytical Lexicon to the Greek New Testament* (1993), is preparing a companion volume to be entitled *Greek for the Rest of Us.* He is also the author of *Basics of Biblical Greek* (1993) and *The Morphology of Biblical Greek* (1994).

M. NALDINI (ED.), *La Bibbia nei Padri della Chiesa. Il Nuovo Testamento,* Letture patristiche 8 (Bologna: Dehoniane, 2000, paper 30,000 L or € 15.49) 188 pp. Bibliography. ISBN: 88-10-42044-6.

After P. Grech's survey of patristic interpretations of the NT, this volume presents essays by M. Pratesi on patristic readings of the parables of Jesus, D. Pazzini on John in Greek patristic exegesis, G. Lettieri on John's Gospel in Augustine's exegesis, E. Giannarelli on Paul's teaching about the charisms in patristic exegesis, C. Nardi on Paul's teaching about justification in patristic exegesis, and Nardi on patristic readings of the book of Revelation.

The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books. New Revised Standard Version, ed. M. D. Coogan (3rd ed.; Oxford—New York: Oxford University Press, 2001, $45) xxvii and 2434 pp., 4 figs., 61 maps, 5 tables. Bibliography. Indexed. ISBN: 0-19-528478-X.

Earlier versions of this work were described in *NTA* 7, p. 132 and 35, pp. 373-374. This edition contains the full text of the New Revised Standard Version along with general articles, introductions and notes for all the biblical books (including the OT Apocrypha), and maps. The space devoted to the introductions, annotations, and study materials has been increased by over thirty percent. The NT books are introduced and annotated by M. E. Boring (1 Peter), S. Briggs (Galatians), N. Elliott (Romans), C. H. Felder (James), O. M. Hendricks (John), R. A. Horsley (Mark, 1 Corinthians), C. B. Kittredge (Hebrews), J. K. Berenson Maclean (Ephesians, Colossians), C. R. Matthews (Acts), M. M. Mitchell (1–2 Timothy, Titus, Philemon), C. Osiek (Philippians), J. A. Overman (Matthew), P. Perkins (1–3 John), J.-P. Ruiz (Revelation), A. Smith (1–2 Thessalonians), M. L. Soards (Luke), P. A. Tiller (2 Peter, Jude), and S.-k. Wan (2 Corinthians). Coogan and the associate editors (M. Z. Brettler, C. A. Newsom, and Perkins) contributed the general articles. The new edition is available in a variety of bindings and formats (and with and without the OT Apocrypha).

T. OKURE (ED.), *To Cast Fire Upon the Earth. Bible and Mission Collaborating in Today's Multicultural Global Context* (Pietermaritzburg: Cluster, 2000, paper $25 or R 75) xv and 248 pp. Bibliographies. ISBN: 1-875053-19-0.

The first outcome of the project entitled Bible Studies and Mission (BISAM), this volume consists of Okure's introduction to the spirit and scope of the project ("enkindling fire in the mission"), eleven articles "in support of the project," and documents of the project. The articles most pertinent to the NT field are by S. C. Bate on Mt 10:1-42 as a mission mandate for the global context, T. S. Maluleke on the Bible among African Christians—a missiological perspective, M. Karecki on the liturgy as the home of the Bible and mission, G. West on biblical scholars being missionized by ordinary readers of the Bible, J. Nissen on Scripture and experience as the double source of mission, and Okure on "first was the life, not the book."

J. PIXLEY (ED.), *Cristianismos Originarios Extrapalestinos (35-138 d.C.),* Revista de Interpretación Bíblica Latinoamericana 29 (Quito: RECU—Departamento Ecuménico de Investigaciones, 1998, paper $6) 192 pp., 2 charts, 4 maps. Bibliographies. ISSN: 1390-0374.

Of the ten articles in this fascicle, those most relevant to the NT era are by L. E. Vaage on Mark's Gospel and Christians in Syria-Palestine, P. Richard on Christian origins in Antioch, E. Hoornaert on Edessa and the eastern frontier, Pixley on the first followers of Jesus in Macedonia and Achaia, N. O. Míguez on early Christian communities in Galatia and in Pontus and Bithynia, I. R. Reimer on sexuality in eschatological times—marriage and celibacy in the first Christian centuries, P. Nogueira on Christianities in Asia Minor—communities at Ephesus in the late 1st century A.D., Richard on the origins of Christianity at Rome, and T. Kraft on the early church in Africa.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 19, ed. B. Fiore (Buffalo, NY: EGLMBS, 1999, paper $10.50) iii and 152 pp., fig. Bibliographies.

After P. M. McNutt's presidential address on "the land of Nod" (Cain and marginality), this fascicle [see *NTA* 44, p. 374] contains papers by P. C. de Vries on E. D. Hirsch's *Validity and Interpretation;* R. Garrison on innocent suffering in the Greek, Roman, and biblical traditions; A. J. Dewey on *Gospel of Thomas* as the "Gospel of the bearded lady"; P. G. Bretscher on when everything was "Q"; Dewey on grammars of conflict in *Gospel of Thomas* and in John; S. Dunlevy on the development of Paul's Christology; J. P. Bercovitz on Paul and Antioch; A. Milavec on how *Didache* attracted, cooled down, and quenched prophetic fire; R. H. Williams on bishops as brokers of heavenly goods; and A. L. Molinari on canonical and noncanonical Petrine traditions in *Acts of Philip.*

Proceedings of the Central States Regional Meeting of the Society of Biblical Literature and the American Schools of Oriental Research, vol. 3, ed. S. S. Elliott (Warrensburg, MO: Central Missouri State University, 2000, paper) 219 pp., 25 figs. Bibliographies.

Of the sixteen articles in this fascicle [see *NTA* 44, pp. 155-156], those most pertinent to the NT field are by D. G. Atkinson on computer resources for biblical studies, K. Atkinson on whether there was dancing at Qumran—women and worship at the Dead Sea, F. Hale on Matthew "improving" on Mark—focusing on female characters, T. List on the rhetoric of Paul's "image of Christ," and J. J. Shepley on taxonomy and systematics—directions for the study of Christianity. Also included are assessments of C. W. Hedrick's *When History and Faith Collide* (1999) by S. J. Patterson and Elliott, with a response by Hedrick.

G. SAUTER AND J. BARTON (EDS.), *Revelation and Story. Narrative theology and the centrality of story* (Aldershot, UK—Brookfield, VT: Ashgate, 2000, cloth $79.95, paper $29.95) ix and 204 pp. Bibliography. Indexed. LCN: 00-038101. ISBN: 0-7546-1290-2 (cloth), -1291-0 (paper).

The nine essays in this volume seek to bring into relationship a concern with the theology of revelation and an interest in the theology of story or narrative theology. They are by Sauter on "scriptural faithfulness" as not a "Scripture principle," P. S. Fiddes on story and possibility—reflections on the last scenes of the Fourth Gospel and Shakespeare's "The Tempest," Barton on disclosing human possibilities—revelation and biblical stories, E. Maurer on reading the Bible theologically, R. Fischer on revelation as *Gestalt,* G. Ward on *allegoria*—reading as a spiritual exercise, M. Wolter on "revelation" and "story" in Jewish and Christian apocalyptic, R. Morgan on whether the Gospel story demands and discourages talk of revelation, and C. Schröder on the productive vagueness of an untranslatable relationship.

R. SCHEPPER, *Denn es steht geschrieben. Predigten eines Ungläubigen. Kritische Gedanken zum Neuen Testament,* Philosophie 29 (Münster, Lit, 1998, paper DM 24.80) vi and 128 pp. Bibliography. ISBN: 3-8258-3289-9.

The thirty-one meditations on NT texts in this volume are written from the perspective of an ethically engaged humanist with a concern for integral humanity and human rights for all. The first twenty-two essays take their starting points from sayings attributed to Jesus in the NT: "the one who does not believe will be condemned" (Mk 16:16); "blessed are the poor in spirit" (Mt 5:3); "love your enemies" (Mt 5:44); and so on. The remaining nine essays are based on NT sayings attributed to Peter and Paul: "let every person be subject to the governing authorities" (Rom 13:1); "the mind that is set on the flesh is hostile to God" (Rom 8:7); "you wives, be subject to your husbands" (1 Pet 3:1); and so on.

Society of Biblical Literature 2000 Seminar Papers, SBL Seminar Papers 39 (Atlanta: Society of Biblical Literature, 2000, paper $35) ix and 823 pp. Bibliographies. ISBN: 0-88414-030-X.

Among the papers prepared for the 2000 SBL meeting [see *NTA* 44, pp. 157-158] in Nashville and printed in this volume, those most pertinent to NT studies include A. L. Molinari on Petrine traditions in *Acts of Philip;* J. Knight on the mystical understanding in *Ascension of Isaiah;* A. A. Orlov on Exodus 33 on God's face—a lesson from the Enochic tradition; J. D. G. Dunn on Jesus in oral memory—the initial stages of the Jesus tradition; J. M. G. Barclay on the politics of contempt—Judeans and Egyptians in Josephus' *Against Apion;* H. H. Chapman on "a myth for the world"—early Christian reception of cannibalism in Josephus' *War* 6:199-219; W. Carter on "to save his people from their sins" (Mt 1:21)—Rome's empire and Matthew's salvation as sovereignty; R. H. Gundry on salvation in Matthew; E. Agosto on the politics of commendation in the Pauline epistles; J. W. Knust on the politics of virtue and vice in the Pauline epistles; K. A. Burton on the argumentative coherency of Rom 7:1-6; J. A. Draper on Bishop J. W. Colenso's interpretation to the Zulu people of *sola fide* in Paul's letter to the Romans; P. Eisenbaum on "a remedy for having been born of woman"—Jesus, gender, and genealogy in Romans; T. J. Hornsby on the gendered sinner in Romans 1–7; Y.-H. Tan on judging and community in Romans—an action within boundaries; M. Goodacre on a monopoly on Markan priority—fallacies at the heart of Q; M. A. Matson on Luke's rewriting of the Sermon on the Mount; J. Peterson on A. Farrer and Gospel interpretation—a pioneer narrative critic and his Synoptic hypothesis; P. Perkins on God, cosmos, and church universal—the theology of Ephesians; R. A. Werline on *Psalms of Solomon* and the ideology of rule; and D. K. Williams on Paul's imperial "discourse of the cross"—the cross and power in 1 Corinthians 1–4.

P. A. SOUKUP AND R. HODGSON (EDS.), *Fidelity and Translation. Communicating the Bible in New Media* (Franklin, WI: Sheed & Ward, 1999, paper $16.95; New York: American Bible Society) xiv and 282 pp., 51 figs. Bibliography. Indexed. LCN: 98-43462. ISBN: 1-58051-039-6 (S&W), 0-8267-0036-5 (ABS).

The fourteen essays in this volume explore new challenges to fidelity in translation (five), qualities of texts (five), and the search for fidelity—theoretical perspectives (four). They are by E. M. Fry on faithfulness—a wider perspective; F. L. Hagedorn on the anatomy of a translation process—the case of Mk 5:1-20; G. R. Rowe on fidelity and access—reclaiming the Bible with personal media; M. Worth on the historical imagination; M. Baker on designing translation exercises on CD-ROM—pedagogical principles and theoretical validity; L. Lebrón-Rivera on fidelity and literary analysis; B. B. Scott on a new voice in the amphitheater—full fidelity in translating; E. A. Nida on multimedia communication of the biblical message; G. T. Goethals on the imaged word—aesthetics, fidelity, and new media translations; J. R. Werner on midrash—a model for fidelity in new media translation; J. Sisley on power and interpretive authority in multimedia translation; Soukup on communication models, translation, and fidelity; Hodgson on semiotics, fidelity, and new media translation; and U. Stecconi on C. S. Peirce's semiotics of translation.

J. Taylor, *Where Did Christianity Come From?* (Collegeville, MN: Liturgical Press, 2001, paper $19.95) xv and 189 pp. Bibliography. Indexed. LCN: 00-058904. ISBN: 0-8146-5102-X.

Based on the work written with É. Nodet and entitled *The Origins of Christianity. An Exploration* [*NTA* 43, p. 155], this volume presents their main findings and principal arguments in a simpler and less technical form. After a twelve-page introduction, it considers as "starting points" the sources and "two intriguing episodes" in Acts 10:1-48 and 20:7-12. Then it treats baptism and Eucharist; Jewish Galilee; the Gentile mission; James, Paul, and Peter; the covenant; and Jesus. Taylor, professor of NT and early Christianity at the École Biblique in Jerusalem, concludes that Christianity came from an environment whose religious culture was close to that of the Essenes, and that its central rituals—baptism and Eucharist—received a new meaning with reference to Jesus' death and resurrection.

Text and Artifact in the Religions of Mediterranean Antiquity. Essays in Honour of Peter Richardson, ed. S. G. Wilson and M. Desjardins, Studies in Christianity and Judaism 9 (Waterloo, Ont.: Wilfrid Laurier University Press, 2000, $69.95 Can.) xvi and 612 pp., frontispiece, 26 figs. Bibliographies. Indexed. ISBN: 0-88920-356-3.

After personal appreciations of Professor Richardson as a writer and teacher by Desjardins and L. Broadhurst, this volume presents essays on text and artifact in the NT world (ten), in the world of Christian origins (six), in the world of late-antique Judaism (nine), and in the Greco-Roman world (three). The contributors are L. Gaston on the first audience of Romans; L. A. Jervis on Peter in the middle in Gal 2:11-21; R. Garrison on Phoebe the servant-benefactor and Gospel traditions; R. Jewett on Paul and the caravanners—a proposal on the mode of passing through "Mysia"; R. S. Ascough on benefaction gone wrong—the "sin" of Ananias and Sapphira in context; J. S. Kloppenborg Verbin on Isa 5:1-7, the parable of the tenants, and vineyard leases on papyrus; W. E. Arnal on the parable of the tenants and the class consciousness of the peasantry; H. Moxnes on placing Jesus of Nazareth—toward a theory of place in the study of the historical Jesus; P. W. Gooch on irony, text, and artifact—cross and superscription in the passion narratives; J. D. G. Dunn on the relation of text and artifact—some cautionary tales; W. Braun on physiotherapy of femininity in *Acts of Thecla;* C. J. Roetzel on sex and the single God—celibacy as social deviancy in the Roman period; R. N. Longenecker on "good luck on your resurrection"—Beth She'arim and Paul on the resurrection of the dead; L. W. Hurtado on the earliest evidence of an emerging Christian material and visual culture—the codex, the *nomina sacra,* and the staurogram; G. F. Snyder on the aesthetic origins of early Christian architecture; W. Pullan on "ascent and descent" in the Constantinian Church of the Nativity in Bethlehem; A. Reinhartz on better homes and gardens—women and domestic space in the books of Judith and Susanna; E. Netzer on Tyros the "floating palace"; Wilson on οἱ ποτὲ Ἰουδαῖοι—epigraphical evidence for Jewish defectors; T. L. Donaldson on Jerusalem ossuary inscriptions and the status of Jewish proselytes; S. Freyne on behind the names—Samaritans, *Ioudaioi,* and Galileans; W. O. McCready on friendship and Second Temple Jewish sectarianism; S. Mason on what Josephus says about the Essenes in his *Jewish War;* W. Klassen on the archaeological artifacts of Masada and the credibility of Josephus; J. N. Lightstone on Mishnah's rhetoric, other material artifacts of late Roman Galilee, and the social formation of the early rabbinic guild; A. F. Segal on theurgy; H. Remus on Apuleius to Symmachus (and stops in between)—*pietas, realia,* and the empire; and R. Beck on Apuleius the Novelist, Apuleius the Ostian householder, and the Mithraeum of the Seven Spheres—further explorations of a hypothesis of F. Coarelli. A photograph of the honoree and a list of his publications are included.

D. Trobisch, *The First Edition of the New Testament* (New York—Oxford: Oxford University Press, 2000, $29.95) viii and 175 pp., 7 figs., 7 tables. Bibliography. Indexed. LCN: 99-048733. ISBN: 0-19-511240-7.

The English version of *Die Endredaktion des Neuen Testaments. Eine Untersuchung zur Entstehung der christlichen Bibel* [*NTA* 41, p. 542], this volume argues that the NT in the form that it achieved canonical status is the product of a particular moment in early Christian history (before the late 2nd century A.D.). After attempting to prove the existence of a uniform final redaction of the NT, it considers the editorial concept of that redaction and demonstrates a close link between this editorial concept and 2 Peter, 2 Timothy, and John's Gospel (see especially 21:25). Trobisch is professor of NT language and literature at Bangor Theological Seminary in Maine.

V. D. VERBRUGGE (ED.), *The NIV Theological Dictionary of New Testament Words,* Zondervan Interpreting the Bible Series (Grand Rapids: Zondervan, 2000, $49.99) 1544 pp. Indexed. LCN: 00-031770. ISBN: 0-310-21650-8.

This work is basically an abridgment of the three-volume *New International Dictionary of New Testament Theology* (1975-79) edited by C. Brown, which was a translation of *Theologisches Begriffslexikon zum Neuen Testament* (1967-71) edited by L. Coenen, E. Beyreuther, and H. Bietenhard (for a recent revised edition of the latter, see *NTA* 42, p. 364 and 45, p. 368). But the arrangement has been revamped, and new entries have been added. In particular, the articles have been ordered according to English topics; each of the Greek words has been assigned a number according to the Goodrick-Kohlenberger system; most of the Greek words appear in transliteration; some material has been deleted; new articles have been included; and all direct Scripture translations have been made to correspond to the New International Version unless otherwise noted.

C. WEBER, *Altes Testament und völkische Frage. Der biblische Volksbegriff in der alttestamentlichen Wissenschaft der nationalsozialistischen Zeit, dargestellt am Beispiel von Johannes Hempel,* Forschungen zum Alten Testament 28 (Tübingen: Mohr Siebeck, 2000, DM 178) xiii and 352 pp. Bibliography. Indexed. ISBN: 3-16-147102-4.

The revision of a doctoral dissertation directed by B. Janowski and accepted in 1998 by the theological faculty at the University of Heidelberg, this volume explores how Hempel (1891-1964), a prominent German OT scholar with Nazi sympathies, approached and treated the study of the Hebrew Bible. After an eight-page introduction, the author treats *das Volk* as the lead idea—German nationalist thinking before and in the period of National Socialism, and the debate over the OT—the "nationalist question" and the exegesis of the OT. Next she considers the relationship between OT scholarship and the German nationalist ideal as seen in Hempel's life and work: his academic formation, his professorships at Göttingen (1928-37) and at Berlin (1937-40), his chaplaincy work and imprisonment (1940-46), pastorate and return to the university (1947-64), and work as editor of *Zeitschrift für die alttestamentliche Wissenschaft* (1927-59). Then she discusses the OT and the nationalist question with reference to the OT concepts of "people" (*ʿam* and *gôy*) in current exegesis and in Hempel's own writings. Weber concludes that Hempel saw his work on the OT and his political engagement on behalf of the Nazi state not as a contradiction but rather as a divinely appointed task.

J. WEBSTER (ED.), *The Cambridge Companion to Karl Barth,* Cambridge Companions to Religion (Cambridge, UK—New York: Cambridge University Press, cloth $59.95, paper $19.95) xiii and 312 pp. Bibliographies. Indexed. LCN: 99-056882. ISBN: 0-521-58476-0 (cloth), -58560-0 (paper).

The eighteen essays in this volume seek to map out and assess Barth's contribution to Christian thinking, especially with the perspective on his theology that can now be gained just over thirty years after his death. The chapters cover most of the major doctrinal topics that Barth handled in his *Church Dogmatics* and in addition draw together his thinking on such topics as religion and politics as well as looking at him in relation to modern preoccupations such as feminism and postmodernism. The papers most pertinent to the NT field are by T. Hart on revelation; F. Watson on the Bible; G. Hunsinger on Christology (its basic Chalcedonian character) and on the Holy Spirit; and J. J. Buckley on Christian community, baptism, and the Lord's Supper. The other contributors are Webster, C. Schwöbel, A.

Torrance, B. McCormack, K. Tanner, C. Gunton, W. Krötke, N. Biggar, W. Werpehowski, J. A. Di Noia, K. Sonderegger, G. Ward, and A. I. C. Heron.

V. L. WIMBUSH (ED.), *African Americans and the Bible. Sacred Texts and Social Textures* (New York—London: Continuum, 2000, $99.95) xx and 876 pp., frontispiece, 16 plates. Illustrated. Bibliography. Indexed. LCN: 00-030520. ISBN: 0-8264-1293-9.

Prepared for a conference held in 1999 at Union Theological Seminary in New York City, the sixty-three papers in this volume constitute an interpretive history of African Americans and explore their social texturing and social formation in connection with the Bible. After Wimbush's 43-page introduction to reading darkness and reading Scriptures, there are eleven papers under the heading "pre-texts" on the study of the Bible as ethnography and ethnology, as sociocultural hermeneutics, and as modern sociocultural history. Then under "con-texts" there are forty essays on flight (or, cultural de-formation and the discovery of the self-in-marronage), settlement (or, formation of self- and worlds-in-marronage), and negotiation (or, re-form[ul]ation from the site of marronage). Finally there are twelve contributions under the heading "sub-texts." The contributors include C. Mabee on African Americans and American biblical hermeneutics; B. A. Holdrege on liberating biblical studies ("beyond the guild"); K. Gilyard on the Bible and African American poetry; C. J. Sanders on African Americans, the Bible, and spiritual formation; C. Davis on the African American Catholic community and the Bible; and R. C. Bailey on academic biblical interpretation among African Americans.

GOSPELS—ACTS

D. E. AUNE (ED.), *The Gospel of Matthew in Current Study. Studies in Memory of William G. Thompson, S.J.* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $25) xii and 191 pp., frontispiece. Bibliography. LCN: 00-047638. ISBN: 0-8028-4673-4.

Prepared for a conference held in 1998 at Loyola University in Chicago, the nine papers contained in this volume are by D. Senior on directions in Matthean studies, A.-J. Levine on Matthew's advice to a divided readership, G. N. Stanton on the early reception of Matthew's Gospel—the possibility of new evidence from papyri, D. J. Harrington on pastoral problems and possibilities in Matthew's Gospel, E. Wainwright on the Matthean Jesus and the healing of women, R. S. Ascough on Matthew and community formation, W. Cotter on Greco-Roman apotheosis traditions and the resurrection appearances in Matthew, J. D. Kingsbury on the birth narrative of Matthew, and A. J. Saldarini on reading Matthew without anti-Semitism. Also included are a preface by Aune, a portrait of Thompson, and a reflection on his legacy by T. H. Tobin.

D. P. BECHARD, *Paul Outside the Walls: A Study of Luke's Socio-geographical Universalism in Acts 14:8-20,* Analecta Biblica 143 (Rome: Editrice Pontificio Istituto Biblico, 2000, paper 70,000 L or $40) 541 pp., 8 figs., 2 maps. Bibliography. Indexed. ISBN: 88-7653-143-2.

The revised version of a doctoral dissertation directed by W. A. Meeks and presented to Yale University in 1997, this volume reexamines the form and function of the episode about Paul and Barnabas at Lystra according to Acts 14:8-20. After reviewing modern critical interpretations of the "first missionary journey" in Acts 13:1–14:28, it discusses the "first missionary journey" within Luke's literary composition and within Luke's social geography, respectively. Then it considers the Jewish sources (the "table of nations") and the Greco-Roman sources (Lycaonia in ancient history and in Greco-Roman mythology, and its relevance for Luke-Acts) of Paul's *imago mundi.* Finally it compares the episodes about Paul among the rustics of Lycaonia in Acts 14:8-20 and Paul at Athens according to Acts 17:16-34. The appendixes provide (1) maps of Roman Asia Minor and modern Turkey and (2) photographs and facsimiles of ancient coins. Bechard concludes that by singling out the rustics of Lystra and the urban sophisticates of Athens whose respective reputations placed them on the opposite ends of the geo-cultural horizon, Luke underscores the socio-geographical universalism of the Christian mission.

E. K. BROADHEAD, *Mark*, Readings: A New Biblical Commentary (Sheffield, UK: Sheffield Academic Press, 2001, cloth £35 or $57.50, paper £12.50 or $19.50) 163 pp. Bibliography. Indexed. ISBN: 1-84127-188-8 (cloth), -189-6 (paper).

In this narrative commentary on Mark's Gospel, Broadhead, author of *Naming Jesus. Titular Christology in the Gospel of Mark* (1999), seeks to enact a strategy for reading the text and to examine the impact and potential of this performance. After an eight-page introduction, he presents his reading according to the following outline: the Gospel begins (Mk 1:1-20), the authority of Jesus (1:21–3:7a), parables and signs (3:7–6:6), beyond the borders (6:6b–8:27a), from the Galilee to Jerusalem (8:27–10:52), ministry in Jerusalem (11:1–13:37), the preparation and betrayal (14:1-42), the arrest and trial (14:43–15:15), and the death of Jesus (15:16–16:8). In a thirteen-page conclusion ("the story thus far") he treats structure, strategy, significance, meaning, and the Gospel's first reader and its modern readers.

W. BROUWER, *The Literary Development of John 13–17. A Chiastic Reading*, SBL Dissertation Series 182 (Atlanta: Society of Biblical Literature, 2000, $45) v and 185 pp. Bibliography. LCN: 00-052635. ISBN: 0-88414-038-5.

Prepared as a doctoral dissertation under the direction of A. Reinhartz and accepted in 1999 by McMaster University, this investigation of John 13–17 argues that the repetitive and reflexive elements of the Johannine farewell discourse fit together in a large chiasm bounded by expressions of spiritual intimacy with God on either end (the footwashing episode of chap. 13 and the prayer of chap. 17) and channeled toward the challenge to "abide" in Jesus at the center (15:1-17). After a twenty-page introduction, Brouwer discusses chiasm in the literature of antiquity and the essentials of chiasm. Next he deals with micro-chiasm in biblical interpretation and with moving from micro-chiasm to macro-chiasm. Then he presents a chiastic reading of the Johannine farewell discourse: reading the discourse, testing the reading, other chiastic approaches, and John 13–17 as a macro-chaism.

P. BURTON, *The Old Latin Gospels. A Study of their Texts and Language*, Oxford Early Christian Studies (Oxford—New York: Oxford University Press, 2000, $74) xi and 232 pp., 31 tables. Bibliography. Indexed. ISBN: 0-19-826988-9.

In this comprehensive investigation of the texts and language of the Old Latin Gospels, Burton, lecturer in Greek and Humanity (Latin) at the University of St. Andrews in Scotland, first discusses their textual history: lines of inquiry, catalogue of manuscripts, and origins—Synoptic Gospels and John. Then he considers aspects of the translation: translation technique; contextual sensitivity; derived forms; rare, literary, and technical terms; number, size, and quantity; semantic extensions; calques; and loan-words. Finally he reflects on the Old Latin Gospels as linguistic documents: the Latinity, lexis, and morphology and syntax. An eight-page appendix on Jerome's translation technique is included. Burton approaches the issue of monogenesis versus polygenesis by analyzing the vocabulary of each Gospel, and reassesses the traditional descriptions of these Gospels as "literal" and "vulgar" by examining the extent to which these terms are meaningful and applicable.

J. B. BUTCHER, *Telling the Untold Stories. Encounters with the Resurrected Jesus* (Harrisburg, PA: Trinity Press International, 2001, paper $20) x and 162 pp. Bibliography. LCN: 00-046689. ISBN: 1-56338-348-9.

Butcher, a priest of the Episcopal diocese of California and author of *The Tao of Jesus* (1994), discusses all the early Christian resurrection stories, including not only the pertinent NT texts but also the accounts about encounters with the risen Jesus described in various Nag Hammadi documents. He treats Mary Magdalene, traveling companion of Jesus; searching for the parents of the historic Jesus; James, oldest brother of Jesus; Thomas, twin brother of Jesus?; Salome, sister of Jesus; mourners gathering in the family home; and so forth. The five appendixes deal with virgin birth stories as mythic truth, Son of Man—seed of true humanity, Mary Magdalene's dialogue with her soul, comparing the teachings of James and Jesus, and Thomas the Contender.

W. CARTER, *Matthew and the Margins. A Sociopolitical and Religious Reading,* Bible and Liberation (Maryknoll, NY: Orbis, 2000, paper $40) xx and 636 pp., fig. Bibliography. LCN: 00-044128. ISBN: 1-57075-324-5.

Carter, professor of NT at the Saint Paul School of Theology in Kansas City and author of *Households and Discipleship. A Study of Matthew 19–20* (1994) and *What Are They Saying About Matthew's Sermon on the Mount?* (1994), describes Matthew's Gospel as a counternarrative or work of resistance written from and for a minority community of disciples committed to Jesus, the agent of God's saving presence and empire. He views it as written in Antioch in the 80s for a largely Jewish religious group and as standing against the status quo dominated by Roman imperial power and synagogal control. After a 49-page introduction, he presents his reading of Matthew's Gospel "from the cultural margins" in six narrative blocks: God commissions Jesus (1:1–4:16); Jesus manifests God's empire and commission in words and actions (4:17–11:1); responses to Jesus' ministry (11:2–16:20); Jesus will be crucified and raised (16:21–20:34); Jesus in Jerusalem—conflict and death (21:1–27:66); and God raises Jesus (28:1-20).

C. CEBULJ, *Ich bin es. Studien zur Identitätsbildung im Johannesevangelium,* Stuttgarter biblische Beiträge 44 (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 79 or € 40.39) 329 pp. Bibliography. ISBN: 3-460-00441-X.

The revised version of a doctoral dissertation directed by F. Laub and accepted in 1999 by the Catholic theological faculty of the Ludwig-Maximilians-Universität in Munich, this volume seeks to reconstruct the history of the formation of the identity of the Johannine community with particular attention to the "I am" sayings in John's Gospel. After a five-page introduction and a survey of research on the ἐγώ εἰμι sayings, it proposes a literary and sociological approach to the topic, and makes general observations on the ἀποσυνάγωγος (Jn 9:22; 12:42; 16:2) and ἐγώ εἰμι passages. Then it analyzes the various Johannine ἐγώ εἰμι statements made in connection with the images of bread (6:35, 41, 48, 51), light (8:12), the door and the shepherd (10:7, 9, 11, 14), resurrection and life (11:25), the way (14:6), and the vine (15:1, 5), respectively. Finally, it considers these texts in the context of the Johannine Wisdom Christology. Cebulj concludes that the Johannine ἐγώ εἰμι passages should be interpreted as helps toward the community's developing and stabilizing its own identity in the context of being expelled from the synagogue ("stigma management").

C.-S. A. CHEONG, *A Dialogic Reading of* The Steward *Parable (Luke 16:1-9),* Studies in Biblical Literature 28 (New York—Bern: Lang, 2001, paper $35.95) xxiv and 239 pp., 3 figs. Bibliography. Indexed. LCN: 00-027373. ISBN: 0-8204-5002-2.

Prepared as a doctoral dissertation under the direction of M. Davies and presented to the University of Sheffield, this study of Lk 16:1-9 interprets the steward parable in terms of M. Bakhtin's dialogic reading in order to explore different possibilities of the symbolic action by the steward (i.e. debt-reduction). After an eleven-page introduction, it develops a theory of reading with reference to dialogic reading and the literary comparison of Synoptic parables. Then it treats the practice of reading as seen in a literary reading of the steward parable and in a reflection on *repertoire* and sociocultural reading. Cheong concludes that in Lk 16:1-9 the steward's prudence lay in the scandalous and grotesque form that his cleverness takes, a form that expresses a shrewd choice between God and mammon by reducing debts.

H. CHILDS, *The Myth of the Historical Jesus and the Evolution of Consciousness,* SBL Dissertation Series 179 (Atlanta: Society of Biblical Literature, 2000, $45) xiii and 278 pp., 3 tables. Bibliography. LCN: 00-061929. ISBN: 0-88414-029-6.

Prepared as a doctoral dissertation under the direction of L. R. Rambo and presented to the Graduate Theological Union in Berkeley, CA, in 1998, this volume argues that a comparative analysis of C. G. Jung's psychological method and J. D. Crossan's historical method in relation to Jesus and the Jesus tradition will help set the foundation for a hermeneutical paradigm that will critique and reinterpret the epistemological assumptions that form the basis of the "scientific" historical paradigm that has guided the quest for the historical Jesus since its inception. After a twenty-page introduction, it discusses Crossan's historical method, critical historiography, Jung's phenomenological psychology and the Christ, multiple images of Jesus in Crossan and Jung, and the myth of the historical Jesus. Childs concludes that Jesus' view of the kingdom in Crossan's interpretation points to the same kind of individual, unmediated, and unprotected encounter with the unpredictable and uncontrollable reality of God that Jung sees as the fate and opportunity of the modern Protestant.

M. L. Coloe, *God Dwells with Us. Temple Symbolism in the Fourth Gospel* (Collegeville, MN: Liturgical Press, 2001, paper $24.95) x and 252 pp. Bibliography. Indexed. LCN: 00-049562. ISBN: 0-8146-5952-7.

Based on a doctoral dissertation directed by F. Moloney and presented to the Australian Catholic University, this volume investigates how the Temple as presented in the Fourth Gospel reveals the identity and mission of Jesus, and examines the significance of the Temple for the Christian community in the absence of the historical Jesus. After a fourteen-page introduction, it treats the Prologue (Jn 1:1-18), God's dwelling place in Israel, the temple of his body (2:13-25), the supplanter (4:1-45), the tabernacling presence of God (7:1–8:59), the consecrated one (10:22-42), my Father's house (14:1-31), raising the new temple (18:1–19:42), and the dwelling place of God. Coloe concludes that the narrative in the Fourth Gospel is skillfully structured to highlight that the human flesh of Jesus fulfills and replaces Israel's Temple traditions.

P. Copan and R. K. Tacelli (eds.), *Jesus' Resurrection: Fact or Figment? A Debate Between William Lane Craig & Gerd Lüdemann* (Downers Grove, IL: InterVarsity, 2000, paper $12.99) 206 pp. LCN: 00-056735. ISBN: 0-8308-1569-4.

Craig believes that the "established facts" (Jesus' burial, the discovery of the empty tomb, his postmortem appearances, and the disciples' belief in his resurrection) are best explained by the traditional Christian claim that God raised Jesus from the dead, whereas Lüdemann defends a visionary hypothesis of the resurrection. After a 22-page introduction by the editors, the two present their opening statements, first and second rebuttals, and closing statements in a debate originally set at Boston College. Then there are responses by S. T. Davis, M. Goulder, R. H. Gundry, and R. W. Hoover, along with closing responses by Lüdemann and Craig.

G. W. Dawes (ed.), *The Historical Jesus Quest. Landmarks in the Search for the Jesus of History* (Louisville, KY: Westminster John Knox, 2000, paper $24.95) xiv and 322 pp. Indexed. ISBN: 0-664-22262-5.

This anthology gathers substantial excerpts (with introductions) from the seminal works in Jesus studies over the last two centuries. After essays by B. Spinoza and E. Troeltsch on the divorce between history and faith, it presents chapters on the Gospels as fraud (H. S. Reimarus), history and myth (D. F. Strauss), consistent skepticism (W. Wrede), the kingdom of God (A. Ritschl and J. Weiss), consistent eschatology (A. Schweitzer), rejection of the quest (M. Kähler), dialectical theology (R. Bultmann and K. Barth), and reopening the quest (E. Käsemann).

R. J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect,* Studies in Biblical Greek 10 (New York—Bern: Lang, 2001, $61.95) xvii and 293 pp., 33 figs. Bibliography. Indexed. LCN: 00-027410. ISBN: 0-8204-5033-2.

The lightly revised version of a doctoral dissertation directed by W. E. Glenny and submitted in 1998 to Central Baptist Seminary in Minneapolis, this analysis of the Greek verb in Mark's Gospel focuses on the question of temporal reference. Following the lead of S. E. Porter and other scholars, it argues that temporal reference is not grammaticalized by the tenses of the Greek verb and that Koine Greek indicates these relationships through contextual means (or temporal deixis). After a four-page introduction, it provides chapters on verbal aspect theory and on temporal considerations. Then it treats deictic indicators, temporal elements, and temporal expression, respectively, in Mark's Gospel. Decker concludes that the form of a verb and the aspect it expresses are only some of many grammatical, syntactical, and contextual ingredients necessary for exegesis.

A. D. DECONICK, *Voices of the Mystics. Early Christian Discourse in the Gospels of John and Thomas and Other Ancient Christian Literature,* JSNT Supplement Series 157 (Sheffield, UK: Sheffield Academic Press, 2001, £31.50 or $52.50) 191 pp. Bibliography. Indexed. ISBN: 1-84127-190-X.

After discussing traditio-rhetorical criticism as a methodology for examining the discourse of "intertraditions," DeConick, assistant professor in the department of religion at Illinois Wesleyan University and author of *Seek to See Him. Ascent and Vision Mysticism in the Gospel of Thomas* (1996), considers vision mysticism in the ancient world (the religio-historical horizon), Johannine polemic against vision mysticism (the traditio-religious horizon and the point of discourse; see Jn 14:3-7, 20-23; 20:24-29), Thomasine support for vision mysticism (the traditio-religious horizon of John's opponents), faith mysticism in John's Gospel (the interpretive trajectory and synthetic end-point), and vision mysticism in early Syrian Christian texts (*Preachings of John, Gospel of the Savior, Apocryphon of James, Ascension of Isaiah, Dialogue of the Savior*). DeConick suggests that the Johannine author created a "faith mysticism" as a polemical response to the mystical ascent soteriology such as that found in *Gospel of Thomas.*

S. DOWD, *Reading Mark. A Literary and Theological Commentary on the Second Gospel,* Reading the New Testament (Macon, GA: Smyth & Helwys, 2000, paper $19) xx and 171 pp. Bibliography. LCN: 00-041024. ISBN: 1-57312-288-2.

In her exposition of Mark's Gospel, Dowd, associate professor of religion at Baylor University in Waco, TX, and author of *Prayer, Power and the Problem of Suffering. Mark 11:22-25 in the Context of Markan Theology* (1988), gives particular attention to how the Evangelist interpreted the story of Jesus through the theology of the materials collectively known as the prophet Isaiah. After an eight-page introduction, she treats the prologue (1:1-13), Jesus' ministry in Galilee and in Gentile territory (1:14–8:21), on the way to the cross (8:22–10:52), Jesus' ministry and passion in Jerusalem (11:1–15:47), and the epilogue (16:1-8).

O. FLICHY, *L'oeuvre de Luc. L'Évangile et les Actes des Apôtres,* Cahiers Evangile 114 (Paris: Cerf, 2000, paper 38 F) 68 pp. Bibliography. ISSN: 0222-9714.

After explaining why we speak about "Luke-Acts," this fascicle considers Luke's work as carefully constructed historiography: the prefaces (Lk 1:1-4; Acts 1:1-3), whether it is two separate histories in sequence or one history in two volumes, the beginning and the end of the history (Lk 1–4 and Acts 28), and the text-program of Luke-Acts (Lk 4:16-44). Then it considers some features that bind the two books together: anticipations and flashbacks, "narrative chains" and repetitions, and parallelisms. Flichy teaches NT and biblical Greek on the theological faculty at the Centre Sèvres in Paris. Also included is a six-page essay by J. Stricher on male-female parallelisms in Luke's work.

M. FORWARD, *Jesus. A Short Biography* (Oxford: Oneworld, 1998, paper £8.99 or $13.95) x and 182 pp. Bibliography. Indexed. ISBN: 1-85168-172-8.

Forward, academic dean and lecturer in pastoral and systematic theology at Wesley House, Cambridge, UK, describes his short biography of Jesus as coming from within the household of Christian faith and yet aware of religious and even secular diversity and drawing appreciatively but not uncritically upon modern Western historical scholarship. After a six-page introduction, he deals with sources for a life of Jesus; his life and teachings, and their significance ("Who do you say that I am?"); his teaching about God's kingdom and its relevance today ("the kingdom of God has come near"); Jesus the Jew; Jesus among the religions; and Jesus in the third millennium.

R. M. FOWLER, *Let the Reader Understand. Reader-Response Criticism and the Gospel of Mark* (Harrisburg, PA: Trinity Press International, 2001, paper $25) xiii and 279 pp. Indexed. LCN: 00-062852. ISBN: 1-56338-338-1.

The paperback edition of a work published in 1991 by Fortress Press [*NTA* 36, p. 263], this volume first explains the basic principles of reader-response criticism: discovering the reading experience, the reader and the reading experience, and a critical model of reading. Then it applies these principles to Mark's Gospel: the storyteller's craft, explicit commentary by the narrator, implicit commentary by the narrator, the rhetoric of indirection, moves of greater uncertainty, and the history of reading Mark.

A. FUMAGALLI, *Gesù crocifisso, straniero fino alla fine dei tempi. Una lettura di Mt 25,31-46 in chiave comunicativa,* Europäische Hochschulschriften, Reihe 23: Theologie 707 (Frankfurt—Bern: Lang, 2000, paper $29.95) 273 pp. Bibliography. Indexed. ISBN: 3-631-37103-9.

Prepared as a doctoral dissertation under the direction of M. Grilli and presented in 2000 to the Pontifical Gregorian University in Rome, this investigation of the judgment scene in Mt 25:31-46 focuses on the communicative function, contextual situation, and pragmatic potential of the text. After mapping the methodological coordinates, it discusses the way of the reader up to Mt 25:31, the communicative relevance of the apocalyptic genre in Mt 25:31-46, the "pragmatic potential" present in Mt 25:31-46, and Mt 26:1-2 as a comment on Mt 25:31-46. Fumagalli concludes that the perception of the crucified and risen Jesus as the stranger until the end of time and as God with us is the key to reading the judgment scene. A two-page glossary is included.

A. GARCÍA-MORENO, *Temi teologici del Vangelo di Giovanni.* Vol. 1, *Cristo e la Chiesa,* Lettura pastorale della Bibbia, Bibbia e spiritualità (Bologna: Dehoniane, 2000, paper 32,000 L or € 16.53) 176 pp. Bibliography. ISBN: 88-10-20154-X.

The Italian version of *El Cuarto Evangelio. Aspectos Teológicos* (1996), this volume presents essays on five key themes of Johannine theology: Jesus Christ the Lamb of God (1982, 1993); "God so loved the world . . ." (1987); the church as sacrament (1983); church and churches (1991); and ecclesiological aspects (1989). García-Moreno, who teaches at the University of Navarre, is the author of *Iniciación al misterio. El evangelio de san Juan* (1996).

L. D. GEORGE, *Reading the Tapestry. A Literary-Rhetorical Analysis of the Johannine Resurrection Narrative (John 20–21),* Studies in Biblical Literature 14 (New York—Bern: Lang, 2000, paper $34.95) xix and 195 pp. Bibliography. Indexed. LCN: 98-53609. ISBN: 0-8204-4444-8.

Prepared as a doctoral dissertation under the direction of F. F. Segovia and presented to Vanderbilt Graduate School of Religion in 1997, this volume proposes a literary-rhetorical, temporal process of reading John 20–21 from the perspective of the implied reader in the text, according to the strategies of the implied author. It argues that the entire Johannine resurrection narrative represents a finely woven tapestry, a coherent unified narrative text on its own terms and as it now stands. After setting the context for reading the Fourth Gospel's resurrection narrative, it treats the four scenes in episode number one under this heading: at the tomb—Jesus' first appearance to Mary Magdalene (Jn 20:1-18). Then it examines the three scenes in the second episode: the house where the disciples gathered—Jesus' first and second appearances to the male disciples (20:19-31). Finally it deals with the five scenes in episode number three: on and around the Sea of Tiberias—Jesus' third and final appearance to the male disciples (21:1-25). George concludes that John's resurrection narrative convinces the implied reader of Jesus' resurrection and strengthens the faith and mission of the disciples as well as the implied reader.

J. A. GIBBS, *Jerusalem and Parousia. Jesus' Eschatological Discourse in Matthew's Gospel* (St. Louis, MO: Concordia, 2000, $25.99) 272 pp. Bibliography. LCN: 00-011891. ISBN: 0-570-04288-7.

The slightly revised version of a doctoral dissertation directed by J. D. Kingsbury and accepted in 1995 by Union Theological Seminary in Virginia, this volume argues that according to Jesus' eschatological discourse in Matthew 24:1–26:2 the destruction of Jerusalem in A.D. 70 both fulfills Jesus' predictions and prefigures Jesus' parousia at the end of the age. After a fifteen-page introduction, it deals with the narrator's eschatological point of view of Jesus ("in those days"); response to Jesus' end-time ministry of word and deed ("let the one who has ears hear"); the road to Jerusalem; the end-time character of Jesus' suffering, death, and resurrection ("to the end and beyond"); and Jerusalem and parousia—the implied reader's understanding of the eschatological discourse.

G. GIROUX, *Jésus, maître spirituel* (Outremont, Que.: Carte Blanche, 2000, paper $19.95 Can.) 221 pp., plate. Bibliography. ISBN: 2-922291-53-7.

Through the persona of a religious seeker named Jonathan, Giroux, the author of *Jésus, l'homme avant l'Église* (1998), maps out an itinerary for those who wish to experience God as the historical Jesus did in original purity and simplicity. She presents her reflections under three major headings: encountering God in my life, encountering the God of the gospel, and toward a new life. Inspired by the dynamic of biblical spirituality and the historical study of the Gospels, she presents the spirituality of Jesus as focused on the intimate and direct experience of God.

M. GREEN, *The Message of Matthew. The kingdom of heaven,* The Bible Speaks Today: New Testament (Downers Grove, IL: InterVarsity, 2001, paper $14.99; Leicester, UK: Inter-Varsity) 343 pp. Bibliography. ISBN: 0-8308-1243-1 (USA), 0-85111-536-5 (UK).

In his 35-page introduction to Matthew's Gospel, Green, an international evangelist and senior research fellow at Wycliffe Hall, Oxford, considers its authorship, plan, popularity, date of composition, main concerns, and recent study. Then he presents his exposition of the Gospel under six main headings: beginnings (chaps. 1–7), discipleship (8–10), response (11–13), shadows (14–18), judgment (19–25), and finale (26–28). A nineteen-page study guide is included.

L. J. GREENSPOON, D. HAMM, AND B. F. LE BEAU (EDS.), *The Historical Jesus Through Catholic and Jewish Eyes* (Harrisburg, PA: Trinity Press International, 2000, paper $18) xviii and 171 pp. LCN: 00-037413. ISBN: 1-56338-322-5.

After B. B. Scott's essay on new options on an old quest [see § 39-759], this volume presents essays by L. T. Johnson on the real Jesus—the challenge of current scholarship and the truth of the Gospels; D. J. Harrington on retrieving the Jewishness of Jesus—recent developments [see § 43-111]; M. K. Hellwig on historical Jesus research—its relevance to thoughtful Christians and to systematic theologians; M. J. Cook on some abiding trends in Jewish reflections on Jesus; A.-J. Levine on Jesus, divorce, and sexuality—a Jewish critique; A. Reinhartz on the Jesus of Hollywood—a Jewish perspective; A. F. Segal on Jesus in the eyes of one Jewish scholar; and J. D. Brumberg-Kraus on Jesus as other people's Scripture. Also included are a six-page introduction by Hamm and a five-page epilogue by Greenspoon. Most of the papers were prepared for two conferences held at Creighton University in Omaha in 1997 and 1998.

K. HALDIMANN, *Rekonstruktion und Entfaltung. Exegetische Untersuchungen zu Joh 15 und 16,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 104 (Berlin—New York: de Gruyter, 2000, DM 238) ix and 444 pp. Bibliography. ISBN: 3-11-016794-8.

Prepared as a doctoral dissertation under the direction of H. Weder and accepted in 1997 by the theological faculty at the University of Zurich, this investigation of John 15–16 combines the methodologies of redaction criticism with those of language philosophy and reception aesthetics. It contends that John 15–16 represents a late phase in the genesis of John's Gospel and takes up the basic theological issues of the Evangelist's work by building upon and developing the potential of the first farewell discourse (Jn 13:31–14:31). After considering John 15–16 as text, it explains the approach of language philosophy and treats the structure of the farewell discourse in John 15–16. Then it presents literary analyses and expositions of the various parts: Jn 15:1-11; 15:12-17; 15:18–16:4a; 16:4b-15; 16:16-24; and 16:25-33. It concludes with general observations on John 15–16 as the second farewell discourse in literary and theological (community and world, love, creation) perspectives.

J. S. HANSON, *The Endangered Promises. Conflict in Mark,* SBL Dissertation Series 171 (Atlanta: Society of Biblical Literature, 2000, $45) x and 273 pp. Bibliography. Indexed. LCN: 00-046496. ISBN: 0-88414-034-2.

Prepared as a doctoral dissertation under the direction of D. H. Juel and accepted in 1997 by Princeton Theological Seminary, this literary-rhetorical analysis of the conflict stories in Mark's Gospel seeks to show that these conflicts interrelate, interpret, and illuminate one another, and have a common rhetorical goal: To address the experience of conflict in Mark's implied audience between God's promises and the reality of the seemingly unredeemed world inhabited by the audience. After surveying conflict and Christology in Markan studies, it deals with reader-response criticism and conflict in Mark, the prologue of Mark's Gospel as preparing the way for the reader, the promise endangered from without—Jesus and his opponents, and the promise endangered from within—the conflict with the disciples. Hanson concludes that a crucial component of Mark's narrative rhetoric involves creating the sense within the audience that the story of Jesus, which is characterized by tension between promise and its endangerment, is part of the larger story of Israel whose temporal coordinates envelope the audience's time and place and which exhibits the same tension.

J. P. HEIL, *The Transfiguration of Jesus: Narrative Meaning and Function of Mark 9:2-8, Matt 17:1-8 and Luke 9:28-36,* Analecta Biblica 144 (Rome: Editrice Pontificio Istituto Biblico, 2000, paper 45,000 L or $25) 367 pp. Bibliography. Indexed. ISBN: 88-7653-144-0.

Heil, professor of NT at Kenrick-Glennon Seminary in St. Louis, MO, and author of *The Meal Scenes in Luke-Acts. An Audience-Oriented Approach* (1999), contends that the genre of the NT transfiguration narratives is that of a "pivotal mandatory epiphany" based on the precedents in Num 22:31-35; Josh 5:13-15; and 2 Macc 3:22-34. After a thirteen-page introduction, he discusses the epiphany genre of the transfiguration narrative, the transfiguration narrative as a pivotal mandatory epiphany, Jesus' transfiguration as an epiphanic motif, the epiphanic appearance of Moses and Elijah, the three tents, and the epiphanic appearance of the overshadowing cloud. Then he treats the individual transfiguration accounts (Mk 9:2-8; Mt 17:1-8; Lk 9:28-36) along with their antecedent and subsequent narratives. He concludes that the lesson of the transfiguration narratives is that heavenly glory lies not in the wish to escape but in the courage to embrace rejection, suffering, and death.

H. HENDRICKX, *The Third Gospel for the Third World.* Vol. 3B, *Travel Narrative – II (Luke 13:22–17:10)* (Collegeville, MN: Liturgical Press, 2000, paper $19.95) viii and 279 pp. Bibliography. LCN: 96-34651. ISBN: 0-8146-5874-1.

This book is the second part of the third volume [see *NTA* 45, p. 162] in a sociological-literary commentary on Luke's Gospel that will eventually consist of four or five volumes [see also *NTA* 41, p. 358; 42, p. 582; and 43, pp. 585-586]. This volume treats the pericopes in the second phase of the journey to Jerusalem (Lk 13:22–17:10) according to the following general outline: reception and rejection in the kingdom (13:22-30), Jesus' fate in and the fate of Jerusalem (13:31-35), kingdom and banquet (14:1-24), the cost of discipleship (14:25-35), lost and found (15:1-32), kingdom economics (16:1-31), and moral responsibility and faith (17:1-10).

E. Heusler, *Kapitalprozesse im lukanischen Doppelwerk. Die Verfahren gegen Jesus und Paulus in exegetischer und rechtshistorischer Analyse,* Neutestamentliche Abhandlungen, Neue Folge 38 (Münster: Aschendorff, 2000, paper DM 78) viii and 294 pp. Bibliography. Indexed. ISBN: 3-402-04786-1.

The slightly revised version of a doctoral dissertation directed by K. Müller and accepted in 1999 by the Catholic theological faculty at the Julius-Maximilians-Universität in Würzburg, this volume interprets Luke's account of the trial of Jesus in Lk 22:66–23:25 and the trial of Paul in Acts 22:30–26:32 in the light of Roman legal procedures in the 1st century. It first discusses the legal procedures against Jesus and Paul in Luke-Acts under four headings: the hearing before the council, the first deliberation before the Roman official, the intervention of the Jewish king, and the second deliberation before the Roman official. Then it explores the extent to which Roman criminal procedures in the late republic and early empire served as a model for Luke's presentations of the trials of Jesus and Paul: the starting point, Roman criminal justice in the 1st century A.D., Roman accusation procedures, the criminal procedure of *ordo* as the model for the Lukan trial accounts, and the procedure against Jesus of Nazareth in Luke's Gospel. Heusler concludes that Luke modified the Markan account of Jesus' trial to bring it into line with Roman legal procedures.

P. Hoffmann, T. Hieke, and U. Bauer, *Synoptic Concordance. A Greek Concordance to the First Three Gospels in Synoptic Arrangement, statistically evaluated, including occurrences in Acts.* Vol. 3, *K-O* (Berlin—New York: de Gruyter, 2000, DM 298) xvii and 997 pp. LCN: 99-25796. ISBN: 3-11-016618-6.

The first two volumes in this concordance of the Synoptic Gospels were described in *NTA* 44, p. 383 and 45, p. 165. The Synoptic concordance combines the principle of a concordance with that of a synopsis, and so allows for a word-for-word comparison of the three Synoptic Gospels. The first volume covered words from 'Ααρών to δῶρον, while the second volume dealt with words from ἔα to ἰῶτα. This volume deals with the terms from κἀγώ to ὀψώνιον. Each entry provides the Greek word (e.g. καθαρίζω), an English translation ("make clean, cleanse, purify, declare clean"), word statistics about its uses in the Synoptic Gospels and in other NT books, and the word in its Greek NT (Synoptics and Acts) contexts. The brief English and German description from the introduction to volume 1 is reprinted in this volume to facilitate orientation to using the concordance.

P. Hoffmann, T. Hieke, and U. Bauer, *Synoptic Concordance. A Greek Concordance to the First Three Gospels in Synoptic Arrangement, statistically evaluated, including occurrences in Acts.* Vol. 4, *Π-Ω* (Berlin—New York: de Gruyter, 2000, DM 298) xix and 1066 pp. LCN: 99-25796. ISBN: 3-11-016619-4.

This fourth volume completes the Synoptic concordance project and contains a list of corrigenda for volumes 1 and 2 (pp. 1011-1021) as well as a list of related words (pp. 1022-1066) compiled by M. Fromm and Hieke that provides an index of etymologically related words sharing a common origin. The main part of this volume deals with the terms from παγιδεύω to ὠφελέω. Each entry provides the Greek word (e.g. παγίς), an English translation ("trap; snare"), word statistics about its uses in the Synoptic Gospels and in other NT books, and the word in its Greek NT (Synoptics and Acts) contexts. The brief English and German description from the introduction to volume 1 is reprinted in this volume to facilitate orientation to using the concordance.

G. C. Kenney, *Leadership in John. An Analysis of the Situation and Strategy of the Gospel and the Epistles of John* (Lanham, MD—New York—Oxford: University Press of America, 2000, $36) ix and 135 pp. Bibliography. LCN: 00-056809. ISBN: 0-7618-1795-6.

After an eight-page introduction, this volume reflects on Johannine Christianity (sources, authorship, and date; milieu and location; origin and development) and on the nature of leadership ("the means by which authority is made effective"). Then it examines the understandings of leadership in 2 John, 3 John, John's Gospel, and 1 John, respectively, with reference to five topics: adherents, opponents, legitimation, strategy, and leadership. Kenney, the author of *John 1:1 as Prooftext. Trinitarian or Unitarian?* (1999), concludes that many of the problems faced by Johannine Christianity are in principle similar in nature to problems faced by the Christian churches today.

J.-D. KRAEGE, *Vivre grâce à Dieu. Le message libérateur de Jésus* (Poliez-le-Grand: Editions du Moulin, 2000, paper) 87 pp. ISBN: 2-88469-005-0. Distributed by Desclée de Brouwer, Paris.

Instead of using the word "grace," the Synoptic Gospels prefer the expression "the reign of God" to present Jesus' message about "living thanks to God." The volume traces Jesus' teachings on this theme in ca. 150 Gospel sayings under four headings: the reign of God has drawn near; like a father; called to another life; and new responsibilities. Kraege is a pastor in the Evangelical Reformed church of the canton of Vaud in Switzerland.

H.-C. KOLLMANN, *Die Kreuzigung Jesu nach Joh 19,16-22. Ein Beitrag zur Kreuzestheologie des Johannes im Vergleich mit den Synoptikern,* Europäische Hochschulschriften, Reihe 23: Theologie 710 (Frankfurt—Bern: Lang, 2000, paper $52.95) x and 392 pp. Bibliography. ISBN: 3-631-37132-2.

Prepared as a doctoral dissertation under the direction of K. Limburg and presented to the Pontifical University of the Holy Cross at Rome in 2000, this volume argues that in the crucifixion scene in Jn 19:16-22 the cross is the instrument for the salvation of humankind and that Jesus appears as an exemplar for his disciples and as a reigning king. After discussing the cross in antiquity and the early Christian kerygma about the cross of Jesus, it compares the Johannine passion narrative with those in the individual Synoptic Gospels (Mark, Matthew, Luke), examines the theologies of the cross in each Gospel (Mark, Matthew, Luke, John), and the crucifixion of Jesus according to Jn 19:16-22 in comparison with the Synoptic accounts. Kollmann contends that the Johannine passion narrative is basically independent of the Synoptic tradition, and represents a distinctive theological synthesis of an already existing cross and passion tradition.

P. LAW (ED.), *Teachings of the Master. The Collected Sayings of Jesus Christ* (Louisville, KY: Westminster John Knox, 2000, $15.95) 128 pp. Illustrated. ISBN: 0-664-22282-X.

This volume presents quotations from the Gospels about Jesus' words and deeds (according to the NJB, NRSV, REB, and NIV) alongside religious artwork drawn from various places and traditions. The material appears under seven headings: the light revealed, the master and his disciples, the Sermon on the Mount, proverbs and shorter sayings, the major parables, the master and his opponents, and the darkness defeated.

A. T. LINCOLN, *Truth on Trial. The Lawsuit Motif in the Fourth Gospel* (Peabody, MA: Hendrickson, 2000, $29.95) xv and 527 pp. Bibliography. Indexed. LCN: 00-050536. ISBN: 1-56563-282-6.

Lincoln, professor of NT at Cheltenham and Gloucester College of Higher Education, and author of *The Theology of the Later Pauline Epistles* (1993), observes that in John's Gospel truth is on trial in the sense that it presents Jesus as not only a witness to the truth but as the truth, his conflicts with his opponents in terms of fiercely polemical disputes about who is speaking the truth, and the Roman official at his trial asking "What is truth?" After an eleven-page introduction, this volume first discusses the lawsuit and the narrative of the Fourth Gospel, the OT background and the Johannine reworking, some key stages in the trial proceedings throughout John's Gospel, and the lawsuit and literary issues revisited. Next it deals with the lawsuit and the theology of the Fourth Gospel and with the Fourth Gospel's lawsuit in historical and social perspective. Then it considers the lawsuit metaphor in contemporary focus, answers some objections to appropriating the Fourth Gospel's lawsuit motif, and reflects on the positive values of appropriating it.

M. LITTLETON, *Jesus. Everything You Need to Know to Figure Him Out* (Louisville, KY: Westminster John Knox, 2001, paper $16.95) vii and 214 pp. ISBN: 0-664-22245-5.

Intended to "delight and interest" the reader, this volume provides basic information about Jesus Christ and his legacy from "a theologically conservative point of view" in the form of short articles arranged in alphabetical order from "Abba" to "WWJD." It deals with such topics as ancestors, born again, carpenter, dancing, family of Jesus, genealogies of Jesus, etc. Littleton is a pastor, writer, and public speaker.

W. LOADER, *Jesus and the Fundamentalism of His Day* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $14) vi and 156 pp. Bibliography. Indexed. LCN: 00-049468. ISBN: 0-8028-4796-X.

Previously published in Australia under the title *Jesus and the Fundamentalism of his Day. The Gospels, the Bible, and Jesus* [*NTA* 43, pp. 588-589], this volume considers how each of the Gospels portrays Jesus dealing with issues of continuity and change, with particular attention to the role and treatment of the OT: before Mark (people matter most, not laws), Mark (dispensing with externals), Q (dispensing with nothing, but getting the priorities right), Matthew (radical obedience to God's Law), Luke (radical commitment to people in need and to Israel), and John (sole loyalty to life and truth). The work is based on research for Loader's *Jesus' Attitude towards the Law* (1997).

U. LUZ, *Matthew 8–20. A Commentary,* ed. H. Koester, trans. J. E. Crouch, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 2001, $69) xxxvii and 606 pp. Bibliographies. Indexed. ISBN: 0-8006-6034-X.

The first volume in the English version of Luz's *Das Evangelium nach Matthäus* was described in *NTA* 35, p. 103. This English edition of volume two [*NTA* 36, pp. 111-112] and part of volume three [*NTA* 43, p. 169] in his four-volume commentary on Matthew's Gospel deals first with Jesus' miracles in Israel (8:1–9:35), the disciples discourse (9:36–11:1), and the transition—Israel's crisis deepens (11:2-30). Then it treats Jesus' withdrawal from Israel in 12:1–16:20: the conflict with the Pharisees (12:1-50), the parables discourse (13:1-53), and Jesus' withdrawal from Israel and the origin of the church (13:53–16:20). Finally it considers Jesus' activity in the church according to 16:21–20:34: experiences of the disciples on the way to suffering (16:21–17:27), the community discourse (18:1-35), and on the way to Jerusalem (19:1–20:34). It will be followed in the Hermeneia series by a third volume based on the remaining chapters of volume three and all of volume four of the German work. Then a revised edition of volume one will be published, reflecting the author's changes and including full bibliographic information as well as indexes for the entire work.

E. S. MALBON, *In the Company of Jesus. Characters in Mark's Gospel* (Louisville, KY: Westminster John Knox, 2000, paper $21.95) xx and 244 pp. Bibliography. Indexed. LCN: 00-040812. ISBN: 0-664-22255-2.

The central thesis of the seven previously published essays in this collection is that basic to the working of Mark's story is the interaction and interrelation of its characters. The essays concern narrative criticism—how does the story mean? (1992); fallible followers—women and men in the Gospel of Mark [§ 28-926]; disciples/crowds/whoever—Markan characters and readers [§ 30-1069]; texts and contexts—interpreting the disciples in Mark [§ 38-784]; the Jewish leaders in Mark's Gospel—a literary study of Markan characterization [§ 34-137]; the poor widow in Mark and her poor rich readers [§ 36-752]; and the major importance of the minor characters in Mark (1994). The appendixes provide lists of (1) readings in narrative criticism and (2) specific Markan references to the disciples and the crowd. Malbon, professor in and director of the religious studies program within the Center for Interdisciplinary Studies at Virginia Polytechnic Institute and State University, is also the author of *Narrative Space and Mythic Meaning in Mark* (1986).

B. J. MALINA, *The Social Gospel of Jesus. The Kingdom of God in Mediterranean Perspective* (Minneapolis, MN: Fortress, 2001, paper $19) xiii and 178 pp., frontispiece, 6 plates, 8 tables. Bibliography. Indexed. LCN: 00-061749. ISBN: 0-8006-3247-8.

Based on the Rauschenbusch lectures delivered in 1999 at the Colgate-Rochester Divinity School, this volume explores the significance of Jesus' political gospel in his time and his place as well as the aftermath of his proclamation and activity. After a thirteen-page introduction, it treats reasons for proclaiming the kingdom of God, Mediterranean violence and the kingdom, hidden social dimensions of the kingdom, the kingdom and political economy, the kingdom and Jesus' self-denying followers, and the social gospel of Jesus and its outcomes. Malina, professor of NT and early Christianity at Creighton University in Omaha, Nebraska, contends that it was in terms of face-to-face and face-to-mace interactions of a political and kinship sort that the Jesus movement and subsequent Jesus Messiah groups articulated their faith in the one God of all.

G. MARTÍN-ASENSIO, *Transitivity-Based Foregrounding in the Acts of the Apostles. A Functional-Grammatical Approach to the Lukan Perspective,* JSNT Supplement Series 202, Studies in New Testament Greek 8 (Sheffield, UK: Sheffield Academic Press, 2000, £37 or $59) 198 pp., 3 figs. Bibliography. Indexed. ISBN: 1-84127-164-0.

Based on a doctoral dissertation directed by S. E. Porter at the University of Surrey Roehampton, this investigation of transitivity-based foregrounding in Acts first discusses M. A. K. Halliday's functional grammar as heir to NT rhetorical criticism (with reference to the case of foregrounding) and shows the relevance of foregrounding for interpretation and translation (with reference to the episode of Paul's shipwreck in Acts 27 as a case study). Then it applies Halliday's methods to the following passages: participant reference and foregrounded transitivity patterns in the Stephen episode (Acts 6–7), Luke's second survey of Israel's history (Acts 13:16b-25)—redaction and register, and foregrounding scheme and rhetorical strategy in the episode of Paul's arrest and defense (Acts 21–22). Finally it considers foregrounded transitivity patterns in the Pentecost episode (Acts 2).

L. MAZZINGHI AND S. TAROCCHI, *Luca. Il Vangelo della salvezza. Guida alla lettura* (Bologna: Dehoniane, 2000, paper 15,000 L or € 7.75) 143 pp., 2 maps. ISBN: 88-10-90439-7.

After a fourteen-page introduction to Luke's Gospel, the authors of *Matteo. Il Vangelo del Regni dei cieli* (1998) and *Marco. Il primo Vangelo* (1999), provide a guide for adult Bible study groups according to the following outline: the infancy gospel (Lk 1:1–2:52), the first manifestations of the Lord (3:1–4:13), the manifestation of Jesus to Israel (4:14–6:11), Jesus' teachings about the kingdom and his miracles (6:12–8:3), the summit and conclusion of the Galilean mission (8:4–9:50), the beginning of the road to Jerusalem (9:51–12:12), the disciples face the choice for life (12:13–13:21), the banquet (13:22–14:35), parables (15:1–17:10), the last steps on the road to Jerusalem (17:11–19:28), Jesus' ministry in Jerusalem (19:29–21:4), the discourse about future reality (21:5-38), Jesus' passion and death (22:1–23:56), and the resurrection (24:1-53).

M. MEYER AND C. HUGHES (EDS.), *Jesus Then & Now. Images of Jesus in History and Christology* (Harrisburg, PA: Trinity Press International, 2001, paper $35) viii and 294 pp., fig., table. Indexed. LCN: 00-064838. ISBN: 1-56338-344-6.

The seventeen essays in this volume derive for the most part from a conference on images of Jesus and several other special presentations at Chapman University in California in the autumn of 1999. The first seven papers appear under the heading "images of Jesus in history": J. M. Robinson on the image of Jesus in Q; C. Brown on the Jesus of Mark's Gospel; N. T. Wright on Jesus and the resurrection; Meyer on A. Schweitzer and the image of Jesus in *Gospel of Thomas;* J. D. Crossan on eschatology, apocalypticism, and the historical Jesus; J. L. Reed on Galilean archaeology and the historical Jesus; and R. Funk on the Jesus Seminar and the quest. Then under "images of Jesus in Christology" there are contributions by J. Hick on literal and metaphorical Christologies; Hughes on pluralism, inclusivism, and Christology; R. Swinburne on evidence for the incarnation; K. Torjesen on Wisdom, Christology, and women prophets; R. L. Farmer on Jesus in process Christology; C. Heyward on subverting authoritarian relation—Jesus' power and ours; and D. Pollefeyt on Christology after Auschwitz—a Catholic perspective. Also included are studies by F. E. Peters on Jesus in Islam, S. D. Sperling on Jewish perspectives on Jesus, and L. Geering on the global future and Jesus.

W. E. MILLS, *Bibliographies on the Life and Teachings of Jesus.* Vol. 2, *Baptism and Temptation* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 2000, $39.95) xx and 50 pp. LCN: 99-36087. ISBN: 0-7734-2448-2.

The first volume in the series of bibliographies on the life and teachings of Jesus covered the birth narratives [see *NTA* 45, p. 166]. This volume presents bibliographical information for 663 articles and books that were published in the 20th century and deal with the baptism and temptation of Jesus. The arrangement for the entries is alphabetical by the author's surnames. Eight more volumes are planned. Mills is professor of NT studies at Mercer University in Georgia.

W.-Y. NG, *Water Symbolism in John. An Eschatological Interpretation,* Studies in Biblical Literature 15 (New York—Bern: Lang, 2001, $56.95) xiv and 241 pp. Bibliography. Indexed. LCN: 99-18184. ISBN: 0-8204-4453-7.

Prepared as a doctoral dissertation under the direction of M. Silva and presented to Westminster Theological Seminary in Philadelphia, this investigation of Johannine water symbolism gives particular attention to its role in Johannine eschatology. It first considers what is meant by Johannine symbolism: various expressions that can be called symbolic, and diversified interpretations of Johannine symbolism. Next it traces the literary development of Johannine water symbolism and its theological significance. Then it deals with eschatology and the symbolic meaning of "water" in John 4: historicity and the historical background of John 4, structure and thematic connections, symbolism in the second dialogue, and symbolism in the first dialogue. Finally it explores the biblical-theological significance of the Johannine water motif with reference to various OT and NT texts. Ng concludes that by virtue of the eschatological role of the Holy Spirit the symbol of water is associated by John with all the salvific blessings that effectuate the quickening of life, and that "living water" entails the "eschatological harvest."

Il Padre Nostro *preghiera di tutti,* Itinerari (Bologna: Dehoniane, 2000, paper 30,000 L or € 15.49) 178 pp. Bibliographies. ISBN: 88-10-50985-4.

Based on papers prepared for an ecumenical conference held in Perugia in 1999, this volume first presents nine essays on God the Father: P. Sequeri on the Father-God, E. Green on "Our Father who art in heaven" viewed with the eyes of a woman, G. Laras on the Father of all humans and the unity of the human family, D. Garrone on the name and the kingdom—the power of the "divine passive," B. Pseftongas on the will of God the Father and the scandal of the passion, E. Bianchi on daily bread, T. Valdman on forgiveness, G. Platone on deliverance from evil—liberation and freedom, and A. Comastri on Amen. The remaining six essays consider the "Our Father" in Christian spirituality: E. Bromuri on the need to pray always (see Lk 18:1), I. Gargano on the Lord's Prayer in the Church Fathers, R. D'Antiga on the Lord's Prayer in eastern monasticism, G. Iammarrone on the Lord's Prayer of Francis of Assisi, P. Ricca on the Lord's Prayer according to Luther and the Reformers, and I. Baldelli on the Lord's Prayer in Italian literature.

D. W. PAO, *Acts and the Isaianic New Exodus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 130 (Tübingen: Mohr Siebeck, 2000, paper DM 98) x and 311 pp. Bibliography. Indexed. ISBN: 3-16-147420-1.

The revision of a doctoral dissertation directed by F. Bovon and submitted in 1998 to Harvard University, this volume argues that the scriptural story that provides the hermeneutical framework for Acts is the foundation story of Exodus as developed and transformed through the Isaianic corpus. After a 36-page introduction, it treats continuity and discontinuity—the significance of Isa 40:1-11 in the Lukan writings, Isaiah and the hermeneutical framework of Acts—statements that frame the narrative, the true people of God—the restoration of Israel, the agent of the new exodus—the word of God, the Lord of the nations—the anti-idol polemic, and the transformation of the Isaianic vision—the status of the nations/Gentiles. Pao concludes that in Acts the national story of the ancient Israelite tradition provides the foundation story through which the identity of the early Christian movement can be constructed.

S. Pellegrini, *Elija — Wegbereiter des Gottessohnes. Eine textsemiotische Untersuchung im Markusevangelium,* Herders biblische Studien 26 (Freiburg—Basel—Vienna: Herder, 2000, DM 108 or € 55.22) xii and 445 pp. Bibliography. Indexed. ISBN: 3-451-27801-4.

The slightly revised and abbreviated version of a doctoral dissertation directed by C. Breytenbach and accepted in 1999 by Humboldt University in Berlin, this volume first discusses the necessity and prehistory of the semiotic starting point. Next it explains the theory of semiotic reading according to the following outline: reading theory(-ies) in the framework of text semiotics and literary criticism, the semiotic reading theory, the "model reader" according to U. Eco, and the theory of intertextuality. Then it applies Eco's "model reader" theory as a means of clarifying the figure of Elijah as the horizon for messianic expectations for the Son of God according to Mark. It treats past discussions about the figure of Elijah in Mark's Gospel, intertextuality in the overture quotation of the Markan prologue (Mk 1:2-3), Elijah traditions and Baptist traditions in Mark, the death of John the Baptist and the fate of Jesus (6:14-29), Elijah in the transfiguration narrative (intertextuality, intratextuality, and "the symbolic mode") in 9:1-13, and the *redivivus* who does not appear at the cross (15:33-37).

D. N. Peterson, *The Origins of Mark. The Markan Community in Current Debate,* Biblical Interpretation 48 (Leiden—Boston—Cologne: Brill, 2000, 165 gld. or $87) ix and 220 pp. Bibliography. Indexed. LCN: 00-041376. ISBN: 90-04-11755-5.

Based on a doctoral dissertation directed by D. M. Smith and presented to Duke University, this volume evaluates the enterprise of constructing communities behind the Gospels and using them to provide interpretive control by looking closely at the history of such discussions as they relate to Mark's Gospel. After a 22-page introduction to the task of determining origins (finding sure interpretive footing in Mark), it describes and assesses three different approaches to the origins of Mark's Gospel: the redaction-critical account by W. Kelber, the sociological account by H. C. Kee, and the political account by C. Myers. Then it summarizes what has been learned about the whole enterprise of Markan community construction and sketches the implications for future study of Mark's Gospel. Peterson concludes that the "Markan community" is the product of highly speculative, viciously circular, and ultimately unpersuasive and inconclusive reading.

J. Phillips, *The Disciple Whom Jesus Loved* (La Grange, IL: Phillips, 2000, paper $20) 144 pp. Indexed. LCN: 00-192244. ISBN: 0-9702687-0-X.

Phillips contends that "the disciple whom Jesus loved" was not the apostle John but rather Lazarus of Bethany who is also the unnamed author of the Gospel of John. He also argues that the Evangelist remained anonymous as part of his attempt to focus attention mainly on Jesus. He presents his case in seven chapters: the truth matters; "the disciple whom Jesus loved"—What does the Bible say?; the evidence pro and con whether John was the disciple; a wrong assumption and more evidence that "clears" John; the Bible's revelation of the identity of the "beloved disciple"; why the author of John's Gospel remained anonymous, and more evidence of his identity; and tying up some "loose ends" and the conclusion. The book is available from the author at P.O. Box 83, La Grange, IL 60525.

E. Rau, *Jesus — Freund von Zöllnern und Sündern. Eine methodenkritische Untersuchung* (Stuttgart—Berlin—Cologne: Kohlhammer, 2000, paper DM 48.90) 181 pp. Bibliography. Indexed. ISBN: 3-17-016608-5.

After a critical evaluation of the "criteriological" model for establishing the words and deeds of the historical Jesus, Rau, who teaches NT at the University of Hamburg and is the author of *Reden in Vollmacht. Hintergrund, Form und Anliegen der Gleichnisse Jesu* (1990) and *Von Jesus zu Paulus. Entwicklung und Rezeption antiochenischer Theologie im Urchristentum* (1994), suggests as an alternative the principle that the "secondary" or "inauthentic" Jesus materials originated in the Jesus tradition and not in Judaism or in primitive Christianity. Then he illustrates his approach with particular attention to Jesus' confrontations with the Pharisees over his concern for sinners (with reference to Lk 15:11-32 and 18:10-14a). He concludes with reflections on the value of his approach for further study of the historical Jesus.

J. L. REED, *Archaeology and the Galilean Jesus. A Re-examination of the Evidence* (Harrisburg, PA: Trinity Press International, 2000, $30) xv and 253 pp., 6 tables. Illustrated. Bibliography. Indexed. LCN: 00-030280. ISBN: 1-56338-324-1.

After an introductory essay on Galilean archaeology and the historical Jesus, this volume deals with the identity of the Galileans (ethnic and religious considerations) and population numbers in Galilee (urbanization and economics). Then it presents chapters on Jesus and Sepphoris (Judaism and Hellenism) and on Jesus and Capernaum (archaeological and Gospel stratigraphy). Finally it discusses the Sayings Source Q in Galilee and the sign of Jonah (Q 11:29-32) in its Galilean setting, and offers general observations on archaeology and the Galilean Jesus. Reed, associate professor of religion at the University of La Verne in California, concludes that the archaeological record helps one to imagine Jesus' message of the kingdom of God and his first followers' attitudes in Galilee by reconstructing the milieu in which they lived.

J. M. ROBINSON, P. HOFFMANN, AND J. S. KLOPPENBORG (EDS.), *The Critical Edition of Q. Synopsis including the Gospels of Matthew and Luke, Mark and Thomas with English, German, and French Translations of Q and Thomas* (Leuven: Peeters, 2000, 2,800 BFr or € 70) cvii and 581 pp. ISBN: 90-429-0926-9.

This critical edition of the Sayings Source Q is in the form of a synopsis including the Gospels of Matthew, Luke, Mark, and *Thomas,* with English, German, and French translations of Q and *Thomas.* Intended as a standard research tool for the study of Q, it presents the parallel texts in eight columns on facing pages from left to right: (1) any Markan parallel to Matthew, (2) any Matthean doublet, (3) the Matthean text derived from Q, (4) the critical text of Q, (5) the Lukan text derived from Q, (6) any Lukan doublet, (7) any Markan parallel to Luke, and (8) any parallel from *Gospel of Thomas.* The critical text of Q (column 4) is highlighted in light gray tones for ready reference. It is the result of the teamwork of the International Q Project and has been edited by the general editors. A critical apparatus beneath the columns lists divergent readings by the International Q Project when it worked through Q as a committee of the whole (1989-96), as well as minority views among the general editors as they carried through the final establishment of the text. Also included are an essay by Robinson on the history of Q research and his presentation of technical data, along with a concordance of Q by Kloppenborg. M. C. Moreland served as managing editor.

J. M. ROBINSON, P. HOFFMANN, AND J. S. KLOPPENBORG (EDS.), *The Critical Edition of Q. Synopsis including the Gospels of Matthew and Luke, Mark and Thomas with English, German, and French Translations of Q and Thomas,* Hermeneia—A Critical and Historical Commentary on the Bible: Supplements (Minneapolis, MN: Fortress, 2000, $60) cvii and 581 pp. LCN: 00-022716. ISBN: 0-8006-3149-8.

The Fortress Press edition of the critical edition of Q [see the preceding book notice] inaugurates a series of publications under the title "Hermeneia Supplements."

D. P. SCAER, *The Sermon on the Mount. The Church's First Statement of the Gospel* (St. Louis, MO: Concordia, 2000, $18.99) 272 pp. Bibliography. LCN: 00-009997. ISBN: 0-570-05254-8.

Scaer, professor of NT and theology at Concordia Theological Seminary in Fort Wayne, IN, and author of *James the Apostle of Faith* (1984), contends that gospel (and not the Law) is the chief content and purpose of the Sermon on the Mount. After discussing the sermon as the church's first statement of the gospel and the speaker of the sermon (5:1-2), he treats the sermon and its message according to 5:3-48: the beatitudes—Christology and ecclesiology (5:3-12), the presence of Christ in his church (5:13-16), the OT as authority fulfilled in Christ (5:17-20), and so on. Next he considers life within the community of the followers of Jesus in 6:1-34: the giving of alms—church offerings (6:1-4), the rubric on prayer (6:5-15), a brief treatise on fasting (6:16-18), and so on. Then he deals with other matters of church concern in 7:1-12: life in the church (7:1-5), the sacred and the holy (7:6), proper prayer (7:7-11), and so on. Finally he reflects on the sermon as teaching authority in the church: the two ways (7:13-14), the false prophets (7:15-20), the final judgment (7:21-23), and so on. There are appendixes on (1) the beatitudes and (2) the Law and the prophets.

E. SCHÜSSLER FIORENZA, *Jesus and the Politics of Interpretation* (New York—London: Continuum, 2000, $22.95) xi and 180 pp. Indexed. LCN: 00-056986. ISBN: 0-8264-1273-4.

Continuing the argument begun in *Jesus: Miriam's Child, Sophia's Prophet* (1995), this volume inquires into the rhetoricity and politics of historical-Jesus interpretation as a rhetorical process of meaning-making. After a 29-page introduction to the historical Jesus and the politics of meaning, it presents five essays on the following topics: Who do they say I am?—the quest for the historical Jesus; Jesus matters—historical and theological approaches; in search of the "real" Jesus—the social-scientific quest; of specks, beams, and methods—anti-Judaism and antifeminism; and to realize the vision—feminist Jesus discourses. Schüssler Fiorenza, professor of Scripture and interpretation at Harvard Divinity School, calls for an ethics of biblical interpretation that can explore a scholarly politics of meaning rather than continue ideological discourses on "Jesus and women" that are fraught with anti-Judaism and antifeminism.

Y. SIMOENS, *Secondo Giovanni. Una traduzione e un'interpretazione,* trans. M. A. Cozzi, Testi e commenti (Bologna: Dehoniane, 2000, paper 140,000 L or € 72.30) 932 pp. Bibliography. Indexed. ISBN: 88-10-20602-9.

The Italian version of a work originally published in French as *Selon Jean* in three volumes [*NTA* 42, p. 165], this volume presents a literal translation of John's Gospel arranged in sense-lines and an exposition designed to clarify the integral and coherent character of the Fourth Gospel in terms of its literary techniques and theological concepts.

D. M. SMITH, *John,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1999, paper $24) 428 pp. Bibliography. Indexed. LCN: 99-31075. ISBN: 0-687-05812-0.

In his 25-page introduction to John's Gospel, Smith, professor of NT at the Divinity School of Duke University and author of *The Theology of the Gospel of John* (1995), discusses its structure, genre, and style; authorship; composition and sources; setting and audience; and theology and ethics. Then he presents an exposition of the text according to the following general outline: the prologue of the Gospel (1:1-18), introduction to Jesus (1:19-51), the revelation of the glory before the world (2:1–12:50), the revelation of the glory before the community (13:1–20:31), and resurrection appearances to disciples and Peter by the sea (21:1-25). Smith observes that basic to John's thought is a dualism in which God and the estranged world stand at opposite poles and a Christology according to which Jesus appears as the Son of God who descends from heaven into this estranged world to make God known and then ascends on high.

J. G. VAN DER WATT, *Family of the King. Dynamics of Metaphor in the Gospel according to John,* Biblical Interpretation 47 (Leiden—Boston—Cologne: Brill, 2000, 341.50 gld. or $180) xxi and 467 pp., 51 figs. Bibliography. Indexed. LCN: 00-025994. ISBN: 90-04-11660-5.

Van der Watt, head of the department of NT at the University of Pretoria, argues that nearly all the metaphors in John's Gospel relate to ancient family imagery, and that this family imagery is interwoven throughout the Gospel and provides a key to understanding the message of the Fourth Gospel. After theoretical considerations about metaphor, he develops a theory of metaphor by means of key passages from John's Gospel (with particular attention to Jn 15:1-27; 10:1-18; and 4:31-42), builds a theory of metaphor (types of figurative constructions, semantic cohesion on a metaphorical level, imagery, etc.), discusses the "family of the king" (the dynamics of metaphor on a macro-level), and offers concluding remarks on metaphor and imagery in John's Gospel. He concludes that the family imagery combines and integrates different central theological themes in John's Gospel by means of a network and serves as the dominating form in which the message of the Gospel is formulated.

R. von Bendemann, *Zwischen ΔΟΞΑ und ΣΤΑΥΡΟΣ. Eine exegetische Untersuchung der Texte des sogenannten Reiseberichts im Lukasevangelium,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 101 (Berlin—New York: de Gruyter, 2001, DM 248) xvi and 512 pp. Bibliography. Indexed. ISBN: 3-11-016732-8.

Accepted as a *Habilitationsschrift* in 1999 by the Evangelical theological faculty at the University of Bonn, this volume contends that the hypothesis of a "journey narrative" or "central section" beginning with Lk 9:51 and covering about ten chapters is "un-Lukan," especially in light of the narrative techniques of βίος literature in classical Greek and Latin sources. After reviewing research on the Lukan "journey narrative," it considers source- and redaction-critical analysis of Lk 8:1–21:38; the need for a new assessment of the unresolved problems of the extent and structure of the "journey narrative" in Luke's Gospel; Lk 8–21 in the horizon of the narrative logic of the third Gospel as part of Luke's two-volume work; the instruction of disciples, call for conversion, and statements about judgment between δόξα and σταυρός; and the tradition-historical profile of biographical narration in Luke's Gospel. The two appendixes provide inventories of (1) redactional elements and (2) "special material" in Lk 8:1–21:38.

T. W. Walker, *Luke,* Interpretation Bible Studies (Louisville, KY: Geneva, 2001, paper $9.95) vi and 114 pp. Illustrated. Bibliography. LCN: 00-41084. ISBN: 0-664-50075-7.

After a five-page introduction to Luke's Gospel, this volume presents expositions of ten key passages: the announcement of Jesus' birth (Lk 1:39-56), the temptations—who Jesus is (4:1-30), the Galilean ministry—who Jesus is (5:1–9:50), journey to Jerusalem—the call to discipleship (9:51-62), the Good Samaritan—a way of life (10:25-37), the dangers of money (12:13-34), table manners (14:1-24), parables of the lost (15:1-32), reflections from the cross—the death of Jesus (23:32-49), and along the road to Emmaus (24:13-35). Walker is theologian-in-residence at Second Presbyterian Church in Indianapolis. A ten-page leader's guide is included.

R. E. Watts, *Isaiah's New Exodus in Mark,* Biblical Studies Library (Grand Rapids: Baker, 2000, paper $32.99) xvi and 479 pp. Bibliography. Indexed. LCN: 00-057924. ISBN: 0-8010-2251-7.

The paperback edition of the work published by Mohr Siebeck in 1997 under the title *Isaiah's New Exodus and Mark* [*NTA* 42, p. 392], this volume argues that Mark's fundamental hermeneutic for interpreting and presenting Jesus derives from Isaiah's new exodus motif and Malachi's warning (see Mk 1:2-3).

G. A. Wells, *The Acts of the Apostles - A Historical Record?* (London: South Place Ethical Society, 2000, paper £2) ii and 58 pp. Bibliography. ISBN: 0-902368-22-2.

In this booklet based on a lecture given in April 2000 at the South Place Ethical Society in London, Wells, emeritus professor in the University of London and author of *The Jesus Legend* (1996) and *The Jesus Myth* (1998), discusses the author and the date and substance of Acts, Christianity and Judaism, eschatology and relations with Rome, missionary speeches—the twelve apostles and Paul, miracles and the spread of Christianity, and the "we" source and Paul's travels. He concludes that Christian beginnings were surely far less spectacular than Acts suggests.

T. Wiarda, *Peter in the Gospels. Pattern, Personality and Relationship,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 127 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xiv and 276 pp. Bibliography. Indexed. ISBN: 3-16-147422-8.

The slightly revised version of a doctoral dissertation supervised by C. Gempf and completed in 1999 at Brunel University/London Bible College, this investigation of the portrayal of Peter in the canonical Gospels gives particular attention to the repeated pattern in which Peter makes an apparently well intentioned move only to meet with rebuke or correction or failure. After an eight-page introduction and survey of scholarship, the volume identifies the pattern and defines its features, examines the extent to which such a motif is connected with Peter in a distinctive way in the Gospels, analyzes the characterization of Peter in the identified pattern episodes, discusses the dynamics of the Peter-Jesus relationship, considers the functions of the reversal pattern and characterization, notes comparable features in ancient Greek and Hebrew narratives, explores where the Gospels' portrait of Peter came from, and reflects on literary and theological matters. Wiarda concludes that the relationship between Peter and Jesus depicted in the Gospels serves as a source of teaching concerning the Christian's relationship to Christ, while at the same time recognizing the presence of certain historically unique aspects.

A. Wierzbicka, *What Did Jesus Mean? Explaining the Sermon on the Mount and the Parables in Simple and Universal Human Concepts* (Oxford—New York: Oxford University Press, 2001, cloth $65, paper $29.95) xiv and 509 pp. Bibliography. Indexed. LCN: 00-021159. ISBN: 0-19-513732-9 (cloth), -513733-7 (paper).

In exploring the meaning of Jesus' key sayings and parables, Wierzbicka, professor in the department of linguistics at the Australian National University in Canberra, seeks to launch the approach of semantic exegesis by drawing upon the results and methodology of linguistic semantics and on two key analytical tools: conceptual primes and universal human concepts. After a twenty-one page methodological introduction, she applies this approach first to the Sermon on the Mount: the beatitudes, the antitheses, other key sayings, and the Lord's Prayer. Next she treats the parables: the sower, the hidden treasure and the pearl of great price, the leaven and the mustard seed, the lost sheep and the lost coin, the prodigal son, the unforgiving servants, and so forth. Then after providing an overall picture of Jesus' teaching, she discusses the implications for theology ("Christianity in a nutshell") and language as a key issue in understanding Jesus and Christianity.

B. Witherington, *The Gospel of Mark. A Socio-Rhetorical Commentary* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $35) xxiv and 463 pp. Bibliography. Indexed. LCN: 00-049472. ISBN: 0-8028-4503-7.

After his 62-page introduction to Mark's Gospel (genre, rhetoric, sources, style and facility with Greek, authorship and audience, social context, etc.), Witherington, author of *Grace in Galatia* (1998) and *Jesus the Seer* (1999), presents his sociorhetorical commentary according to the following general outline: news of new beginnings (1:1-15); the call of the fishermen (1:16-20); the sabbatical plan (1:21-28); healings at home and on the road (1:29-45); the controversial Christ (2:1–3:6); preview and review (3:7-12); the creation of a ministering community, the forsaking of family and neighbors (3:13–6:6a); the tests of discipleship, and the trials of God's anointed one (6:6b–8:38); transfigured glory and transformed disciples (9:1–10:52); long day's journey into night, part one (11:1–13:37); long day's journey into night, part two (14:1–15:47); and the end of the beginning of the gospel (16:1-8). The appendix deals with Mark's perspective on the disciples.

J. Zumstein, *Notre Père. La prière de Jésus au coeur de notre vie* (Poliez-le-Grand: Editions du Moulin, 2001, paper) 92 pp. ISBN: 2-88469-006-9. Distributed by Desclée de Brouwer, Paris.

Zumstein, professor of NT at the University of Zurich, first considers the versions of the Lord's Prayer in Mt 6:9-13 and Lk 11:2-4, the context of the prayer in Judaism, and its meaning. Then he reflects on each phrase in the prayer: "Our Father who is in heaven," "hallowed by your name," "your kingdom come," and so forth. He concludes with observations about the prayer of Jesus at the heart of our lives.

EPISTLES—REVELATION

J.-N. ALETTI, *Saint Paul. Épître aux Éphésiens. Introduction, traduction et commentaire,* Études Bibliques, nouvelle série 42 (Paris: Gabalda, 2001, paper 280 F) xi and 351 pp., 4 tables. Bibliography. ISBN: 2-85021-130-3.

In his 38-page introduction to the letter to the Ephesians, Aletti, professor of NT at the Pontifical Biblical Institute in Rome and author of *Colossiens 1,15-20* (1981), considers the Deuteropaulines and their composition, the composition and principal themes of Ephesians, the problem of its authenticity, other traditions taken over or followed by Ephesians, and date and place of origin. Then for each section of the letter he presents a bibliography, translation, literary analysis, verse-by-verse exposition, and theological reprise: epistolary framework (1:1-2), hymnic introduction (1:3-14), epistolary exordium (1:15-23), the situation of Christians (2:1-22), the mystery as the key to reading (3:1-13), conclusion to the first part (3:14-21), unity in diversity (4:1-16), life among Christians (4:17–5:20), rules for family relations (5:[21]22–6:9), epistolary epilogue—clothing oneself in God's power (6:10-20), and epistolary framework (6:21-24). The six-page conclusion treats redactional questions, ecclesiology, and mystery and knowledge. Also included are lists of parallels between Colossians and Ephesians, terms in Ephesians that appear in Pauline confessions, words that are specific to Ephesians, and links between Eph 3:1-13 and the rest of the letter.

S. ALKIER, *Wunder und Wirklichkeit in den Briefen des Apostels Paulus. Ein Beitrag zu einem Wunderverständnis jenseits von Entmythologisierung und Rehistorisierung,* Wissenschaftliche Untersuchungen zum Neuen Testament 134 (Tübingen: Mohr Siebeck, 2001, DM 178) xvi and 354 pp. Bibliography. Indexed. ISBN: 3-16-147415-5.

The slightly revised version of a *Habilitationsschrift* accepted in 1999 by the department of Evangelical theology at the University of Hamburg, this volume uses C. S. Peirce's concept of sign as a way of opening up again the debate about "fact or fiction" with regard to miracles in the NT. After a fourteen-page introduction, it develops the problematic with reference to Gregory of Nyssa's description of the life of his sister Macrina and the alleged search for miracles in antiquity, the exegetical problematic, and semiotics as the theory of a communicatively enclosed world and its potential for reformulating the question of miracles. Then in a series of exegetical studies, it examines the relationship between miracles and reality in 1 Thessalonians, Galatians, 1 Corinthians, 2 Corinthians, Philippians, and Romans, respectively. Finally it reflects on the movement from the discourse universe to the encyclopedia, with particular attention to the semantic fields and topics pertaining to miracles in Pauline Christianity. Alkier concludes that for Pauline Christianity miracles are events brought about by God or with God's power and surpassing human capabilities.

D. R. ANDERSON, *The King-Priest of Psalm 110 in Hebrews,* Studies in Biblical Literature 21 (New York—Bern: Lang, 2001, $65.95) x and 342 pp. Bibliography. LCN: 99-37976. ISBN: 0-8204-4574-6.

This volume seeks to determine whether the use of Ps 110:1 and 4 in Hebrews helps to delineate the present ministry of Christ; that is, whether Christ is confessed and presented as a currently functioning messianic figure who bestows promised blessings. After a twelve-page introduction, it considers sacral kingship, Psalm 110 in the OT, Psalm 110 in the NT, and Psalm 110 in Hebrews—its royal contribution and its priestly contribution. Anderson, adjunct professor of systematic theology at Dallas Theological Seminary and senior pastor of Faith Community Church in The Woodlands, Texas, concludes that, for the author of Hebrews, there has been and only will be one King-Priest in the history and future of Israel.

J. R. Asher, *Polarity and Change in 1 Corinthians 15. A Study of Metaphysics, Rhetoric, and Resurrection,* Hermeneutische Untersuchungen zur Theologie 42 (Tübingen: Mohr Siebeck, 2000, DM 168) xii and 250 pp. Bibliography. Indexed. ISBN: 3-16-147411-2.

The slightly revised version of a doctoral dissertation directed by H. D. Betz and accepted in 1999 by the University of Chicago, this examination of the themes of polarity and change in Paul's argument in 1 Cor 15:35-57 demonstrates that Paul used a didactic method of argumentation to show to some of the Corinthians that there will be a resurrection of the dead. After a four-page introduction, it treats the problem of polarity and change; the rhetorical context of polarity and change; partition, polarity, and the resurrection of the dead; and the metaphysics of change. Asher concludes that in 1 Cor 15:35-57 Paul sought to persuade the Corinthians that there is a resurrection of the dead by showing them that the resurrection is compatible with the principle of cosmic polarity and that change is a solution to the problem of contrareity and the resurrection.

G. C. Bottini, *Giacomo e la sua lettera. Una introduzione,* Studium Biblicum Franciscanum 50 (Jerusalem: Franciscan Printing Press, 2000, paper) 311 pp. Bibliography. Indexed.

This introduction to the letter of James takes up the following issues: the profile of the author (NT traditions, explicit and implicit authors), the addressees (their identity and situation), whether the letter of James is an anti-Pauline manifesto, the letter of James and the Pauline epistles, the letter of James and the Gospel tradition (Q, Mt, Mk, Lk), the letter of James and the other theological traditions of the NT (Acts, Rev, Heb, 1 Jn, 1 Pet), the theological and cultural location of the letter of James, its literary structure and rhetorical composition, the literary genre (a paraenetic discourse), and the dominant themes (coherence between saying and doing) and the purpose of the letter. Bottini is the author of *La preghiera di Elia in Giacomo 5,17-18. Studio della tradizione biblica e giudaica* (1981).

B. R. Braxton, *The Tyranny of Resolution. I Corinthians 7:17-24,* SBL Dissertation Series 181 (Atlanta: Society of Biblical Literature, 2000, $45) xi and 302 pp. Bibliography. LCN: 00-045627. ISBN: 0-88414-031-8.

Prepared as a doctoral dissertation under the direction of C. Holladay and accepted by Emory University in 1999, this volume contends that ambiguity is an irreducible and even original feature of 1 Cor 7:17-24. After an exegetical overview of the passage (its context in 1 Corinthians 7 and a closer reading of the text), it considers the social world of the Corinthians and of Paul (with particular attention to ethnic composition and social status), and discusses circumcision and slavery in the Greco-Roman world and their implications for the exegesis of 1 Cor 7:17-24. Then it shows how the passage was used by two ideologically opposed social groups in 19th-century America (slavery advocates and abolitionists) to support the perpetuation or the abolition of slavery.

M. Brunini, *Lettura pastorale della Prima lettera ai Corinzi,* Lettura pastorale della Bibbia (Bologna: Dehoniane, 2001, paper 54,000 L or € 27.89) 369 pp. Bibliography. ISBN: 88-10-20153-1.

After a three-page introduction to 1 Corinthians and to *lectio divina,* this volume presents a prayerful and pastoral reading (*lectio, meditatio, oratio*) of the twenty-five sections in Paul's letter according to the following general outline: prologue (1:1-17); the wisdom of God, the gospel of the cross, and Christian community (1:18–4:21); corporality, sexuality, lawsuits, and conditions of life in a time that is short (5:1–7:40); the coexistence of the strong and the weak in the community (8:1–11:1); divisions in the community's assembly (11:2-34); spiritual phenomena and the edification of the community (12:1–14:40); the resurrection of the dead (15:1-58); and epilogue (16:1-24). Brunini is the author of *La preghiera del cuore nella spiritualità dell'Oriente cristiano* (1997).

C. BURCHARD, *Der Jakobusbrief,* Handbuch zum Neuen Testament 15/1 (Tübingen: Mohr Siebeck, 2000, cloth DM 98, paper DM 58) xi and 217 pp. Bibliographies. ISBN: 3-16-147393-0 (cloth), -147368-X (paper).

Burchard, professor emeritus of NT at the University of Heidelberg, describes the letter of James as a pseudepigraphic work from the late 1st century A.D. (perhaps from Syria) that represents a strongly Jewish based form of Christianity. After a thirty-page introduction (origin, literary form, prehistory, theology, text, *Nachgeschichte*), he presents his exposition of the introduction (1:1-11), the body of the work (1:12–5:6), and the epistolary conclusion and related material (5:7-20). He divides the corpus of the letter into two main parts: exhortations for all—rely on the goodness of your creator and become doers of the perfect law of freedom (1:12–3:11); and rebuke to those who are not perfect—repent! (3:12–5:6). Also included are twenty-seven excursuses: the tradition history of Jas 1:2-4a and 1:5-8, the background of the sea and storm metaphors in 1:6, δίψυχος in 1:8 and 4:8, the background of the image of God in 1:13, and so forth.

N. A. DAHL, *Studies in Ephesians. Introductory Questions, Text- & Edition-Critical Issues, Interpretation of Texts and Themes,* ed. D. Hellholm, V. Blomkvist, and T. Fornberg, Wissenschaftliche Untersuchungen zum Neuen Testament 131 (Tübingen: Mohr Siebeck, 2000, DM 198) xii and 548 pp., frontispiece. Bibliographies. Indexed. ISBN: 3-16-147197-0.

After previously unpublished essays on introductory questions regarding Ephesians and on Ephesians and Qumran, this collection presents five papers on Ephesians in texts and editions of the Pauline corpus: the order of the Pauline letters presupposed by the Muratorian canon [§ 6-494]; the particularity of the Pauline epistles as a problem in the ancient church (1962); the origin of the earliest prologues to the Pauline letters [§ 23-542]; MS 0230 (= PSI 1306) and the 4th-century Greek-Latin edition of Paul's letters (1979); and the "Euthalian apparatus" and the affiliated *argumenta.* Then it offers ten studies on texts and themes in Ephesians: benediction and congratulation (1995); the proem of Ephesians (1951); Ephesians and Paul's (lost) first letter to Corinth (1963); the mystery of the church according to Eph 3:8-10 (1965); cosmic dimensions and religious knowledge according to Eph 3:18 (1975); clothing metaphors—the old and the new person; the concept of baptism in Ephesians (1982); Gentiles, Christians, and Israelites in Ephesians [§ 31-756]; the fictional and real setting of Ephesians; and interpreting Ephesians—then and now [§ 22-869]. Also included is a supplement to Dahl's bibliography (by K. M. Hansen).

L. R. DONELSON, *From Hebrews to Revelation. A Theological Introduction* (Louisville, KY: Westminster John Knox, 2001, paper $19.95) v and 161 pp. Bibliography. LCN: 00-34986. ISBN: 0-664-22236-6.

Written out of the conviction that the last nine books of the Bible have much to say that is useful to the modern reader, this theological introduction to them seeks to let these texts speak in their proper historical and literary voices. After a six-page introduction, it treats in turn Hebrews, James, 1 Peter, Jude and 2 Peter, the letters of John, and Revelation. It provides for each an outline, and deals with the issues and themes peculiar to each work. For example, regarding Hebrews there are sections on Jesus the high priest, Christianity and dualism, a new age, midrash, beginning at the beginning, and the road to perfection. Donelson is professor of NT at Austin Presbyterian Theological Seminary.

J. D. G. DUNN (ED.), *Paul and the Mosaic Law. The Third Durham-Tübingen Research Symposium on Earliest Christianity and Judaism (Durham, September, 1994)* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $35) xi and 363 pp. Bibliography. Indexed. LCN: 00-050361. ISBN: 0-8028-4499-5.

The paperback reprint of a volume published by Mohr Siebeck in 1996 [*NTA* 41, pp. 372-373], this volume presents essays on various aspects of the general topic of Paul and the Mosaic Law by H. Lichtenberger, M. Hengel, J. Lambrecht, B. W. Longenecker, G.

Stanton, K. Kertelge, N. T. Wright, R. B. Hays, O. Hofius, H. Hübner, S. Westerholm, H. Räisänen, P. J. Tomson, S. C. Barton, J. M. G. Barclay, and Dunn.

R. FABRIS, *Lettera ai Filippesi – Lettera a Filemone. Introduzione, versione, commento,* Scritti delle origini cristiane 11 (Bologna: Dehoniane, 2001, 49,000 L or € 25.31) 336 pp. Bibliography. Indexed. ISBN: 88-10-20619-3.

In his thirty-page introduction to Paul's letter to the Philippians, Fabris, author of *Lettera ai Filippesi* (1983) and *La tradizione paolina* (1995), discusses Philippi as a Roman colony, Paul at Philippi, the church at Philippi, the unity of Paul's letter, its structure, historical origin, and message. His exposition appears under the following headings: prologue (1:1-11); "for to me living is Christ" (1:12-26); "think this among you" (1:27–2:18); "hold such persons in great esteem" (2:19-30); "become imitators of me" (3:1–4:1); and "rejoice in the Lord always" (4:2-23). Then in introducing Paul's letter to Philemon he treats the protagonists, the "slave" Onesimus, the letter's historical origin, stylistic and literary profile, structure, and interpretation and message. He discerns the following outline: heading or prescript (vv. 1-3), proem (4-7), central part—request to Philemon on behalf of Onesimus (8-22), and postscript or epilogue (23-25).

M. FATEHI, *The Spirit's Relation to the Risen Lord in Paul. An Examination of Its Christological Implications,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 128 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xvi and 375 pp. Bibliography. Indexed. ISBN: 3-16-147371-X.

Prepared as a doctoral dissertation under the direction of M. Turner at London Bible College and accepted in 1998 by Brunel University, this volume argues that Paul's application of Spirit-language to describe and interpret believers' experiences of the risen Lord shows that he presupposed a definition of the concept of God that includes Christ within the Godhead rather than posited alongside God. After discussing the relationship between Christology and the experience of the risen Lord, it presents an overview of the history of the discussion from H. Gunkel to G. D. Fee. Next it considers the Spirit and God in the OT, Qumran literature, wisdom literature, Josephus, Jewish apocalypses and some other intertestamental literature, and rabbinic literature and the Targums. Then it deals with the Spirit and the risen Lord in Paul's letters under the following headings: the Spirit's functions in relation to the risen Lord, the Spirit of Christ in Paul, the Spirit and the lordship of Christ, the Spirit and being "in Christ," and the Spirit and the risen Lord (the question of identification). Finally it explores the christological implications under the heading "the Spirit of Christ and 'divine' Christology in Paul."

B. N. FISK, *First Corinthians,* Interpretation Bible Studies (Louisville, KY: Geneva, 2000, paper $7) vi and 114 pp., map. Illustrated. Bibliographies. LCN: 99-054590. ISBN: 0-664-50074-9.

After a three-page introduction to 1 Corinthians, this volume presents expositions of ten units in it under the following headings: no divisions among you (1:10-25), God's field and God's temple (3:5-17), hand over to Satan (5:1-13), marriage and divorce (7:1-40), not causing others to stumble (8:1-13), all for the sake of the gospel (9:14-27), this is my body (11:17-34), concerning spiritual gifts (12:1-31), love never ends (13:1-13), and all things done decently and in order (14:26-40). A ten-page leader's guide is included. Fisk is assistant professor of NT at Westmont College in Santa Barbara, CA.

J. A. FITZMYER, *The Letter to Philemon. A New Translation with Introduction and Commentary,* Anchor Bible 34C (New York—London: Doubleday, 2000, $21.95) xvi and 138 pp. Bibliographies. Indexed. LCN: 00-029501. ISBN: 0-385-49629-X.

After providing a translation of Paul's letter to Philemon, Fitzmyer, the author of the commentaries on Luke's Gospel, Acts, and Paul's letter to the Romans in the Anchor Bible series, presents a 43-page general introduction in which he treats the following topics: title, text, authorship, date and place of composition; Philemon, Onesimus, the occasion, and purpose of the letter; slavery in antiquity; the significance of the letter; its theological teaching; structure and outline; and bibliography. Then after a 26-page general bibliography (commentaries, monographs, articles), he offers translations, comments, and notes for the four main parts of the letter: prescript and greeting (1-3), thanksgiving (4-7), the body of the letter (8-20), and conclusion (21-25).

M. J. GOODWIN, *Paul, Apostle of the Living God. Kerygma and Conversion in 2 Corinthians* (Harrisburg, PA: Trinity Press International, 2001, paper $28) ix and 261 pp. Bibliography. Indexed. LCN: 00-052744. ISBN: 1-56338-318-7.

Based on a doctoral dissertation directed by A. J. Malherbe and presented to Yale University in 1992, this volume seeks to reconstruct the background of the "living God" tradition in OT, Jewish, and early Christian sources, and to apply significant aspects of this tradition to an interpretation of Paul's argument in 2 Cor 2:14–7:4. After a thirteen-page introduction, it discusses the living God as the covenantal God of Israel; Hos 2:1 LXX (1:10 MT), the new covenant, and eschatological sonship; the living God in Hellenistic Jewish monotheism; the living God in Jewish prayer and missionary language; the living God in Paul's monotheistic kerygma; and conversion to the living God in Paul's letters. Then it considers 2 Cor 3:3 and the Spirit of the living God, as well as 2 Cor 6:16b and the temple of the living God, and explores the implications of the "living God" theme for interpreting 2 Cor 2:14–7:4. Goodwin concludes that Paul (or a redactor) framed 2 Cor 2:14–7:4 with two uses of the "living God" in 3:3 and 6:16 to suggest that "living God" theology plays an important role in the intervening argument.

P. J. GRÄBE, *The Power of God in Paul's Letters,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 123 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xiii and 305 pp. Bibliography. Indexed. ISBN: 3-16-147372-8.

The revised and extended version of a doctoral dissertation directed by A. B. du Toit and accepted in 1990 by the faculty of theology at the University of Pretoria, this investigation of δύναμις in the sense of "power" in the main Pauline epistles first provides a lexico- and conceptual-historical overview of the concept of power: the Hellenistic (profane Greek) use of δύναμις, OT background (with special reference to the use of δύναμις in the sense of "power" in the Septuagint), concepts of power in early Judaism, Philo, and Qumran and the power of God. Then it presents an exegetical analysis of the concept of "power" in key texts in Paul's letters (1 Cor 1:18, 24; 2:4, 5; 4:19-20; 5:4; 15:43; 15:56; 2 Cor 4:7; 6:7; 12:9; 13:4; Rom 1:4; 1:16; 1:20; 15:13; 15:19) and an overview of the remaining texts in the Pauline corpus and in other NT books. Finally it explores the theological scope of God's power in the Pauline letters: theological-christological emphasis, pneumatological emphasis, and Paul's ministry within the christological perspective. Gräbe concludes that in his understanding of God's power in the light of Christ's crucifixion and resurrection—and yet in the final analysis as a pneumatological concept—the basic trinitarian thrust of Paul's theology becomes evident.

D. M. HAY, *Colossians,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 2000, paper $22) 182 pp., 4 tables. Bibliography. Indexed. LCN: 99-059736. ISBN: 0-687-05802-3.

In his twenty-page introduction to the letter to the Colossians, Hay, professor of religion at Coe College in Cedar Rapids, Iowa, and author of *Glory at the Right Hand. Psalm 110 in Early Christianity* (1973), discusses the importance of the letter, who wrote it, the implied readers and the "deceitful philosophy," rhetorical and literary features, and main threads in the message. Then he presents an exposition according to the following general outline: salutation (1:1-2), letter introduction (1:3–2:5), warning against false teachings and regulations (2:6-23), paraenetic section—exhortations for the new life (3:1–4:6), and letter closing (4:7-18). Hay observes that by its teachings about creation, universal reconciliation, and hidden glory, Colossians has enlarged many readers' ideas about Christ.

C. J. HEMER, *The Letters to the Seven Churches of Asia in Their Local Setting,* Biblical Resource (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $29; Livonia, MI: Dove) xxii and 338 pp. Bibliography. Indexed. LCN: 00-045322. ISBN: 0-8028-4714-5.

This reprint of the work published by JSOT Press in 1986 [*NTA* 30, p. 361] features a new eight-page foreword by D. E. Aune that situates it in the context of Hemer's life (1930-87) and of scholarship on Revelation. The work attempts to determine what the letters to the seven churches in Revelation 2–3 meant to their original readers. After a 26-page introduction and a chapter on the Patmos background, it treats the historical settings of the letters to the churches at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, respectively.

M. HENGEL AND A. M. SCHWEMER, *Paulus zwischen Damaskus und Antiochien. Die unbekannten Jahre des Apostels,* Wissenschaftliche Untersuchungen zum Neuen Testament 108 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xxii and 543 pp., 3 maps, table. Bibliography. Indexed. ISBN: 3-16-147469-4.

The paperback edition of the work described in *NTA* 43, pp. 600-601. The English version was noticed in *NTA* 42, pp. 172-173.

D. G. HORRELL, *An Introduction to the Study of Paul,* Continuum Biblical Studies (London—New York: Continuum, 2000, paper $15.95) x and 144 pp., 2 figs., map. Bibliography. Indexed. ISBN: 0-8264-4921-2.

Horrell, lecturer in NT studies in the department of theology at the University of Exeter and author of *The Social Ethos of the Corinthian Correspondence* (1996), seeks to introduce the various areas of discussion in the contemporary study of Paul through an examination of different aspects of Paul's life, writings, theology, practice, and so on. After a nine-page introduction to "Paul the man-mountain," he deals with pre-Pauline Christianity—from Jesus to Paul; Paul's life before and after his encounter with Christ; Paul the letter-writer; Paul the theologian—the central elements of Paul's gospel; Paul, Israel, and the Jewish Law; new approaches to the study of Paul—social-scientific and feminist interpretation; Paul's legacy in the NT and beyond; and why study Paul today.

R. A. HORSLEY (ED.), *Paul and Politics. Ekklesia, Israel, Imperium, Interpretation. Essays in Honor of Krister Stendahl* (Harrisburg, PA: Trinity Press International, 2000, paper $26) viii and 248 pp. Indexed. LCN: 00-041790. ISBN: 1-56338-323-3.

After Horsley's sixteen-page essay on Bishop Stendahl's challenge to Pauline studies, this volume presents papers by N. Elliott on Paul and the politics of empire, and E. Schüssler Fiorenza on Paul and the politics of interpretation (with a response by R. Jewett); Horsley on rhetoric and empire (and 1 Corinthians), C. B. Kittredge on Corinthian women prophets and Paul's argumentation in 1 Corinthians, and S. Briggs on Paul on bondage and freedom in imperial Roman society (with a response by A. C. Wire); P. Eisenbaum on Paul as the new Abraham, M. D. Nanos on the inter- and intra-Jewish political context of Paul's letter to the Galatians, and N. T. Wright on Paul's gospel and Caesar's empire (with a response by A. F. Segal); and S.-k. Wan on collection for the saints as anticolonial act, and A. D. Callahan on Paul in relation to *ekklēsia* and emancipation in Corinth (with responses by Wire and C. J. Roetzel).

R. R. JEAL, *Integrating Theology and Ethics in Ephesians. The Ethos of Communication,* Studies in Bible and Early Christianity 43 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 2000, $89.95) xiii and 249 pp. Bibliography. Indexed. LCN: 00-035138. ISBN: 0-7734-7741-1.

Based on a doctoral dissertation directed by A. T. Lincoln and submitted to the University of Sheffield, this rhetorical-critical analysis of the letter to the Ephesians argues that the moral exhortation or paraenesis of chapters 4–6 is not directly or argumentatively derived from the theological narrative of chapters 1–3, and that the document persuades its Christian audience members to accept exhortations and to behave in appropriate ways by reminding them of certain theological realities, by impressing those realities on their minds, and by encouraging identification with them. After reflecting on how theology and ethics are connected, it explains the nature of rhetorical criticism and provides rhetorical analyses of the *exordium/narratio* (1:3–3:21) and the paraenesis/*exhortatio* (4:1–6:20). Jeal concludes that the connection between the two halves of Ephesians is accomplished through the ethos of communication; that is, by means of the persuasive nature of the language and ideas employed.

L. T. JOHNSON, *The First and Second Letters to Timothy. A New Translation with Introduction and Commentary,* Anchor Bible 35A (New York—London: Doubleday, 2001, $40) xiv and 494 pp. Bibliography. Indexed. LCN: 00-029023. ISBN: 0-385-48422-4.

Johnson, professor of NT at Candler School of Theology at Emory University in Atlanta and author of the volume on the letter of James in the series, contends that 1 and 2 Timothy are real rather than fictional letters, that they were written by Paul to his delegate Timothy, and that they are to be understood within the framework of Paul's ministry, the relationship between Paul and his delegate, and the sociohistorical realities of the 1st century A.D. After giving full translations of both letters, he considers their text and the history of their interpretation, discusses the authorship of the Pastorals (tendencies in the debate, the evidence, the conventional solution, problems with the conventional solution), and proposes another approach to Paul's letters to his delegates. Then following a 29-page general bibliography, there are introductions and expositions (translation, notes, comments) for 1 Timothy and 2 Timothy, respectively. Johnson gives particular attention to the history of these letters' interpretation before the 19th century and to relevant sources about Greco-Roman rhetoric and moral philosophy.

G. C. KENNEY, *The Relation of Christology to Ethics in the First Epistle of John* (Lanham, MD—New York—Oxford: University Press of America, 2000, $29) x and 57 pp., fig. Bibliography. LCN: 00-046671. ISBN: 0-7618-1867-7.

After discussing the authorship, historical setting, and structure of 1 John, this volume presents an exegesis of and a commentary on the individual sections of 1 John (1:1-4; 1:5–2:2; 2:3-11; 2:12-17; and so on), explores the relationship between Christology and ethics according to 1 John as gospel and command, and reflects on the components of Christian spirituality: trinitarian, christocentric, the Holy Spirit, Scripture-authority, ecclesiastical, and so on. Kenney, senior lecturer at Eastern Washington University, is the author of *John 1:1 as Prooftext. Trinitarian or Unitarian?* (1999) and *Leadership in John* (2000).

V. KOPERSKI, *What Are They Saying About Paul and the Law?* (New York—Mahwah, NJ: Paulist, 2001, paper $12.95) xi and 148 pp. Bibliography. Indexed. LCN: 00-062320. ISBN: 0-8091-3965-0.

Intended as a complement to J. Plevnik's *What Are They Saying About Paul?* (1986), this volume first examines the recent debates about Paul and the Law under three headings: the Law fosters an attitude of pride (R. Bultmann and E. Käsemann); the Law is not Christ (E. P. Sanders); and the Law is restrictive. Then it treats reaffirmations of the "Lutheran" position, investigations of the coherence and consistency of Paul's view of the Law, and the search for the "new center" of Pauline theology. Koperski is professor of theology at Barry University in Miami, Florida.

J. S. LAMP, *First Corinthians 1-4 in Light of Jewish Wisdom Traditions. Christ, Wisdom and Spirituality,* Studies in Bible and Early Christianity 42 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 2000, $89.95) xiv and 243 pp. Bibliography. Indexed. LCN: 99-054863. ISBN: 0-7734-7833-7.

The revision of a doctoral dissertation directed by D. A. Carson and presented in 1995 to Trinity Evangelical Divinity School in Deerfield, IL, this volume argues that Paul in 1 Corinthians 1–4 (especially through his identification of σοφία with Christ) is at least in part drawing upon and transforming and is thus standing in continuity with Jewish spiritual traditions in his correction of Corinthian misconceptions of σοφία, and that genuine σοφία as defined by Paul is instrumental in describing the truly spiritual person. After a six-page introduction, it presents an overview of Israel's wisdom tradition and discusses the following topics: the personification of Wisdom in Jewish thought; wisdom among the Corinthians; and Christ, wisdom, and spirituality—1 Cor 1:18–4:21. An appendix treats wisdom categories and christological predicates in 1 Cor 8:6.

L. LEGRAND, *L'Apôtre des nations? Paul et la stratégie missionnaire des Églises apostoliques,* Lectio Divina 184 (Paris: Cerf, 2001, paper 135 F) 153 pp., 3 maps. Bibliography. Indexed. ISBN: 2-204-06532-3.

Legrand, author of *Le Dieu qui vient. La Mission dans la Bible* (1988) and *The Bible on Culture. Belonging or Dissenting?* (2000), explores why Paul in his missionary journeys turned toward the west (Turkey, Greece, and Spain) rather than to the south (Africa) or the east (Asia). After reflecting on Paul's surprising missionary strategy, he treats the topic under the following headings: "we to the Gentiles, they to the circumcision" (Gal 2:9); other apostolic fields (Acts 2:9-11; 16:6-8; 1 Pet 1:1; the Johannine mission and other movements); meetings, conflicts, and compromise (Antioch, Ephesus, Corinth, Rome); the conclusion of the Jerusalem synod—"that we remember the poor" (Gal 2:10); and another look (at the Jewish people, Christian origins, Peter and Paul, the church as mission, and the canon). He contends that the scope of Paul's mission reflects the agreement made with the apostles at the Jerusalem conference (see Gal 2:9-10).

G. J. LOCKWOOD, *1 Corinthians,* Concordia Commentary (St. Louis, MO: Concordia, 2000, $34.95) xxxi and 648 pp. Bibliography. Indexed. LCN: 00-009327. ISBN: 0-570-06314-0.

In his exposition of 1 Corinthians, Lockwood, formerly associate professor of exegetical theology and missiology at Concordia Theological Seminary in Fort Wayne, IN, gives top priority to listening to the text but also points out its implications for the church's theology and practice. Besides a 22-page introduction to the letter and the treatments of the epistolary opening (1:1-17) and the conclusion (16:1-24), his commentary focuses on the theme of the word of the cross as the basis for the church's unity (1:18–4:21), for the church's holiness (5:1–7:40), for the church's freedom (8:1–11:1), for the church's worship (11:2–14:40), and for the congregation's hope (15:1-58), respectively.

I-J. LOH AND H. A. HATTON, *A Handbook on the Letter from James,* UBS Handbook Series (New York: United Bible Societies, 1997, paper $16.99) ix and 225 pp., 2 figs. Bibliography. Indexed. LCN: 97-702. ISBN: 0-8267-0170-1.

This handbook on the letter of James seeks to provide exegetical information important for translators and to indicate possible solutions for translational problems related to language or culture. After a six-page introduction to translating the letter from James, it provides for each pericope the Revised Standard Version and Today's English Version and comments on exegesis and translation: greeting (1:1), faith and wisdom (1:2-8), poverty and riches (1:9-11), trusting and tempting (1:12-18), hearing and doing (1:19-27), warning against prejudice (2:1-13), faith and actions (2:14-26), and so forth. A sixteen-page glossary is included.

A. LINDEMANN, *Der Erste Korintherbrief,* Handbuch zum Neuen Testament 9/1 (Tübingen: Mohr Siebeck, 2000, cloth DM 138, paper DM 68) ix and 389 pp. Bibliographies. ISBN: 3-16-147410-4 (cloth), -147473-2 (paper).

In his seventeen-page introduction to 1 Corinthians, Lindemann, author of *Paulus, Apostel und Lehrer der Kirche. Studien zu Paulus und zum frühen Paulusverständnis* (1999), discusses the text and its reception in early Christianity, the problem of its literary unity, its structure and genre, the community situation in Corinth, the letter's theological theme (the ἐκκλησία and its οἰκοδομή), and the place and date of composition. Then he provides for each pericope a translation, bibliography, and exposition according to the following general headings: prescript and thanksgiving (1:1-9), Paul and the community in Corinth (1:10–4:21), ethical-moral problems in Corinth (5:1–7:40), Christians and sacrifices to idols (8:1–11:1), the assemblies of the community (11:2–14:40), the raising of Christ and the resurrection of the dead (15:1-58), and topical announcements and greeting (16:1-24). Also included are twenty excursuses: ἐκκλησία according to Paul (on 1:2), the ἔριδες in Corinth (on 1:12), the Scripture text in 2:9, the theological problem of wisdom in 1 Corinthians (on 3:19), and so on.

D. W. Lumsden, *And Then the End Will Come. Early Latin Christian Interpretations of the Opening of the Seven Seals,* Medieval History and Culture (New York—London: Garland, 2001, $60) xii and 112 pp. Bibliography. Indexed. ISBN: 0-415-92961-X.

Based on a doctoral dissertation directed by J. B. Russell and presented to the University of California at Santa Barbara, this volume examines early ideas about the opening of the seven seals (Rev 6:1–8:1) expressed in seven detailed commentaries on Revelation written by Latin exegetes during Christianity's first thousand years. After a fourteen-page introduction, it treats the tradition established by Victorinus, Tyconius, and Jerome, as well as the interpretations put forward by Primasius (6th-century synthesis), Bede (from the periphery), Ambrosius Autpertus (the Carolingian mystic), Beatus of Liébana (the Spanish bishop), and Haimo of Auzerre (the monk militant). Lumsden argues that these commentators consistently interpreted the images associated with John's vision of the seven seals in such a way as to encourage both the external expansion and internal reform of the church, attaching an apocalyptic significance to both of these ongoing historical activities.

M. Y. MacDonald, *Colossians and Ephesians,* Sacra Pagina 17 (Collegeville, MN: Liturgical Press, 2000, $39.95) xvi and 390 pp. Bibliographies. Indexed. LCN: 00-027615. ISBN: 0-8146-5819-9.

In her commentary on Colossians and Ephesians, MacDonald, professor in the department of religious studies at St. Francis Xavier University in Antigonish, Nova Scotia, and author of *The Pauline Churches* (1988) and *Early Christian Women and Pagan Opinion* (1996), not only includes the grammatical, linguistic, and historical analysis that has traditionally been central to NT exegesis but also draws upon insights from the fields of sociology and cultural anthropology and gives particular attention to the relationship between these documents and the social life of NT communities. After a 29-page introduction to the two letters, she presents translations, notes, and interpretations for Colossians: greeting (1:1-2), thanksgiving for the Colossians (1:3-8), prayer on behalf of the Colossians (1:9-14), the Christ-hymn (1:15-20), application of the hymn to the situation in Colossae (1:21-23), and so forth. Then she treats Ephesians in the same format: greeting (1:1-2), blessing (1:3-14), thanksgiving and prayer (1:15-23), the consequences of life together with Christ (2:1-10), the unity of Jews and Gentiles created by Christ (2:11-12), and so forth.

A. J. Malherbe, *The Letters to the Thessalonians. A New Translation with Introduction and Commentary,* Anchor Bible 32B (New York—London: Doubleday, 2000, $50) xx and 508 pp., map. Bibliography. Indexed. LCN: 00-021363. ISBN: 0-385-18460-3.

In his exposition of 1 and 2 Thessalonians, Malherbe, professor emeritus of NT criticism and interpretation at Yale University and author of *Paul and the Thessalonians. The Philosophical Tradition of Pastoral Care* (1987), seeks to show that Paul was as much concerned with the moral, emotional, and spiritual nurture of his converts as he was with their theological development. After a translation of the two letters, a brief general introduction, and a 34-page bibliography, he provides for 1 Thessalonians an introduction as well as a translation, notes, and comments for each pericope according to the following general outline: address (1:1), autobiography (1:2–3:13), exhortation (4:1–5:22), and conclusion (5:23-28). Then he treats 2 Thessalonians in the same format under the following general headings: address (1:1-2), thanksgiving and exhortation (1:3–2:12), thanksgiving and exhortation (2:13–3:5), commands (3:6-15), and conclusion (3:16-18). Malherbe contends that Paul wrote 1 Thessalonians from Corinth in A.D. 50 as a pastoral letter to strengthen the young church by taking up issues that concerned his recent converts, and that he wrote 2 Thessalonians from Corinth early in A.D. 51 to encourage the discouraged, correct the doctrinal error, and direct the church in how to discipline idlers.

F. J. MATERA, *Strategies for Preaching Paul* (Collegeville, MN: Liturgical Press, 2001, paper $19.95) vi and 186 pp. Bibliography. Indexed. LCN: 00-042840. ISBN: 0-8146-1966-5.

Matera, chair of the department of theology and professor of NT at the Catholic University of America, seeks to provide pastors with a series of strategies for preaching from the Pauline readings of the Sunday lectionary. In particular, he tries to show preachers how to make use of the historical and literary backgrounds to the texts, how to interpret the texts within their wider literary contexts, and how their important theological themes might be preached. Thus for each Pauline letter (and Hebrews) he presents an overview of the historical and literary context, an exposition of each Pauline passage in the three-year Sunday cycle for ordinary time along with suggestions for actualization, and a synthesis of major theological themes.

W. E. MILLS, *Romans,* Bibliographies for Biblical Research, New Testament Series 6 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1996, $89.95) xix and 205 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2418-0.

This bibliography of scholarship on Paul's letter to the Romans provides information for 2,109 entries from journal articles, essays in collected works, books and monographs, dissertations, commentaries, and encyclopedia and dictionary articles that were published in the 20th century through the early months of 1995. The material is divided into three sections: citations by chapter and verse (nos. 0001-1601), citations by subjects (nos. 1602-2045), and commentaries (nos. 2046-2109).

M. M. MITCHELL, *The Heavenly Trumpet. John Chrysostom and the Art of Pauline Interpretation,* Hermeneutische Untersuchungen zur Theologie 40 (Tübingen: Mohr Siebeck, 2000, DM 198) xxxiv and 564 pp., 6 plates. Bibliography. Indexed. ISBN: 3-16-147360-4.

Mitchell, professor of NT at the University of Chicago, describes her study as a hermeneutical essay on the nature of Pauline interpretation and as a kind of "gallery exhibition" of John Chrysostom's many and varied portraits of the apostle Paul. The eight chapters in her investigation appear under the following headings: "Of all the saints I love Paul the most"; "the archetypal image" (ἡ ἀρχέτυπος εἰκών); "the warm lover of Christ"—Pauline miniatures; "the imperial portrait" (εἰκὼν βασιλική) unveiled—portraits of Paul's body; "the meadow of virtues" (λειμὼν ἀρετῶν)—portraits of Paul's soul; "obviously by some divine and ineffable power"—biographical portraits of Paul; "the soul which reached as far as heaven"—historiographical issues in Chrysostom's Pauline interpretation; and "partners in this love charm"—the art of Pauline interpretation. Also included as appendixes are an English translation of *De laudibus sancti Pauli* 1-7 and a survey of artistic images of John Chrysostom and Paul.

P. NOGUEIRA (ED.), *Apocalipsis de Juan y la mística del milenio,* Revista de Interpretación Bíblica Latinoamericana 34 (Quito: RECU—Departamento Ecuménico de Investigaciones, 1999, paper $6) 125 pp. Bibliography. ISSN: 1390-0374.

The nine essays in this fascicle are by J. Adriano Filho on Revelation as the account of a visionary experience; N. O. Míguez on John of Patmos as a visionary and his vision; Nogueira on visionary ecstasis and worship in Revelation 4–5; P. Manuel Ferrer on the mark of the beast; P. Lima Vasconcellos on the victory of life—millennium and kingdom in Rev 20:1-10; S. Gallazzi on being without sea, temple, and tears according to Revelation 21–22; Adriano Filho on chaos and the recreation of the cosmos in Revelation; G. Cornelli on the last plagues and the last days—cosmic power and daily power in Revelation and related literature; and J. L. Rodríguez on "Apocalipsis" (a poem).

P. Nogueira (ed.), *La Carta de Santiago,* Revista de Interpretación Bíblica Latinoamericana 31 (Quito: RECU—Departamento Ecuménico de Investigaciones, 1998, paper $6) 158 pp. Bibliography. ISSN: 1390-0374.

After C. Conti's essay on the structure of the letter of James and J. S. Croatto's article on James as a wisdom writing, this fascicle presents papers by F. Reyes Archila on the law of the kingdom as a demand for a full life; F. Pimentel on greed, resistance, and the alternative project in James; N. Míguez on rich and poor in James; Nogueira on the dignity of the poor in a Diaspora Christian synagogue; L. Vaage on restraining the mouth according to Jas 3:1–4:17; G. Cornelli on the magical power of prayer according to Jas 5:13-18; P. Lima Vasconcellos on the poor and the kingdom—James and the recreation of sayings of Jesus; and J. Adriano Filho on poor and rich in James and *Shepherd of Hermas.*

P. Oakes, *Philippians. From people to letter,* Society for New Testament Studies Monograph Series 110 (Cambridge, UK—New York: Cambridge University Press, 2001, $59.95) xv and 231 pp., 16 figs., 2 tables. Bibliography. Indexed. ISBN: 0-521-79046-8.

Based on a doctoral dissertation directed by N. T. Wright and presented to Oxford University in 1996, this case-study in modeling the social make-up of the Christian community at Philippi explains the letter to the Philippians by thinking about the lives of the people who first received the letter. After examining the archaeological and literary evidence about the development of the Roman colony of Philippi, it discusses the Philippian church, suffering and unity, Paul and the Philippians, Christ and the emperor, and Christ and the Philippians. Oakes concludes that Paul's letter to the Philippians addressed a suffering church with difficulties over unity, and that Phil 2:5-11 closely fit the requirements of the Philippians' situation and so should be regarded as a piece of rhetoric constructed by Paul from his christological beliefs specifically to fit the argument that he wished to make.

K. J. O'Mahony, *Pauline Persuasion. A Sounding in 2 Corinthians 8–9,* JSNT Supplement Series 199 (Sheffield, UK: Sheffield Academic Press, 2000, £37 or $59) 203 pp. Bibliography. Indexed. ISBN: 1-84127-149-7.

An adapted version of a thesis supervised by S. Freyne and submitted to the University of Dublin, this volume first discusses the applicability, use, and abuse of rhetorical categories with regard to Pauline texts. Then after sketching the history of rhetorical readings of 2 Corinthians 8–9 (from John Chrysostom to B. Witherington) and delimiting the text, it presents a rhetorical reading of 2 Corinthians 8–9 (*elocutio, dispositio, inventio, genus*) and offers a synthesis that tries to relate the various observations regarding style, structure, and content. O'Mahony concludes that H. D. Betz's rhetorical reading does not deal adequately with all the data, and that Paul could very well have received an extensive Hellenistic education.

C. M. Pate, *The Reverse of the Curse. Paul, Wisdom, and the Law,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 114 (Tübingen: Mohr Siebeck, 2000, paper DM 128) xxii and 536 pp. Bibliography. Indexed. ISBN: 3-16-147286-1.

Pate, author of *Communities of the Last Days. The Dead Sea Scrolls, the New Testament and the Story of Israel* (2000), contends that Paul used the wisdom motif for the purpose of reversing the Deuteronomic curses and blessings (Deuteronomy 27–30), and that he viewed Christ as God's wisdom who removed the Deuteronomic curses by embracing divine judgment on the cross and thereby dispensed the Deuteronomic blessings to all who believe in him. After a nineteen-page introduction, he deals with the following topics: wisdom, law, and the Deuteronomic tradition—theocratic interpretations; wisdom and law in Diaspora Judaism—apologetic interpretations; wisdom and law in Jewish apocalypticism; apocalyptic, sectarian interpretations of wisdom and law—*1 Enoch* and the Dead Sea scrolls; wisdom and law according to the pre-Christian Paul—a theocratic interpretation; Paul's disassociation of wisdom and law in Galatians—an apocalyptic, sectarian interpretation; the reverse of the curse—wisdom versus law in other Pauline letters; Christian apocalyptic interpretations of wisdom and law—the Judaizers and Matthew; and Christian apologetic interpretations of wisdom and law—Luke-Acts and James. The three appendixes concern C. C. Hill's *Hellenists and Hebrews* (1992); covenantal nomism and Paul's qualitative critique of the Law; and the Tübingen school revisited.

A. PITTA, *Lettera ai Romani. Nuova versione, introduzione e commento,* I Libri Biblici, Nuovo Testamento 6 (Milan: Paoline, 2001, 60,000 L or € 30.99) 632 pp. Bibliography. Indexed. ISBN: 88-315-2117-9.

In his 22-page general introduction to Paul's letter to the Romans, Pitta, author of *Lettera ai Galati* (1996; 2nd ed., 2000), takes up methodological questions, the three relational vectors (sender, addressees, content), sources, structure, genre, and original aesthetic profile. Then he provides for each pericope a translation and commentary according to the following general outline: epistolary introduction (1:1-17), the revelation of divine wrath and of divine justice (1:18–4:25), the paradoxical Christian boast (5:1–8:39), the fidelity of God's word (9:1–11:36), the paraclesis (12:1–15:13), and the epistolary postscript (15:14–16:27). There are also excursuses on the "faith of Christ," "justification by faith" and the alleged incoherence of the NT, original sin, and the Aqedah of Isaac and Jesus Christ. Finally under the heading "the theological message," he treats various theological topics (the gospel and the justice of God; Jesus Christ and faith; the Jew, the Greek, and salvation for all; the Law in conflict; the law of the Spirit), Romans and the canon of Scripture, and the history of interpretation.

J. PRASAD, *Foundations of the Christian Way of Life according to 1 Peter 1, 13-25. An Exegetico-Theological Study,* Analecta Biblica 146 (Rome: Editrice Pontificio Istituto Biblico, 2000, paper 50,000 L or $29) xx and 466 pp. Bibliography. Indexed. ISBN: 88-7653-146-7.

The slightly revised version of a doctoral dissertation directed by J. Swetnam and accepted by the Pontifical Gregorian University in 2000, this investigation of 1 Pet 1:13-25 aims to show that the author's portrayal of the foundations of Christian behavior reveals his distinctive theology, Christology, and soteriology. After a six-page introduction, it discusses the authorship and date of 1 Peter, its unity and literary genre, and literary structure. Then it examines 1 Pet 1:13-25 according to the following outline: hope and holiness of life (1:13-16); a functional Christology (1:17-21); and "having been begotten anew, love one another" (1:22-25). Prasad concludes that the passage combines a Christology from below (in that it stresses Christ's self-offering in sacrifice as the victim) and from above (in that it hints at Christ's preexistence and calls him λόγος in 1:23).

R. A. REESE, *Writing Jude. The Reader, the Text, and the Author in Constructs of Power and Desire,* Biblical Interpretation 51 (Leiden—Boston—Cologne: Brill, 2000, 132 gld. or $70) ix and 182 pp. Bibliography. Indexed. ISBN: 90-04-11659-1.

Intended as a practical application of literary theory to the epistle of Jude, this volume explores the nature of language, reading, and interpretation with reference to the text of Jude. After a four-page introduction ("in order to begin"), it deals with the reader (who's who), the text (a reader's playground), and the author (the missing partner in a *ménage à trois*), respectively. Then under "at the end" it treats the epistle of Jude in terms of reading language, writing texts, authoring authors, and power and desire. Reese concludes that the epistle of Jude is a highly literary work, and that the use of contemporary literary criticism (including structuralism, reader-response, psychoanalysis, feminism, and intertextuality) to study it reveals an openness of meaning that most commentators do not highlight. The study is based on the author's doctoral dissertation presented to the University of Sheffield.

C. STETTLER, *Der Kolosserhymnus. Untersuchungen zu Form, traditionsgeschichtlichem Hintergrund und Aussage von Kol 1,15-20,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 131 (Tübingen: Mohr Siebeck, 2000, paper DM 128) xv and 395 pp. Bibliography. Indexed. ISBN: 3-16-147421-X.

The slightly revised version of a doctoral dissertation directed by P. Stuhlmacher and accepted in 2000 by the Evangelical theological faculty of the Eberhard-Karls-Universität in

Tübingen, this investigation of the hymn about Christ in Col 1:15-20 first reviews the history of recent research on it: exegesis before E. Käsemann, Käsemann and the exegesis influenced by him, and new starting points. Next it considers the framework for the exegesis of this text: the gnostic redeemer myth in research since Käsemann, Colossians as a document of the Pauline school, the Pauline school and Hellenistic Judaism, and the "seducers" in Colossae. Then after discussing Col 1:15-20 as a liturgical piece, it presents an exegesis of its parts: image of God (1:15a), mediator of the creation of heaven and earth (1:15b-17), the creation of the "powers" (1:16d+e), the head of the body (1:18a), the firstborn from the dead (1:18b), the first in everything (1:18c), the dwelling place of the fullness (1:19), and reconciliation and peace (1:20). It also treats the theme of the second strophe, the structural principle of both strophes, and the relationship between the strophes. Stettler concludes that the hymn preserved in Col 1:15-20 was composed in Greek by one of Paul's coworkers or someone in a community founded by Paul.

M. STROM, *Reframing Paul. Conversations in Grace & Community* (Downers Grove, IL: InterVarsity, 2000, paper $17.99) 255 pp. Bibliography. Indexed. LCN: 00-057541. ISBN: 0-8308-1570-8.

Strom, author of *The Symphony of Scripture. Making Sense of the Bible's Many Themes* (1992), seeks to reframe the life and thought of Paul in the light of his Greco-Roman world, to examine the conventions and systems of evangelicalism in its light, and to reframe church and theology as grace-full conversation. After an introduction to reframing our conversation with Paul, he treats primary reality and everyday reality—ancient frames for a split world (from Homer to Plato; from Aristotle to Seneca; the inadequacy of ideals; rank, status, and convention), Paul on Jesus Christ—frames (social, historical, personal) for telling the story, the meeting of two worlds (Paul and philosophy, theology, religion, and morality, respectively), frames for grace and conversation (dying to rise, frames for new community, the rhythm of conversation), and now and then reframing—reframing grace-full conversation (living in the system, when meaning breaks down, frames for grace-full conversation).

J. E. M. TERRA (ED.), *São Paulo. Carta aos Gálatas,* Revista de Cultura Bíblica, vol. 23, nos. 93–94 (São Paulo: Edições Loyola, 2000, paper) 134 pp. Bibliography.

After essays by G. Bellinato on Paul the apostle and by J. Gamber on Paul's life and work, this fascicle [see *NTA* 45, p. 169] presents articles by A. A. Martins on introductory issues in Paul's letter to the Galatians, Bellinato on the content of Galatians, A. F. Martins on the gospel of Christian freedom, Bellinato on justification by faith and not by works of the Law, Terra on the virginal maternity of Mary in Gal 4:4, and W. P. Dalbello on Paul's call to filial Christian conscience in Galatians 3–4 ("You are a son").

M. THEOBALD, *Mit den Augen des Herzens sehen. Der Epheserbrief als Leitfaden für Spiritualität und Kirche* (Würzburg: Echter, 2000, paper DM 39) 237 pp., 5 figs. Bibliography. Indexed. ISBN: 3-429-02278-9.

In his 23-page introduction to the letter to the Ephesians, Theobald, professor of NT exegesis at the University of Tübingen, discusses its ongoing significance, character as a pseudepigraphic writing, structure and life-setting, goals, and theme of seeing with "the eyes of the heart" (see 1:18). In addition to treating the introductory greeting (1:1-2) and the epistolary conclusion (6:18-24), he presents his expositions of the passages in the two main parts under these headings: Who are we?—the mystery of God's calling in Jesus Christ (1:3–3:21); and What should we do?—the way of life corresponding to God's call (4:1–6:17). Also included are Theobald's concluding reflections on "the gospel of peace" and a fourteen-page appendix by R. Pillinger on wall paintings and graffiti as the newest witnesses for veneration of Paul at Ephesus.

M. THEOBALD, *Der Römerbrief,* Erträge der Forschung 294 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2000, paper DM 49.90) xviii and 339 pp. Bibliographies. Indexed. ISBN: 3-534-10912-0.

This companion to Theobald's two-volume commentary entitled *Der Römerbrief* (1992-

93) first takes up literary questions related to Paul's letter to the Romans: earliest witness and canonization, the text, authenticity and literary integrity, occasion and purpose, structure and genre, style and pattern of argumentation, use of traditions, and place in the Pauline correspondence as a whole. Then it considers the foundations of Paul's theology in Romans: the style of thought, theological anthropology (the human person encountering the gospel), Christology, the gospel as the revelation of the "righteousness of God," the biblical promises as preparation for the gospel, theological anthropology (the human person "under grace"), Israel in Romans 9–11, the eschatological community—Pauline ecclesiology, and ethical advice in Romans 12ff. Finally it discusses the history of interpretation and the effective history of Romans, as well as perspectives for interpreting Romans today. Theobald is professor of NT at the University of Tübingen.

A. C. THISELTON, *The First Epistle to the Corinthians. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $75; Carlisle, UK: Paternoster) xxxiii and 1446 pp. Bibliographies. Indexed. LCN: 00-045321. ISBN: 0-8028-2449-8 (E), 0-85364-559-0 (P).

In his 52-page introduction to 1 Corinthians, Thiselton, professor of Christian theology and head of the department of theology at the University of Nottingham, UK, discusses Roman Corinth in the time of Paul, the Christian community in Corinth, the occasion of the epistle, and its argument and rhetoric. Then he presents his exposition of the Greek text according to the following general outline: address, greeting, and thanksgiving (1:1-9); causes and cures of splits within the community—loyalty-groupings or status-groupings in conflict with the nature of the cross, the Spirit, and the ministry (1:10–4:21); moral issues which demand a clear-cut verdict (5:1–6:20); responses to inquiries about marriage and related issues and about associations with idols (7:1–11:1); freedom, status, reciprocity, and respect for the other in the ordering of public worship and in attitudes toward "spiritual gifts" (11:2–14:40); the resurrection of the dead (15:1-58); and further matters of concern (16:1-24).

J. W. THOMPSON, *Preaching Like Paul. Homiletical Wisdom for Today* (Louisville, KY: Westminster John Knox, 2001, paper $19.95) xi and 177 pp. Indexed. LCN: 00-034943. ISBN: 0-664-22294-3.

Thompson, professor of NT and associate dean of the graduate school at Abilene Christian University, contends that from Paul we learn that the ultimate effectiveness of preaching rests on the power of the gospel, the preacher's captivity to the word of God, and the preacher's knowledge of the larger agenda of the preaching ministry. After an introduction to the Pauline gospel in a post-Christian culture, he considers Paul as the model for preaching, Paul's evangelistic and pastoral preaching, the shape of Paul's preaching, the nature of pastoral preaching, explaining ourselves—preaching and theology, and preaching as remembering. He concludes with reflections on Paul and the preaching ministry. A seventeen-page appendix provides sketches of sermons on Pauline texts.

E. WALHOUT, *Revelation Down to Earth. Making Sense of the Apocalypse of John* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $20) viii and 254 pp. Indexed. ISBN: 0-8028-4889-3.

Written from a pastoral viewpoint, this exposition of Revelation discerns four major divisions in the body of the book: seven churches (1:9–3:22), seven seals (4:1–7:17), seven trumpets (8:1–14:20), and seven bowls (15:1–22:5). Walhout, a retired Christian Reformed teacher, pastor, and editor currently working at Calvin College's Academy for Lifelong Learning, takes Revelation as a continuation of John's Gospel and as describing the process by which God accomplishes the purpose that he defined originally in the creation of the human race. In interpreting Revelation, he describes the work as pastoral, symbolic, existential, theistic, and historical.

W. N. WILDER, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18,* Studies in Biblical Literature 23 (New York—Bern: Lang, 2001, $62.95) xv and 310 pp., 10 tables. LCN: 99-048712. ISBN: 0-8204-4579-7.

The slightly revised version of a doctoral dissertation directed by P. J. Achtemeier and presented in 1996 to Union Theological Seminary in Virginia, this investigation of Gal 5:18 ("if you are led by the Spirit, you are not under the Law") first traces the history of the interpretation of "under the Law" and "led by the Spirit" from patristic to modern times. Then it discusses existence "under the Law" as Egypt-like bondage and being "led by the Spirit" as cloud-like guidance, the exodus context and background, and the flesh/spirit context and background, with particular attention to Psalm 143. Finally it offers general observations on existence "under the Law" (its location, as well as the elements of constraint, condemnation, and ethical guidance) and being "led by the Spirit" (the soteriological, psychological, and dynamic dimensions). Wilder concludes that the background of Gal 5:18 is both the OT narrative of the exodus and an exodus interpretation of Ps 143:10 shaped by Paul's apocalyptic presuppositions and reinforced by a Stoic way of thinking and speaking.

B. W. WINTER, *After Paul Left Corinth. The Influence of Secular Ethics and Social Change* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $28) xx and 344 pp., 7 figs. Bibliography. Indexed. LCN: 00-052150. ISBN: 0-8028-4898-2.

After discussing the enigma and cultural setting of 1 Corinthians, Winter, author of *Philo and Paul among the Sophists* (1997), brings literary, nonliterary, and archaeological sources to bear upon the problems pertaining to secular ethics that Paul dealt with in 1 Corinthians: secular discipleship and Christian competitiveness (chaps. 1–4), criminal law and Christian partiality (5), civil law and Christian litigiousness (6:1-8), elitist ethics and Christian permissiveness (6:12-20; 10:23; 15:29-34), veiled men and wives and Christian contentiousness (11:2-16), "private" dinners and Christian divisiveness (11:17-34), religious curses and Christian vindictiveness (12–14), and secular patronage and Christian dominance (16:15-16). Then he treats the influence of social changes: the present crisis and the marriage bed (7:1-5); the present crisis and the consummation of marriage (7:25-38); the imperial cult, the games, and dining in a temple (8:1–10:21); and kosher food and idol meat (10:25-28).

T. WITULSKI, *Die Adressaten des Galaterbriefes. Untersuchungen zur Gemeinde von Antiochia ad Pisidiam,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 193 (Göttingen: Vandenhoeck & Ruprecht, 2000, DM 98) 260 pp. Bibliography. Indexed. ISBN: 3-525-53877-4.

The revision of a doctoral dissertation directed by P. Pilhofer and accepted in 1998 by the theological faculty of the Ernst-Moritz-Arndt Universität in Greifswald, this volume approaches the question of the identity of the addressees of Paul's letter to the Galatians with particular attention to religious relationships within the Roman province of Galatia in Paul's time and especially to the emperor cult. After surveying research based on the North Galatian (territorial) and South Galatian (Roman provincial) hypotheses, it discusses the letter to the Galatians as a source for clarifying the question of its addressees, Gal 4:8-20 as a means toward identifying the addressees, and the addresses of Gal 4:8-20 with reference to the spread of the emperor cult in the territory and the province of Galatia in Paul's time. The appendixes provide (1) translations of Philo's *De vita contemplativa* 1-7 and *De decalogo* 52-64, and (2) the text and translation of the calendrical inscription from Priene. Witulski concludes that the NT letter to the Galatians is the result of the work of a post-Pauline redactor who joined two Pauline letters—Gal 4:8-20 and Galatians A—into one letter.

A. WODKA, *Una teologia biblica del dare nel contesto della colletta paolina (2Cor 8–9),* Tesi Gregoriana, Serie Teologia 68 (Rome: Editrice Pontificia Università Gregoriana, 2000, paper 35,000 L or $20) xx and 349 pp. Bibliography. Indexed. ISBN: 88-7652-867-9.

Prepared as a doctoral dissertation under the direction of R. O'Toole and accepted in 1997 by the Pontifical Gregorian University, this volume seeks to develop a biblical theology of giving in the context of the Pauline reflection on the collection in 2 Corinthians 8–9. After a 24-page general introduction, it discusses the collection and the ancient culture of benefaction, the collection and the primitive Christian ethos, Paul's personal experience of giving, δίδωμι in Pauline thought, and the collection and history. Next it considers literary questions pertaining to 2 Corinthians 8–9, and presents an exposition according to the following outline: a poverty that gives (8:1-5), true riches (8:6-17), the ministry of giving (8:18–9:5), and God and humankind in giving (9:6-15). Then it reflects on the collection as giving, giving as the mystery of gratuity, and the ineffable gift of God.

BIBLICAL THEOLOGY

J. ÅDNA AND H. KVALBEIN (EDS.), *The Mission of the Early Church to Jews and Gentiles,* Wissenschaftliche Untersuchungen zum Neuen Testament 127 (Tübingen: Mohr Siebeck, 2000, DM 198) ix and 313 pp. Indexed. ISBN: 3-16-147242-X.

Prepared for a symposium held in 1998 at the School of Mission and Theology in Stavanger, Norway, the eleven papers in this volume are by P. Stuhlmacher on Mt 28:16-20 and the course of mission in the apostolic and postapostolic age, Kvalbein on whether Matthew abandoned the Jews, U. Luz on whether Matthew abandoned the Jews, O. Skarsaune on whether the mission to the Jews was a closed chapter for Matthew, J. M. Scott on Acts 2:9-11 as an anticipation of the mission to the nations, Ådna on James' position at the summit meeting of the apostles and elders in Jerusalem (Acts 15), S. Hafemann on the role of suffering in the mission of Paul, H. Stettler on an interpretation of Col 1:24 in the framework of Paul's mission theology, R. Riesner on the question of a pre-Christian Jewish mission, I. H. Marshall on who the Evangelists were, and R. Hvalvik on the expansion of the church in the pre-Constantinian era ("in word and deed"). The editors have provided a thirteen-page introduction.

T. D. ALEXANDER AND B. S. ROSNER (EDS.), *New Dictionary of Biblical Theology* (Downers Grove, IL: InterVarsity, 2000, $39.99; Leicester, UK: Inter-Varsity) xx and 866 pp. Bibliographies. Indexed. ISBN: 0-8308-1438-8 (USA), 0-85111-976-X (UK).

This dictionary of biblical theology first (on pp. 3-112) presents essays on general topics: biblical theology, history of biblical theology, challenges to biblical theology, the canon of Scripture, Scripture, biblical history, exegesis and hermeneutics, unity and diversity of Scripture, NT use of the OT, relationship of the OT and NT, systematic theology and biblical theology, and preaching and biblical theology. Then (on pp. 115-363) it treats the theologies of the biblical corpora (Genesis to Kings, wisdom books, prophetic books, Synoptic Gospels, Luke-Acts, etc.) and individual books. Finally (on pp. 365-863) it provides brief articles about various themes: Abraham, Adam and Eve, adoption, adultery, and so on. Alexander and Rosner served as editors, D. A. Carson and G. Goldsworthy as consulting editors, and S. Carter as organizing editor. The contributors include R. J. Banks, G. K. Beale, A. D. Clarke, C. A. Evans, J. B. Green, M. J. Harris, T. Longman, I. H. Marshall, S. McKnight, D. J. Moo, J. I. Packer, D. G. Reid, R. Riesner, M. A. Seifrid, A. C. Thiselton, M. Turner, R. E. Watts, and R. W. Yarbrough.

All Theology Is Christology. Essays in Honor of David P. Scaer, ed. D. O. Wenthe et al. (Fort Wayne, IN: Concordia Theological Seminary Press, 2000, paper) 413 pp., plate. Indexed.

Of the twenty-three essays honoring Professor Scaer, those most pertinent to NT studies are by A. A. Just on why Luke is indebted to Matthew as the first Gospel, G. Martens on the use of the Synoptic Gospels in the writings of Justin Martyr, C. A. Gieschen on the divine name in holy baptism (see Mt 28:19), T. L. Olson on Mt 5:48 as a word of God (sanctification—whole or in part?), B. G. Schuchard on the wedding feast of Cana and John's christological monomania, D. L. Gard on Origen and the canon of Scripture, C. A. MacKenzie on evangelicals and the Bible in the Middle Ages, and L. R. Rast and G. A. Knepper on collecting autographs—Missouri's assumption of Princeton's doctrine on the *autographa.* Also included are a photograph of the honoree, and personal appreciations of him by C. S. Mann and Rast. Wenthe edited the *Festschrift* in collaboration with W. C. Weinrich, Just, Gard, and Olson.

P. BEASLEY-MURRAY, *The Message of the Resurrection. Christ is risen!,* The Bible Speaks Today: Bible Themes (Downers Grove, IL: InterVarsity, 2001, paper $13.99; Leicester, UK: Inter-Varsity) 269 pp. Bibliography. LCN: 00-047155. ISBN: 0-8308-2401-4 (USA), 0-85111-508-X (UK).

After a six-page introduction, Beasley-Murray, senior minister at The Baptist Church, Victoria Road South, Chelmsford, England, discusses various witnesses to the resurrection: Mark (16:1-20), Matthew (28:1-20), Luke (24:1-49), John (20:1–21:25), Paul (1 Cor 15:1-58; 2 Cor 4:7–5:10; Col 3:1-4; 1 Thess 4:13-18), Peter and his friends (various texts in Acts, Hebrews, 1 Peter, and Revelation), other voices (Rom 10:9; Phil 2:9-11; Col 1:15-20; 1 Tim 3:16b), and theologians, respectively. An eleven-page study guide is included.

A. O. BELLIS AND J. S. KAMINSKY (EDS.), *Jews, Christians, and the Theology of the Hebrew Scriptures,* SBL Symposium 8 (Atlanta: Society of Biblical Literature, 2000, paper $49.95) xiv and 450 pp. Bibliography. Indexed. LCN: 00-061930. ISBN: 0-88414-025-3.

The twenty-two essays in this volume explore how Jewish and Christian religious commitments affect theological appraisals of the Hebrew Scriptures, and examine how contemporary Jewish-Christian dialogue influences modern critical reflection on the theology of the Hebrew Bible. The first eleven papers deal with theoretical perspectives: primary propositions (four), mostly methods (four), and engaging evil (three). The remaining eleven articles concern textual perspectives: the exodus story (five), and pivotal passages (six). The contributors include Kaminsky on rabbinic reflections on Israel at Sinai, E. F. Davis on the loss of the OT to the church [§ 44-1503], W. Brueggemann on "appropriately postmodern" biblical theology, T. Frymer-Kensky on the emergence of Jewish biblical theologies, R. Rendtorff on a Christian approach to the theology of the Hebrew Scriptures, M. A. Sweeney on reconceiving the paradigms of OT theology in the post-Shoah period, J. V. Pixley on Christian biblical theology and the struggle against oppression, J. D. Levenson on liberation theology and the exodus, J. J. Collins on exodus and biblical theology, and B. Schramm on Exodus 19 and its Christian appropriation.

G. BORTONE (ED.), *La Trinità. Approccio biblico - teologico - letterario - artistico,* Studio Biblico Teologico Aquilano, Studi biblici 20 (L'Aquila: Edizioni ISSRA, 2000, paper) xxxix and 323 pp., 4 plates. Bibliographies.

The four papers most pertinent to the NT field in this volume devoted to the theme of the Trinity [see *NTA* 44, p. 604] are by C. Marucci on "baptized in the name of the Father and of the Son and of the Holy Spirit"—the exegesis of Mt 28:19; G. Biguzzi on "all belong to you, and you belong to Christ, and Christ belongs to God" (1 Cor 3:22-23); A. Valentini on only one spirit, only one Lord, only one God (1 Cor 12:4-5); and D. Andreoli on Father, Son, and Spirit in the baptism at the Jordan. The other contributors are Bortone, G. B. Mondin, M. Nobile, T. Špidlík, E. Pfeiffer, C. Noce, G. Gharib, and G. Mazzanti.

J. T. CARROLL ET AL., *The Return of Jesus in Early Christianity* (Peabody, MA: Hendrickson, 2000, $24.95) xvii and 236 pp. Bibliography. Indexed. LCN: 00-035091. ISBN: 1-56563-341-5.

The seven chapters in this volume seek to illuminate how the NT and other early Christian writings depict the return of Jesus and other end-time topics: Carroll on the parousia of Jesus in the Synoptic Gospels and Acts, A. R. Brown on Paul and the parousia, Carroll on the parousia of Jesus in the Johannine literature, Carroll on the parousia of Jesus in other NT writings (1 Peter, James, Hebrews, 2 Peter), J. S. Siker on the parousia of Jesus in 2nd- and 3rd-century Christianity, C. J. Setzer on the parousia of Jesus and Jewish messianic hopes, and Carroll on centuries of waiting—the persistence of apocalyptic hope. Carroll, dean of the theology faculty and professor of NT at Union Theological Seminary and Presbyterian School of Christian education in Richmond, VA, observes that while biblical pictures of Jesus' glorious second coming need not be taken literally, they must be taken seriously.

J. W. Cooper, *Body, Soul, and Life Everlasting. Biblical Anthropology and the Monism-Dualism Debate* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $24; Leicester, UK: Apollos) xxviii and 241 pp. Indexed. ISBN: 0-8028-4600-9 (E), 0-85111-474-1 (A).

This second printing of the work described in *NTA* 34, p. 261 features a new fourteen-page preface in which Cooper surveys recent contributions to the monism-dualism debate, indicates how the original version is still engaging, and reaffirms his claim that the NT teaches an intermediate state of fellowship with Christ for believers. After discussing traditional Christian anthropology and its modern critics, he considers OT anthropology (the holistc emphasis, the dualistic implication), the anthropology of intertestamental eschatology, the monism-dualism debate about NT anthropology, anthropology and personal eschatology in the NT (non-Pauline writings, Pauline epistles), NT eschatology and philosophical anthropology, practical and theological objections against dualism, and holistic dualism in relation to science and philosophy. Cooper is professor of philosophical theology at Calvin Theological Seminary in Grand Rapids.

G. Fischer and K. Backhaus, *Sühne und Versöhnung,* Die Neue Echter Bibel – Themen 7 (Würzburg: Echter, 2000, paper DM 28) 143 pp. Bibliography. Indexed. ISBN: 3-429-02173-1.

In his treatment of atonement and reconciliation in the OT, Fischer, professor of OT on the theological faculty of the University of Innsbruck, considers the beginnings (Genesis 1–11), a way from revenge to love and forgiveness, the conflict in Genesis 25–33, Judah and Joseph, the guilt of the community, God's essence as mercy, means of atonement (temple, altar, and sacrifice), and David as a model. Then Backhaus, professor of NT exegesis on the theological faculty at Paderborn, treats these themes in the NT with reference to the perspectives of Jesus and various NT writers: offering (Mark, Matthew, Luke), sacrifice (Paul, Hebrews), peace (Paul, the Pauline school), and love (John). Each author provides a brief synthetic statement by way of conclusion.

C. Grappe, *Le Royaume de Dieu. Avant, avec et après Jésus,* Le Monde de la Bible 42 (Geneva: Labor et Fides, 2001, paper 45 SFr or 180 FF) 299 pp. Bibliography. Indexed. ISBN: 2-8309-0994-1.

Grappe, professor of NT on the Protestant theological faculty at the Université Marc Bloch in Strasbourg and author of *Images de Pierre aux deux premiers siècles* (1995), first considers the kingdom of God "before Jesus" with reference to divine kingship in the ancient Near East, divine kingship and earthly kingship in the OT, and theocracy and the kingdom of God in the intertestamental period. Then he treats Jesus' approach to the kingdom of God in his preaching (in relation to transcendence, radiance, eschatology, purification, and communion) and activities (with reference to forgiveness of sins, commensality, the Temple intervention, and the Last Supper). Finally he deals with the kingdom of God "after Jesus" with regard to the sacramental practice of the early Christians and their entire life as places for celebrating the kingdom and to the reinterpretation of the kingdom in pre- and postmillenarist categories within the nascent Christian movement. Fourteen appendixes (mainly lists of pertinent texts and tables) are interspersed throughout the main text.

M. Hengel, S. Mittmann, and A. M. Schwemer (eds.), *La Cité de Dieu/Die Stadt Gottes. 3. Symposium Strasbourg, Tübingen, Uppsala, 19.-23. September 1998 in Tübingen,* Wissenschaftliche Untersuchungen zum Neuen Testament 129 (Tübingen: Mohr Siebeck, 2000, DM 198) x and 470 pp., frontispiece, 17 figs. Bibliographies. Indexed. ISBN: 3-16-147200-4.

The fourteen articles in this volume were prepared for a conference on the "city of God" that was held in 1998 at the University of Tübingen: A. Hultgård on paradise—from the park of the Persian king to the place of the blessed; M. Stausberg on Persepolis, Zoroastianopolis, and Metropolis—cities and temples in Zoroastrian religious history; Mittmann on Mount Moriah—prefiguration of Jerusalem as the city of God in Genesis 22 (with an appendix on the offering of Isaac in the synagogue at Dura-Europos); S. Norin on the places that the Lord chose; J. Joosten on the camp and the city—the OT background of a surprising equation; M. Philonenko on the New Jerusalem and the Vara of Yima; C. Grappe on the kingdom of God, the Temple, and the city of God in the preaching of Jesus and in the light of Mt 5:13-16; Schwemer on the heavenly city and heavenly citizenship according to Paul (see Gal 4:26 and Phil 3:20); Hengel on the "elect lady," the "bride," the "mother," and the "city of God"; R. Kieffer on the divine presence in the temple and on the altar according to Ignatius of Antioch; C. Markschies on heavenly and earthly Jerusalem in ancient Christianity; P. Maraval on Jerusalem as the holy city—the hesitations of the 4th-century Fathers; P. Prigent on the heavenly Jerusalem—the appearance and development of the iconographic theme of the heavenly Jerusalem in Christianity; and S. Schreiner on al-Quds—Jerusalem as the holy city of Islam.

L. J. HOPPE, *The Holy City. Jerusalem in the Theology of the Old Testament* (Collegeville, MN: Liturgical Press, 2000, paper $17.95) v and 191 pp. Bibliography. Indexed. LCN: 00-021486. ISBN: 0-8146-5081-3.

After a 22-page introduction to Jerusalem as the holy city for Judaism, Christianity, and Islam, this volume considers Zion as the city of God—Jerusalem in Psalms, a place for God's name—Jerusalem in the Deuteronomic tradition, Ariel—Jerusalem in Isaiah 1–39, Zion under judgment—Jerusalem in preexilic and exilic prophecy, a vision of restoration—Jerusalem in Second Isaiah, Zion rebuilt—Jerusalem in the postexilic period, the New Jerusalem, and the liberated city—the defense of Jerusalem. The epilogue treats the fall of Jerusalem according to *2 Baruch*. Hoppe, professor of OT studies at the Catholic Theological Union in Chicago, is the author of *A Guide to the Lands of the Bible* (1999).

J. KÜGLER (ED.), *Die Macht der Nase. Zur religiösen Bedeutung des Duftes. Religionsgeschichte — Bibel — Liturgie,* Stuttgarter Bibelstudien 187 (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 47.80) 191 pp., 15 figs. ISBN: 3-460-04871-9.

Of the seven chapters devoted to the religious significance of smell in this volume, Kügler has contributed five essays: the power of the nose—the meanings of smell and their psychophysiological foundations, the religious significance of smell in ancient Egypt—a medium of the nearness of God, the religious significance of smell in the Greco-Roman cultural milieu, smell metaphors in early Judaism, and smell metaphors in the NT (the sweet smelling sacrifices, the divine aroma of Christ). The other two chapters are by U. Bechmann on smell in the OT and P. Wünsche on liturgical perspectives.

V. KÜSTER, *The Many Faces of Jesus Christ. Intercultural Christology* (Maryknoll, NY: Orbis, 2001, paper $25) xiii and 242 pp., 11 figs., 10 tables. Indexed. LCN: 01-046498. ISBN: 1-57075-354-7.

The English version of *Die vielen Gesichter Jesu Christi: Christologie interkulturell* (1999), this volume first reflects on contextual Christology in intercultural perspective. Then it considers Christology in a diversity of contexts: poverty and oppression in Latin America (christological discourse at the time of the Conquista, Christopraxis in the discipleship of Jesus), African tribal cultures and religions (models of African Christology, Christology in the context of African ancestor worship), the pluralism of Asian cultures (Christology in the context of Hinduism, Buddhism, and the overall Asian context), and poverty and oppression in Africa and Asia (racism in the USA and South Africa, Minjung theology in Korea, and new departures in liberation theology in 1980s). Finally it treats the forms taken by Jesus Christ: models of contextual Christology—commonalities, divergences, and opportunities for ecumenical learning. Küster is lecturer in the history of religion, mission, and ecumenics at the University of Heidelberg. R. J. Schreiter has provided a three-page foreword.

P. LEWIS, *The Message of the Living God. His glory, his people, his world,* The Bible Speaks Today: Bible Themes (Downers Grove, IL: InterVarsity, 2001, paper $14.99; Leicester, UK: Inter-Varsity) 356 pp. Bibliography. LCN: 00-047168. ISBN: 0-8308-2402-2 (USA), 0-85111-509-8 (UK).

After an eleven-page introduction to how we can know God, this volume explores key passages of Scripture regarding God and his world (Genesis 1–9), God and his people (various OT passages, mainly from the Torah), and God in three persons (six NT texts). The NT passages concern God incarnate (Jn 1), God the redeemer (Rom 3:21-26), the Trinity—the biblical material (Mt 28:18-20), the triune God (Mt 28:18-20), the sovereignty of God (Rom 11:33-36), and Alpha and Omega—the worship of the living God (Revelation 4–5). A 28-page study-guide in included. Lewis is pastor of Cornerstone Church, Nottingham, UK.

H. REIMER (ED.), *Jubileo,* Revista de Interpretación Bíblica Latinoamericana 33 (Quito: RECU—Departamento Ecuménico de Investigaciones, 1999, paper $6) 182 pp. Bibliographies. ISSN: 1390-0374.

Of the thirteen essays in this fascicle devoted to the jubilee in the Bible, history, and today, those most pertinent to the NT are by I. R. Reimer on the forgiveness of debts in Matthew and Luke, S. N. Mansilla on Jesus' programmatic discourse in the synagogue at Nazareth (Lk 4:14-30), and F. Pimentel on the praxis of the Christian communities at the beginning of a new millennium in the light of Acts 2.

L. RICHARD, *Living the Hospitality of God* (New York—Mahwah, NJ: Paulist, 2000, paper $9.95) vi and 84 pp. LCN: 00-057482. ISBN: 0-8091-3998-7.

Richard, professor of theology and fellow of the university professors at Boston University, seeks to examine the theological and pastoral impact of the biblical command to be hospitable to the stranger. After putting hospitality to the stranger into perspective and reflecting on hospitality to the stranger in America, he discusses the OT and NT foundations of hospitality to the stranger, the "kingdom of God" and hospitality to the stranger, and the God of hospitality. He concludes that "hospitality to the stranger" is a shortcut formula expressing the core of the Christian vision.

P. RICHARD (ED.), *Apocalíptica: Esperanza de los pobres,* Revista de Interpretación Bíblica Latinoamericana 7 (2nd ed.; Quito: RECU—Departamento Ecuménico de Investigaciones, 2000, paper $6) 102 pp. Bibliography. ISSN: 1390-0374.

Of the seven essays in this fascicle, those most pertinent to the NT field are by J. S. Croatto on apocalyptic and the hope of the oppressed (the sociopolitical and cultural context of the apocalyptic genre), N. O. Míguez on Paul's apocalypticism in 1 Thessalonians as the language of hope, D. Ramírez on compromise and perseverance in the light of Mk 13, and J. Pixley on the persecutions—the conflict of some Christians with the empire.

A. SALAS (ED.), *Dios, Padre. La paternidad divina en la nueva conciencia del hombre,* Biblia y Fe, Revista de Teología Bíblica, vol. 27, no. 79 (Madrid: Escuela Bíblica, 2001, paper) 157 pp. ISSN: 0210-5209.

The five essays in this fascicle [see below] concern God as Father (or divine paternity) in the OT (by G. Cañellas), in the message of Jesus (D. Muñoz León), in primitive Christianity (V. Serrano), in the patristic period (A. Manrique), and in the history of theology and today (Salas).

A. SALAS (ED.), *La mujer en la Biblia,* Biblia y Fe, Revista de Teología Bíblica, vol. 26, no. 78 (Madrid: Escuela Bíblica, 2000, paper) 165 pp. ISSN: 0210-5209.

The six essays in this fascicle [see *NTA* 45, p. 188] concern women in the OT creation accounts (by E. Gallego), in the age of the patriarchs (G. Cañellas), in wisdom literature and

Judaism (Cañellas), in the ministry of Jesus (Salas), in the early church (V. Serrano), and in the perspective of the Pauline writings (J. Alonso Díaz).

G. STRECKER, *Theology of the New Testament,* ed. F. W. Horn, trans. M. E. Boring (New York—Berlin: de Gruyter, 2000, cloth DM 138; Louisville, KY: Westminster John Knox, paper $49.95) xvii and 758 pp. Bibliographies. Indexed. LCN: 00-043147. ISBN: 3-11-015652-0 (dG), 0-664-22336-2 (WJK).

The English version of *Theologie des Neuen Testaments* [*NTA* 40, p. 546], this volume first reflects on the nature of NT theology and the problem of a "biblical theology." Then it treats redemption and liberation—the theology of Paul, early Christian tradition to the composition of the Gospels, the way of Jesus Christ—the Synoptic Gospels, truth and love—the Johannine school, on the way to the early catholic church—the Deuteropauline literature, and a message with a universal claim—Hebrews and the catholic letters. After Strecker's death, his manuscript was revised, expanded, and edited by Horn. Strecker was professor of NT at the University of Göttingen and the author of *History of New Testament Literature* (1997).

F. VOUGA, *Une théologie du Nouveau Testament,* Le Monde de la Bible 43 (Geneva: Labor et Fides, 2001, paper 60 SFr or 240 FF) 474 pp. Bibliography. Indexed. ISBN: 2-8309-0999-2.

After a twelve-page introduction to NT theology, Vouga, professor of NT at the Kirchliche Hochschule Bethel in Bielefeld and author of *Les premiers pas du christianisme* (1997), discusses the gospel as the event of the word (the revelation of the new age, the truth of the gospel, the reality of the new existence), Christian existence as the rise of the subject (faith, hope, love), the proclamation of Jesus' resurrection and death as the christological foundation (Jesus' resurrection and the paschal message, interpretations of Jesus' resurrection and of his death), the church as a place of fidelity to the event (the presence of the crucified one, self-definitions and delimitations), classical interpretations of NT theology (history, paradigms), fulfillment—the last things (the parousia; the last judgment, resurrection, and life eternal), and theological diversity as the principle of the unity of Christianity. In treating these topics Vouga draws on various parts of the NT (e.g. on Paul and Mark for the "gospel," and on Luke and John for "salvation"). Five appendixes are included.

R. ZIMMERMANN, *Geschlechtermetaphorik und Gottesverhältnis. Traditionsgeschichte und Theologie eines Bildfelds in Urchristentum und antiker Umwelt,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 122 (Tübingen: Mohr Siebeck, 2000, paper DM 178) xxv and 791 pp. Bibliography. Indexed. ISBN: 3-16-147374-4.

The revised and expanded version of a doctoral dissertation directed by K. Berger and presented in 2000 to the Evangelical theological faculty at the University of Heidelberg, this volume explores the uses and significance of the metaphor of sexual relations in religious contexts in the OT, early Jewish, early Christian, and gnostic traditions, respectively. After introductory and methodological observations, it deals with the image-field in the OT (especially Hosea, Jeremiah, Ezekiel, and Isaiah) and in early Jewish writings (Wisdom, *Joseph and Aseneth, Targum of Canticles,* etc.). Next it treats this image-field in NT texts: Jesus as the bridegroom (Mk 2:18-22) and the church as the bride (2 Cor 11:1-4), the husband-wife relationship and Christ's love (Eph 5:21-33), and sexual metaphors in Revelation. Then it deals with this image-field in the Apostolic Fathers (especially *Shepherd of Hermas* and *2 Clement*), sexual asceticism and Christ's love in the apocryphal Acts of the apostles (especially *Acts of Paul and Thecla* and *Acts of Thomas*), and gnosticism (syzygy and androgyny especially in *Gospel of Philip, Exegesis on the Soul,* and *Odes of Solomon*). It concludes with general comments on the diachronic and synchronic structure of the image-field and with a discussion of interference between the husband-wife relationship and relationship to God in imaginative discourse.

C. Ando, *Imperial Ideology and Provincial Loyalty in the Roman Empire,* Classics and Contemporary Thought 6 (Berkeley—Los Angeles—London: University of California Press, 2000, $60) xxi and 494 pp. Bibliography. Indexed. LCN: 99-041499. ISBN: 0-520-22067-6.

Ando, assistant professor of classics at the University of Southern California, contends that the official discourse of the Roman imperial government and the principles of legitimation to which it gave voice found a ready audience in the polyglot population of the Roman provinces. In this work he seeks to articulate both Rome's invocation of its subjects' obedience and their justifications for participating in their own subjugation, and to develop his argument by drawing on the insights of M. Weber, P. Bourdieu, and J. Habermas. He gives particular attention to the unifying and universalizing tendencies in the distribution of imperial art and monuments, in the creation of a shared calendar and history through imperial cult, and in Rome's desire to found its actions on the consensus of its citizens and subjects. After an introduction to the *communis patria,* he treats ideology in the Roman empire, the Roman achievement in ancient thought, the communicative actions of the Roman government, consensus in theory and practice, the creation of consensus, images of emperor and empire, *orbis terrarum* and *orbis Romanus,* "the king is a body politick . . . for that a body politique never dieth," and *singulare et unicum imperium.*

R. A. Argall, B. A. Bow, and R. A. Werline (eds.), *For a Later Generation. The Transformation of Tradition in Israel, Early Judaism, and Early Christianity* (Harrisburg, PA: Trinity Press International, 2000, $40) xviii and 333 pp., frontispiece. Bibliography. Indexed. LCN: 00-037414. ISBN: 1-56338-325-X.

The twenty-six essays in this *Festschrift* honoring Professor G. W. E. Nickelsburg are by W. Adler on the Suda and the "priesthood of Jesus"; Argall on a Hellenistic-Jewish source on the Essenes in Philo's *Every Good Man Is Free* 75-91 and Josephus' *Antiquities* 18:18-22; T. A. Bergren on prophetic rhetoric in *6 Ezra;* Bow on Melchizedek's birth narrative in *2 Enoch* 68–73—Christian correlations; E. Chazon on times for prayer in the Dead Sea scrolls and associated literature; J. J. Collins on reinventing Exodus—exegesis and legend in Hellenistic Egypt; M. de Jonge on *Testaments of the Twelve Patriarchs* and related Qumran fragments; J. A. Goldstein on the metamorphosis of Isa 13:2–14:27; M. Himmelfarb on the wisdom of the scribe, the wisdom of the priest, and the wisdom of the king according to Ben Sira; R. A. Horsley on social relations and social conflict in the "Epistle of Enoch" (*1 Enoch* 92–105); R. W. Klein on the ironic end of Joash in Chronicles; R. S. Kraemer on a postscript to *When Aseneth Met Joseph* (1998); R. A. Kraft on early developments of the "two-ways tradition(s)" in retrospect; J. K. Kuntz on wisdom psalms and the shaping of the Psalter; D. R. MacDonald on the ending of Luke and the ending of the *Odyssey;* J. F. McCue on Augustine and the strange career of Rom 9:10-29; J. Neusner on the Sabbath halakah in the context of rabbinic Judaism's theological system; E. H. Pagels on exegesis of Genesis 1 in *Gospel of Thomas* and John's Gospel; B. A. Pearson on Enoch in Egypt; N. R. Petersen on Elijah, the Son of God, and Jesus—some issues in the anthropology of characterization in Mark; M. E. Stone on the bones of Adam and Eve; F. Strickert on Jesus' true family—the Synoptic tradition and *Thomas;* P. Tiller on anti-apocalyptic apocalypse (*4 Ezra*); J. C. VanderKam on the prologue and *Jubilees* 1; Werline on the curses of the covenant renewal ceremony in 1QS i 16–ii 19 and the prayers of the condemned; and B. G. Wright on 4Q391 (papPseudo-Ezekiel^e) and biblical Ezekiel. Also included are a photograph of the honoree and a list of his publications, a foreword by K. Stendahl, and a preface by the editors.

W. Ball, *Rome in the East. The transformation of an empire* (London—New York: Routledge, 2001, paper $32.95) xx and 523 pp. Illustrated. Bibliography. Indexed. ISBN: 0-415-24357-2.

Covering the period from the Roman conquest of the Near East by Pompey in 63 B.C. to its loss by Heraclius in A.D. 636, this synthetic work is a general study of the history, architecture, and archaeology of the Near Eastern provinces of the Roman empire, of Roman penetration beyond the frontiers, and of the ensuing eastern influences that brought about Rome's own transformation. After a seven-page introduction and 22-page chapter on the historical background, it treats the princely states—Near Eastern kingdoms under Roman protection, Rome east of the frontiers, the towns and cities, the countryside, imperial veneer—architecture and the resurgence of the East, and the transformation of an empire. There are sections on Judea, Herod the Great, and the Jewish revolt; Antioch, the imperial city; the Phoenician coast; the Decapolis; and early Christian architecture. Nearly 300 photographs, plans, and drawings are included. Ball, formerly director of excavations at the British School of Archaeology in Iraq, is a Near Eastern archaeologist. The cloth version appeared in 2000.

B. BARC, *Les arpenteurs du temps. Essai sur l'histoire religieuse de la Judée à la période hellénistique,* Histoire du texte biblique 5 (Lausanne: Éditions du Zèbre, 2000, paper 45 SFr) 247 pp. Indexed. ISBN: 2-970235-5-5.

Barc, Maître de conférences at the Université Jean Moulin de Lyon, challenges the assumption that the Torah became the keystone of Judean religion in the Persian period in response to the religious reform carried out under Ezra the high priest from Babylon. Rather, he contends that the reform took place in the Hellenistic period ca. 200 B.C. under Simeon the Just who had come from Egypt. After reflecting on the language of the children of Adam or the language of the sanctuary, he considers the school of Aqiba: the teaching about *ʾt,* Aqiba and his models, the four who entered paradise, and the verbal analogy. Then he discusses the great figures and events of the Second Temple period: Ezra the scribe, Simeon the Just as founder of the high double walls (see Sir 50:2), Onias III and the squandered heritage, Onias IV and the return to Egypt, Eleazar or Jesus, from the letter to the Spirit, the burying of the Torah, and from Simeon to Ezra.

C. BEGG, *Josephus' Story of the Later Monarchy (*AJ *9,1–10,185),* Bibliotheca Ephemeridum Theologicarum Lovaniensium 145 (Leuven: Leuven University Press—Peeters, 2000, paper € 75) x and 708 pp. Bibliography. Indexed. ISBN: 90-6186-966-8 (LUP), 90-429-0785-1 (P).

Taking up where he left off in *Josephus' Account of the Early Divided Monarchy (AJ 8,212-420). Rewriting the Bible* (1993), Begg, professor of OT at the Catholic University of America and editor of *Old Testament Abstracts,* examines Josephus' accounts of the epoch from the later years of Jehoshaphat's reign through the immediate sequels to the Babylonian capture of Jerusalem as found in *Antiquities* 9:1–10:185. He focuses on the sources that Josephus used, the biblical text form(s) that he employed, his rewriting techniques and the reasons for them, his distinctive perspectives, and what messages he wished to convey. He has divided the material in *Antiquities* 9:1–10:185 and its biblical parallels into twenty-four chapters: Jehoshaphat at mid-career; Ahaziah and Jehoram, Elijah and Elisha; the campaign of the three kings; Elisha's great deeds; Joram of Judah; Jehu of Israel; Athaliah of Judah; Joash of Judah; and so forth. The journal articles on which these essays are based have been updated, corrected, and integrated into the larger whole. Begg concludes that through the segment studied here and in *Antiquities* as a whole Josephus shows himself a literary juggler of no little skill.

U. BERNER ET AL., *Plutarch. Ist "Lebe im Verborgenen" eine gute Lebensregel?,* Texte zur Forschung: SAPERE 1 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2000, DM 49.90) 176 pp. Bibliography. Indexed. ISBN: 3-534-14944-0.

In the treatise known by the Latin title *De latenter vivendo,* Plutarch argues against the Epicurean ideal of the "hidden life" and on behalf of the notion of public responsibility for society and the individual. This volume, which was developed in an interdisciplinary seminar at the Universität Bayreuth, first presents essays by R. Hirsch-Luipold on Plutarch's life and works, and by B. Heininger and R. Feldmeier on his *De latenter vivendo* (content and structure, genre, date, context—Epicureanism in Plutarch's time, text). Next it provides on facing pages the Greek text and a German translation, along with fifteen pages of notes by Heininger. Finally there are essays by Feldmeier on the human person as a public being—*De latenter vivendo* as a dispute about human existence and activity, Hirsch-Luipold on progress in the light and destruction in the darkness—images for the existential significance of a political ethics, Berner on Plutarch and Epicurus, and Heininger on the "place of the pious"—the reception of an eschatological tradition by Plutarch and *1 Clement.*

M. BOHRMANN, *Valeurs du judaïsme du début de notre ère* (Bern—New York: Lang, 2000, paper $35.95) xviii and 196 pp., 2 plates. Bibliography. ISBN: 3-906758-57-5.

In these essays on "values" in ancient Judaism, Bohrmann, author of *Flavius Josèphe, les Zélotes et Yavné. Pour une relecture de la Guerre des Juifs* (1994), treats Josephus as historian of the fall of the Second Temple, the conception of history in Judaism, oil in ancient Judaism, rain in ancient Judaism and flooding in Egypt, ritual purity—the approach of the Essene community, *amixia* and *atheia*—a Jewish monotheistic approach, the Law in Jewish society, the slave in Jewish legislation, Josephus' voyage to Rome (*Life* 13-16), the stranger in *Against Apion,* ritual slaughtering, and the plan of the Talmud.

A. J. BOYLE AND R. D. WOODARD, *Ovid. Fasti,* Penguin Classics (London—New York: Penguin, 2000, paper $14) lxviii and 360 pp., 5 maps. Bibliography. ISBN: 0-14-044690-7.

Regarded as one of the fullest and most enjoyable sources of information about Roman myth and religion, Ovid's *Fasti* is both a calendar of daily rituals and a sequence of stories recounted in various styles and genres (comic, tragic, elegiac, epic, and erotic). Boyle is professor of classics at the University of Southern California, and Woodard is professor of classics at the University of Buffalo. The translation is chiefly Boyle's work, while the notes were mainly Woodard's responsibility. In their introduction (based chiefly on Boyle's work) they treat Ovid's life and poetry, Roman religion and society, the Roman calendar, Ovid's poem, and the genre issue. The translation aims to convey to the Latinless reader as much as is possible about the form, meaning, and poetic force of the Latin poem. It is with few exceptions line-by-line (always couplet-by-couplet) and adopts as its paradigm couplet verse-form, a combination of the twelve-syllable iambic line (the "alexandrine") and the ten-syllable iambic line (the "pentameter") of English blank verse.

J. P. BROWN, *Israel and Hellas.* Vol. 2, *Sacred Institutions with Roman Counterparts,* Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 276 (Berlin—New York: de Gruyter, 2000, DM 198) xxviii and 414 pp. Bibliography. Indexed. LCN: 95-034023. ISBN: 3-11-016434-5.

The first volume (1995) in this projected three-volume work dealt with the connections regarding the vocabulary of social enterprises between the ancient societies of Israel and Hellas. This volume treats sacred institutions with Roman counterparts under the following headings: men of the land and the God of justice; the High God and the elements; divine kingship, civic institutions, and imperial rule; archery and its symbolism; the Mediterranean seers and shamanism; sacred space and time in Israel and Italy; the ark of the covenant and the Temple of Janus; and levels of connection between Greek and Hebrew. There are excursuses on Hamilcar Barca and Hannibal in Punic and on the cairn and the pillar, as well as an appendix devoted to additions and corrections.

J. P. BROWN, *Israel and Hellas.* Vol. 3, *The Legacy of Iranian Imperialism and the Individual,* Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 299 (Berlin—New York: de Gruyter, 2001, DM 248) xxxii and 548 pp. Bibliography. Indexed. LCN: 95-034023. ISBN: 3-11-016882-0.

This third and final volume in Brown's project contains chapters on the double laws of human nature, blessedness in better lands (with an excursus on Mesene and the caravan trade), Iranian imperialism and the rebel victim (with an excursus on the Temple police at Jerusalem), paradise and the forest of Lebanon, the complementarity of Israel and Hellas, the foreign vocabulary of Jesus' Aramaic (with an excursus on vernacular words in Paul), and the move from particularity to universalism. The chapter on the foreign vocabulary of Jesus' Aramaic treats Jesus' sayings as Aramaic; Akkadian, Iranian, Greek, and Latin elements in the Aramaic of Jesus' sayings; and the development of a *lingua franca.* Also included are two appendixes (additions and corrections, Mishnah texts from the Kaufmann Codex) and six indexes (pp. 347-548).

J. BRUNSCHWIG AND G. E. R. LLOYD WITH P. PELLEGRIN (EDS.), *Greek Thought. A Guide to Classical Knowledge,* trans. C. Porter et al. (Cambridge, MA—London: Harvard University Press, Belknap Press, 2000, $49.95) xvii and 1024 pp. and 32 plates, 2 maps, table. Bibliographies. Indexed. LCN: 00-036032. ISBN: 0-674-00261-X.

The English version of *Le Savoir Grec. Dictionnaire Critique* (1996), this volume presents more than sixty essays by an international team of scholars about what the Greeks knew as well as what they thought about what they knew, and about what they believed, invented, and understood about the conditions and possibilities of knowing. It deals first with philosophy: the philosopher, images of the world, myth and knowledge, the question of being, epistemology, and ethics. Next it treats politics: the statesman as political actor, inventing politics, utopia and the critique of politics, and the sage and politics. Then it considers the pursuit of knowledge: schools and sites of learning, observation and research, demonstration and the idea of science, astronomy, and so forth. Next there are essays on major figures: Anaxagoras, Antisthenes, Archimedes, Aristotle, Democritus, and so forth. Finally there are chapters on currents of thought: the Academy, Aristotelianism, Cynicism, Hellenism and Christianity, Hellenism and Judaism, the Milesians, and so forth. The contributors include J. Annas, S. Bardet, B. Cassin, J. Dillon, M. Frede, M.-O. Goulet-Cazé, C. Jacob, A. Le Boulluec, A. A. Long, O. Murray, J. D. North, M. Schofield, G. J. Toomer, and R. Wardy.

V. BURRUS, *"Begotten, Not Made." Conceiving Manhood in Late Antiquity,* Figurae: Reading Medieval Culture (Stanford, CA: Stanford University Press, 2000, cloth $49.50, paper $19.95) xvi and 240 pp., 2 figs. Bibliography. Indexed. LCN: 00-105468. ISBN: 0-8047-3706-1 (cloth), -3973-0 (paper).

In her analysis of 4th-century trinitarian doctrine in terms of the history of masculine gender, Burrus, associate professor of early church history at Drew University in Madison, NJ, and author of *The Making of a Heretic. Gender, Authority, and the Priscillianist Controversy* (1995), argues that Nicene trinitarian doctrine was a crucial site not only for theological innovation but also for reimagining and reproducing manhood in the late Roman period. After a prologue on "interdisciplinary plots" and an introduction to the lineage of late-antique man, she investigates the topic with reference to three major 4th-century Christian figures: Athanasius of Alexandria—fathering the word, Gregory of Nyssa—a son's legacy, and Ambrose of Milan—spirited advocacy. She concludes that the 4th-century doctrine of a transcendent God who is Father, Son, and Holy Spirit was inextricably intertwined with the particular late-antique claims for masculinity.

A. CARFAGNA AND F. ROSSI DE GASPERIS, *Terra Santa e Libro Santo. Una lectio divina,* Lettura pastorale della Bibbia, Bibbia e spiritualità 10 (Bologna: Dehoniane, 2000, paper 27,000 L or € 13.94) 199 pp. ISBN: 88-10-21107-3.

After a five-page introduction to the *lectio divina* of the Holy Land and the word of God, the authors draw on their many years of experience in guiding Christian pilgrimages, and present descriptions of various areas of the Holy Land along with suggestions about pertinent biblical (OT and NT) texts. They provide material for pilgrimages of sixteen and ten days, respectively. A nineteen-page excursus on reading the book and the land of God concludes the volume.

J. C. CAVADINI (ED.), *Miracles in Jewish and Christian Antiquity. Imagining Truth,* Notre Dame Studies in Theology 3 (Notre Dame, IN: University of Notre Dame Press, 1999, cloth $35, paper $25) xi and 243 pp., 5 tables. Indexed. LCN: 99-35187. ISBN: 0-268-01217-2 (cloth), -03453-2 (paper).

Of the nine essays in this volume, those most pertinent to the NT field are by R. C. Zachman on the meaning of biblical miracles in light of the modern quest for truth; J. H. Neyrey on miracles, in other words—social science perspectives on healing; J. Blenkinsopp on miracles—Elisha and Hanina ben Dosa; M. R. D'Angelo on gender and power in the Gospel of Mark—the daughter of Jairus and the woman with the flow of blood; M. A. Signer on restoring the balance—miracles in rabbinic Judaism; and J. M. Ford on millennial modesty—miraculous fertility as portrayed by commentators on Rev 20:4-6. The papers originated in a year-long seminar held in the department of theology at the University of Notre Dame.

J. H. CHARLESWORTH, *The Millennium Guide for Pilgrims to the Holy Land* (N. Richland Hills, TX: BIBAL, 2000, paper $16.95) xxiv and 232 pp., 16 plates, folding map. Illustrated. Indexed. LCN: 00-008353. ISBN: 0-941037-93-2.

This guidebook to the Holy Land combines pertinent biblical references and quotations, basic information about sites of special interest for Christians and Jews, and photographs that illustrate the main text. After an introduction to defining the Bible and archaeology, it presents chapters on how archaeology helps us to understand the Bible and on the joy of learning about archaeology and the Bible, as well as chronological tables, practical advice, and information about worship. Then it treats the various sites in alphabetical order (Ashkelon, Bethel, Bethlehem, Bethsaida, Beth-shean [Scythopolis], Caesarea Maritima, Caesarea Philippi, Cana, and so on) with a lengthy section devoted to Jerusalem (pp. 114-161). Charlesworth is professor of NT at Princeton Theological Seminary.

P. CHERIX, *Lexique analytique du parchemin pBodmer VI version copte du Livre des Proverbes,* Instruments pour l'étude des langues de l'Orient ancien 2 (Lausanne: Éditions du Zèbre, 2000, 135 SFr) x and 313 pp. ISBN: 2-9700235-0-4.

The manuscript designated P. Bodmer VI contains the Coptic text of Prov 1:1–21:4 and can be dated on paleographical grounds to the 4th century A.D. But the language in which it is written suggests that it is the copy of a much earlier original. This volume presents the full Coptic text of Prov 1:1–21:4 contained in pp. 1-133 of P. Bodmer VI, a vocabulary list with French equivalents, and a full concordance (Coptic, Coptic-Greek, proper names) with the contexts in which the various forms of the words appear. Cherix, author (with J.-D. Kaestli) of *L'évangile de Barthélemy d'après deux écrits apocryphes* (1993), has contributed to the Nag Hammadi concordance project and teaches at the Universities of Geneva and Lausanne.

S. CLACKSON, E. HUNTER, AND S. N. C. LIEU, *Dictionary of Manichaean Texts.* Vol. 1, *Texts from the Roman Empire (Texts in Syriac, Greek, Coptic and Latin),* Corpus Fontium Manichaeorum, Subsidia 2 (Turnhout: Brepols, 1998, € 88; Sydney: Ancient History Documentary Research Centre, Macquarie University) xvi and 246 pp. Indexed. ISBN: 2-503-50819-7.

This is the first volume in a multivolume work planned to cover the vocabulary of genuine Manichaean texts recovered from Egypt, North Africa, and Central Asia as well as those citations of Manichaean texts found in patristic and Islamic writings that are generally regarded by scholars as authentic. The main purposes of the dictionary are to help to locate the words in the texts and to assist scholars in reading the original texts with the provision of contextual meanings. Compiled by Clackson, Hunter, and Lieu in association with M. Vermes, this initial volume covers Manichaean texts and citations in Syriac, in Greek (texts from Egypt, polemical texts, Syriac translations of Greek polemical texts), in Coptic (words of Greek, Latin, Semitic, and Egyptian origin, respectively, as well as proper names), and in Latin (word index to the Tebessa Codex, fragments in Augustine's writings). Also included is a select index of meanings and of proper names.

H. N. CLAMAN, *Jewish Images in the Christian Church. Art as the Mirror of the Jewish-Christian Conflict 200-1250 C.E.* (Macon, GA: Mercer University Press, 2000, $45) xi and 212 pp., frontispiece. Illustrated. Bibliography. Indexed. ISBN: 0-86554-695-9.

This investigation of Christian public religious art in western Europe as it reflects Jewish-Christian relations during the period from A.D. 200 to 1250 focuses on paintings, mosaics, sculptures, and stained glass. After a three-page introduction, it addresses the topic under the following headings: Judaism and the first two centuries of Christianity, emergent Christianity and redefined Judaism (A.D. 200-313), the maturation of Christianity and the position of Judaism (A.D. 313-800), brilliant art in Carolingian and Ottonian epochs (A.D. 800-1050), the millennium—the Crusader era and the coming of the Romanesque (A.D. 1000-1200), and the climax of supersessionism and the eclipse of Judaism (A.D. 1100-1250). Claman, distinguished professor of medicine and immunology at the University of Colorado School of Medicine, concludes that because of the theological principle of supersessionism it seemed consistent for Christians to portray the "good Jews" of the Hebrew Bible with haloes while persecuting the "bad Jews" of their own times.

S. J. D. COHEN, *The Beginnings of Jewishness. Boundaries, Varieties, Uncertainties,* Hellenistic Culture and Society 31 (Berkeley—Los Angeles—London: University of California Press, paper 2000, $17.95) xv and 426 pp. Bibliography. Indexed. LCN: 99-39899. ISBN: 0-520-22693-3.

The paperback edition of the work described in *NTA* 44, pp. 417-418, this volume explores Jewish identity in antiquity (Who was a Jew?), how a Gentile might be enfranchised in the house of Israel (the boundary crossed—becoming a Jew), and the effect of intermarriage on Jewishness (the boundary violated—the union of diverse kinds). Cohen is professor of Jewish and religious studies at Brown University.

S. J. D. COHEN (ED.), *The Synoptic Problem in Rabbinic Literature,* Brown Judaic Studies 326 (Providence, RI: Brown Judaic Studies, 2000, $59.95) xiii and 167 pp. Indexed. LCN: 00-060801. ISBN: 1-930675-02-X. Distributed by the Society of Biblical Literature, Atlanta.

This volume presents six papers by R. Goldenberg on whether the Talmud is a document, J. Hauptman on Mishnah as a response to Tosefta, S. Friedman on uncovering literary dependencies in the talmudic corpus, C. Hayes on "a law to Moses at Sinai" in rabbinic sources—a methodological case study, R. Kalmin on rabbinic portrayals of biblical and postbiblical heroes, and H.-J. Becker on texts and history—the dynamic relationship between Talmud Yerushalmi and *Genesis Rabbah.* In his seven-page introduction, Cohen observes that the clear message emerging from the volume is that the methodological exclusivity claimed for the documentary method by J. Neusner is completely unjustified.

L. H. COHICK, *The* Peri Pascha *Attributed to Melito of Sardis. Setting, Purpose, and Sources,* Brown Judaic Studies 327 (Providence, RI: Brown Judaic Studies, 2000, $39.95) x and 187 pp. Bibliography. Indexed. LCN: 00-045549. ISBN: 1-930675-03-8. Distributed by the Society of Biblical Literature, Atlanta.

Prepared as a doctoral dissertation under the direction of R. A. Kraft and presented to the University of Pennsylvania, this volume contends that Melito's *Peri Pascha* reveals more about Christian-Christian relations than about Jewish-Christian relations. After a nine-page introduction, it considers the setting and purposes of the work, and suggests that Melito was probably speaking about Jews from biblical times rather than about his Jewish contemporaries. Then it focuses on the sources used in the homily (Exodus 12; Gen 2:16-17; Ps 2:1-2 and Isa 53:7-8; Deut 28:66; Jer 11:19; etc.). Cohick concludes that Melito's *Peri Pascha* should be interpreted in the context of an intra-Christian debate on the proper understanding of Jesus, and that it contains no allusion to contemporary Jews but rather seeks to score theological points over other Christians and/or to reinforce to the homilist's community the idea that Christianity has replaced Judaism as the "true" community of God.

N. L. COLLINS, *The Library in Alexandria and the Bible in Greek,* Supplements to Vetus Testamentum 82 (Leiden—Boston—Cologne: Brill, 2000, 136.50 gld. or $72) ix and 214 pp., 11 figs. Bibliography. Indexed. LCN: 00-023669. ISBN: 90-04-11866-7.

Collins, lecturer in the department of theology and the language center at the University of Leeds, contends that the earliest written translation of the Hebrew Pentateuch into Greek was completed in Alexandria in 281 B.C. probably by seventy-one scholars invited especially from Judea by Ptolemy II, that the work was organized by the librarian Demetrius of Phalerum, and that the translation was made despite Jewish opposition and the project's high cost. After an overview of the main themes of the book, she discusses the date of the translation of the Pentateuch into Greek, Demetrius of Phalerum as a trusted employee of Ptolemy II, Demetrius as the librarian in the library of Ptolemy I, and who wanted a translation of the Pentateuch into Greek. She concludes that Ptolemy II wanted the translation to increase his famous library, to attract scholars to Alexandria, and to start his reign with an impressive event.

A. D. CROWN, *Samaritan Scribes and Manuscripts,* Texts and Studies in Ancient Judaism 80 (Tübingen: Mohr Siebeck, 2001, DM 228) xiii and 555 pp. Illustrated. Bibliography. Indexed. ISBN: 3-16-147490-2.

Crown, professor emeritus in the department of Semitics at the University of Sydney and author of *A Bibliography of the Samaritans* (rev. ed., 1994) and *A Catalogue of the Samaritan Manuscripts in the British Library* (1998), contends that while in some respects the Samaritan scribes were innovative, on the whole their scribal techniques derived from an ancient pool of scribal habits and ideas and indicate that they had what can be described as a "masoretic" tradition of their own. The twelve chapters deal with Samaritan literature and its manuscripts; the codicology of Samaritan manuscripts; the morphology of paper in Samaritan manuscripts—a diachronic profile; manuscript prices and values; Samaritan majuscule paleography—11th to 20th century; Samaritan minuscule paleography; problems in epigraphy and paleography; manuscripts, cast type, and Samaritan paleography; Samaritan bindings—a chronological survey; an index of Samaritan scribes; the rate of writing and the manuscript production of Samaritan scribes; and columnar writing and the Samaritan Masorah.

J. R. CURRAN, *Pagan City and Christian Capital. Rome in the Fourth Century,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, Clarendon Press, 2000, $85) xx and 389 pp., 32 figs. Bibliography. Indexed. LCN: 99-36418. ISBN: 0-19-815278-7.

In his study of Rome in the 4th century A.D., Curran, lecturer in classics at the School of Greek, Roman, and Byzantine Studies, Queen's University, Belfast, seeks to move away from traditional notions about religious conflicts between Christians and pagans to focus on new approaches to the christianization of Rome. He first examines the physical setting ("topography") of the city of Rome as the necessary context within which to study the important social developments: emperors, gods, and violence in 3rd-century Rome; *conservator urbis*—Maxentius in Rome; Constantine and Rome—the context of innovation; and the christianization of the topography of Rome from A.D. 337 to 384. Then he looks at three crucial aspects of Roman society during the same period: the legal standing of the ancient cults of Rome; paganism, Christianity, and the imperial celebrations in the Circus Maximus during the 4th century; and Jerome, asceticism, and the Roman aristocracy from A.D. 340 to 410. He concludes that the exploitation of Roman time by Christian emperors was the key to their search for universal appeal and the aspect of Roman life that illustrates most clearly the eclectic nature of culture in the city in the 4th century.

J. R. DAVILA, *Liturgical Works,* Eerdmans Commentaries on the Dead Sea Scrolls 6 (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $25) xi and 338 pp. Bibliographies. Indexed. LCN: 00-049471. ISBN: 0-8028-4380-8.

After a fourteen-page introduction to the Qumran library and Jewish liturgical traditions, this volume presents introductions, translations, and commentaries for the following liturgical texts found at Qumran: Festival Prayers (1Q34 + 34bis, 4Q507, 4Q508, 4Q509 + 5Q505), 4QBerakhot (4Q286-290, 4Q280?), Songs of the Sabbath Sacrifice (4Q400-407, 11Q17, Mas1K), Times for Praising God (4Q409), Grace After Meals (4Q434a), Lamentation (4Q501), Wedding Ceremony (4Q502), Daily Prayers (4Q503), Words of the Luminaries (4Q504, 4Q506), and Purification Liturgies (4Q512, 4Q414). Davila is lecturer in early Jewish studies at the University of St. Andrews in Scotland.

G. DELLING, *Studien zum Frühjudentum. Gesammelte Aufsätze 1971–1987,* ed. C. Breytenbach and K.-W. Niebuhr (Göttingen: Vandenhoeck & Ruprecht, 2000, DM 178) 503 pp. Bibliographies. Indexed. ISBN: 3-525-53647-X.

An earlier collection of Delling's essays on the NT and Hellenistic Judaism (1970) was described in *NTA* 15, p. 350. After Niebuhr's twelve-page appreciation of the NT scholar Delling (1905-86) as a researcher on early Judaism, this volume presents his studies on overcoming the Diaspora situation through Hellenistic Judaism (1987), the encounter between Hellenism and Judaism (1987), perspectives in research on Hellenistic Judaism [§ 20-649], ways of speaking about time in ps.-Philo's *Biblical Antiquities* [§ 16-1059], from Moriah to Sinai in ps.-Philo's *Biblical Antiquities* 32:1-10 [§ 16-1058], influences of the language of the Septuagint in *Joseph and Aseneth* [§ 23-687], the literary artistry of *Joseph and Aseneth* [§ 28-1189], Alexander the Great as one who professes the Jewish belief in God [§ 26-324], Philo's encomium on Augustus (1972), the "one who sees" in Philo (1984), biblical prophecy according to Josephus (1974), biblical-Jewish names in Hellenistic-Roman Egypt (1976), the designation "sons of God" in the Jewish literature of the Hellenistic-Roman period (1977), and the ἀγαθόν of the Hebrews according to Greek Christian writers (1977).

K. DE TROYER, *The End of the Alpha Text of Esther. Translation and Narrative Technique in MT 8:1-17, LXX 8:1-17, and AT 7:14-41,* SBL Septuagint and Cognate Studies 48 (Atlanta: Society of Biblical Literature, 2000, $59.95) ix and 453 pp. Bibliography. Indexed. LCN: 00-046512. ISBN: 0-88414-036-9.

The revised and updated translation of *Het einde van de Alpha-tekst van Ester. Vertaal- en verhaaltechniek van MT 8,1-17, LXX 8,1-17 en AT 7,14-41* [*NTA* 42, pp. 415], this volume argues that the differences in the so-called Alpha text from the Septuagint of Esth 8:1-17 should be explained as redactional changes deliberately made to adapt the Septuagint to a new situation in the 1st century A.D.

D. DORÉ, *Le livre de la Sagesse de Salomon,* Cahiers Évangile 113 (Paris: Cerf, 2000, paper 38 F) 76 pp. Bibliography. ISSN: 0222-9714.

After an introduction to the Jewish Diaspora at Alexandria and to the book of Wisdom, this fascicle seeks to illustrate the inculturation of the biblical tradition in the world of Alexandrian Judaism with reference to particular passages in the three main parts of the book: the righteous and the wicked (1:1–6:21), the praise of Wisdom (6:22–9:18), and the works of Wisdom in history (10:1–19:22).

M. W. ELLIOTT, *The Song of Songs and Christology in the Early Church, 381-451,* Studien und Texte zu Antike und Christentum 7 (Tübingen: Mohr Siebeck, 2000, paper DM 88) x and 206 pp. Bibliography. Indexed. ISBN: 3-16-147394-9.

The slightly modified version of a doctoral dissertation directed by L. R. Wickham and accepted in 1997 by the University of Cambridge, this volume examines how the OT Song of Songs figured in the christological thinking of patristic writers from A.D. 381 to 451. After a thirteen-page introduction, it establishes the context of the various commentators on the Song of Songs: Hippolytus, Origen (Greek), Methodius, Dionysius of Alexandria, "Athanasius," Apollinarius, Didymus, Philo of Carpasia, Jerome, and so on. Next it considers how various commentators treated the groom: the way the Song relates to the incarnation (1:2), myrrh and the groom's divine spirit (1:3-4), the distillation of myrrh as fragrance and the availability of the mind of Christ (1:12-14; 2:13), and so on. Then it focuses on the bride: the essence of the human Christ (1:3), the bride as a prepared church-humanity (1:5-7), the identity of the purified bride ascending (3:6; 8:5), and so on. It concludes with reflections on factors militating against a Christology inspired by the Song's imagery and on the abiding message (love and loves).

M. ERLER AND A. GRAESER (EDS.), *Philosophen des Altertums.* Band 1, *Von der Frühzeit bis zur Klassik. Eine Einführung;* Band 2, *Vom Hellenismus bis zur Spätantike. Eine Einführung* (Darmstadt: Primus, 2000, DM 98 or DM 58 each) viii and 223 pp., vii and 234 pp. Bibliographies. Indexed. ISBN: 3-89678-177-4 (Band 1), -178-2 (Band 2).

After a nine-page introduction by Graeser, the first volume presents essays by J.-M. Roessli on Orpheus (Orphism and Orphics), G. Bechtle on Pythagoras (between science and a way of life), A. Bächli on Heraclitus (unity of opposites), Graeser on Parmenides (thinking and being), A. Stückelberger on Hippocrates and Hippocratic thought (observation, science, theory), G. Figal on Socrates (the philosopher), C. Eucken on Antisthenes (the spiritual independence of the individual), J. Szaif on Plato (spectrum of philosophy), A. Metry on Speusippus (philosophy as universal science), E. Sonderegger on Aristotle (a portrait), H. Weidemann on Diodorus (logic and common sense), M. Schmitz on Euclid (foundation of a science?), and E. Rudolph on Theoprastus (destruction of metaphysics). The second volume contains a fifteen-page introduction by Erler and papers by M. Forschner on Epicurus (enlightenment and resignation), K. Algra on Chrysippus (systematics and polemics in the early Stoa), J. Leonhardt on Cicero (philosophy between skepticism and confession), C. Lévy on Philo of Alexandria (faith and philosophy), T. Fuhrer on Seneca (the discrepancy between the ideal and reality), F. Ferrari on Plutarch (Platonism and tradition), J. Dalfen on Marcus Aurelius ("become as philosophy will have you"), H. Flückiger on Sextus Empiricus (a thinker without a position), D. J. O'Meara on Plotinus (the homecoming of the soul), C. Horn on Augustine (ancient philosophy in Christian interpretation), Erler on Proclus (metaphysics as the exercise of becoming one), and M. Baltes on Boethius (statesman and philosopher).

L'esegesi dei padri latini. Dalle origini a Gregorio Magno. XXVIII Incontro di studiosi dell' antichità cristiana. Roma, 6-8 maggio 1999. Vol. 1, *Parte Generale - Oriente, Africa;* vol. 2, *Italia, Gallia, Iberia,* Studia Ephemeridis Augustinianum 68 (Rome: Institutum Patristicum Augustinianum, 2000, paper 130,000 L) 769 pp. Indexed. ISBN: 88-7961-028-7.

The first volume in this collection contains nine papers pertaining to patristic exegesis in general and in the East, and eighteen on exegetes who lived on the African continent. The second volume presents sixteen essays on Italian exegetes and three under the heading "Gallia/Iberia." The authors include M. Simonetti on patristic exegesis in the West—characteristics and tendencies, M. Sheridan on *digne Deo*—a traditional Greek principle of interpretation in Latin dress, J.-M. Auwers on Tob 2:12-18 (Vulgate) and the Latin tradition of the interpretation of Tobit, C. Harrison on mystery as the rationality of Scripture, A. Jakab on the beatitudes according to Tertullian (social or spiritual preoccupations?), A. Brent on Cyprian's exegesis and Roman political rhetoric, A. Louth on Augustine's interpretation of the transfiguration of Christ, A. Soler Merenciano on the Gospel parables according to Ambrose, S. Muller-Abels on the use of Acts by Ambrose, J. Closa Farrés on biblical exegesis in the writings of Caesarius of Arles, and P. C. Burns on "keys to the city" in Hilary of Poitiers' commentary on the Psalms as a social metaphor.

P. F. ESLER (ED.), *The Early Christian World* (2 vols.; London—New York: Routledge, 2000, $200) xxvi and 1342 pp. Illustrated. Bibliographies. Indexed. LCN: 99-056667. ISBN: 0-415-24141-3.

The first volume in this investigation of early Christianity in its social context from A.D.

30 to 430 contains essays by Esler on the Mediterranean context of early Christianity; J. Harries on armies, emperors, and bureaucrats; L. H. Martin on Greco-Roman philosophy and religion; J. K. Aitken on Jewish tradition and culture; S. Freyne on the Galilean world of Jesus; D. G. Horrell on early Jewish Christianity; T. Klutz on Paul and the development of Gentile Christianity; R. L. Rohrbaugh on the Jesus tradition—the Gospel writers' strategies of persuasion; J. S. Siker on Christianity in the 2nd and 3rd centuries; B. Leadbetter on from Constantine to Theodosius (and beyond); T. M. Finn on mission and expansion; M. Edwards on the development of office in the early church; D. G. K. Taylor on Christian regional diversity; C. Stewart on monasticism; B. J. Malina on social levels, morals, and daily life; T. M. Shaw on sex and sexual renunciation; G. Cloke on women, worship, and mission—the church in the household; B. Leyerle on communication and travel; M. E. Johnson on worship, practice, and belief; C. Osiek on the Apostolic Fathers; E. Osborn on the Apologists; G. Bray on the early theologians; A. Louth on later theologians of the Greek East; I. Davidson on later theologians of the West; T. Hart on creeds, councils, and doctrinal development; and O. Skarsaune on biblical interpretation. The second volume contains papers by L. M. White on architecture; R. M. Jensen on art; J. W. McKinnon on music; R. Bauckham on imaginative literature; W. H. C. Frend on martyrdom and political oppression; M. B. Simmons on Greco-Roman philosophical opposition; C. de Vos on popular Greco-Roman responses to Christianity; S. E. McGinn on internal renewal and dissent in the early Christian world; A. H. B. Logan on gnosticism; C. Trevett on Montanism; J. Alexander on Donatism; D. Rankin on Arianism; F. Norris on Origen; D. Wright on Tertullian; R. S. Kramer and S. L. Lander on Perpetua and Felicitas; Leadbetter on Constantine; Stewart on Anthony of the Desert; D. Brakke on Athanasius; P. Allen and W. Mayer on John Chrysostom; D. Brown on Jerome; Davidson on Ambrose; C. Harrison on Augustine; K. E. McVey on Ephrem the Syrian; and Simmons on Julian the Apostate.

Études sémitiques et samaritaines offertes à Jean Margain, ed. C.-B. Amphoux, A. Frey, and U. Schattner-Rieser, Histoire du texte biblique 4 (Lausanne: Éditions du Zèbre, 1998, paper 60 SFr) 292 pp., frontispiece, 3 plates, 15 figs., 9 tables. Bibliographies. ISBN: 2-9700088-6-6.

The twenty-five papers honoring Professor Margain appear under three headings: Semitic epigraphy (five), Aramaic and Arabic philology (nine), and Samaritan and biblical studies (eleven). The essays most pertinent to the NT field are by L. Nehmé on an unpublished Nabatean inscription from Bosra (Syria), R. Contini on the alleged "ethical dative" in pre-Christian Aramaic, Schattner-Rieser on *ḏ* and the (non)dissimilation of the pharyngeals in Aramaic in light of a missing link found at Qumran, G. Bohas on the "states of the noun" in Syriac, T. Legrand on Syriac Sir 1:20^{c-z}—a Syriac addition and its Essene resonances, T. Muraoka on the classical Syriac particles for "between," J. Teixidor on the Syriac conjunction, A. D. Crown on codicography and codicology in Samaritan manuscripts, R. Pummer on the Samaritans in Egypt, M. Autexier on *śyḥ* as "meditation" in the Bible, P. Grelot on the imagery of the symbolic four living creatures, G.-D. Sixdenier on Psalm 2 in the 4QFlorilegium and in Jephet Ben Ali's *In Psalmos,* J. Ribera-Florit on the doctrinal tendencies of *Targum of Ezekiel,* B. Barc on the Bible and mathematics in the Hellenistic period, and A. Sérandour on calendars of the books of Ezra and Nehemiah. Also included are a photograph of the honoree, a biographical sketch by the editors, a *tabula gratulatorum,* and a list of Margain's publications.

C. A. EVANS AND S. E. PORTER (EDS.), *Dictionary of New Testament Background* (Downers Grove, IL: InterVarsity, 2000, $39.99; Leicester, UK: Inter-Varsity) xxxiv and 1328 pp. Bibliographies. Indexed. LCN: 00-057544. ISBN: 0-8308-1780-8 (USA), 0-85111-980-8 (UK).

The first three dictionaries in this series dealt with Jesus and the Gospels [*NTA* 36, p. 421], Paul and his letters [*NTA* 38, p. 470], and the later NT writings [*NTA* 43, p. 154]. This volume attempts to situate the NT and early Christianity in their literary, historical, social, and religious contexts. It is concerned with archaeology, geography, numismatics, related writings, various historical figures, political institutions, historical events, peoples, and cultures. It contains some three hundred articles from 500 to 10,000 words (with most ranging from 1,000 to 7,500 words) on topics judged to be relevant to understanding the world or "background" of the NT. The contributors include D. E. Aune (apocalypticism, Greco-Roman religion), R. J. Bauckham (apocryphal Gospels), D. A. Carson (pseudonymity and pseudepigraphy), J. M. Dillon (philosophy; Plato, Platonism), L. H. Feldman (Josephus—interpretive methods and tendencies), L. J. Greenspoon (ancient OT versions), D. J. Harrington (ps.-Philo), H. C. Kee (Hippocratic letters, *Testaments of the Twelve Patriarchs*), J. Murphy-O'Connor (*Damascus Document*), J. Neusner (rabbinic literature—Mishnah and Tosefta), D. E. Oakman (economics of Palestine), L. H. Schiffman (land of Israel, legal texts at Qumran), J. Sievers (Hasmoneans), J. C. VanderKam (*Jubilees*), M. Wilcox (Semitic influence on the NT), and E. M. Yamauchi (gnosticism, synagogues). G. Evans served as project manager.

H. R. FAIRCLOUGH, *Virgil.* Vol. 1, *Eclogues, Georgics, Aeneid I-VI;* vol. 2, *Aeneid VII-XII, Appendix Vergiliana,* rev. G. P. Goold, Loeb Classical Library 63-64 (Cambridge, MA—London: Harvard University Press, 1999-2000, $19.95 each) x and 597 pp., v and 590 pp. Bibliography. Indexed. ISBN: 0-674-99583-X (vol. 1), -99586-4 (vol. 2).

The edition of Virgil's writings by Fairclough that this revised version now replaces was first published in 1916 (*Eclogues, Georgics, Aeneid* 1-6) and 1918 (*Aeneid* 7-12, *Minor Poems*). A new and revised edition appeared in 1932 and 1934, respectively. In his "thorough and untrammeled revision of the whole work," Goold, professor emeritus of Latin language and literature at Yale University and editor emeritus of the Loeb Classical Library series, has made many changes in the Latin text on the basis of recent scholarship and adapted the translation to developments in English while trying to preserve Fairclough's "poetical or elevated" style. A fourteen-page introduction and an updated bibliography are included in the first volume.

N. FERNÁNDEZ MARCOS, *The Septuagint in Context. Introduction to the Greek Version of the Bible,* trans. W. G. E. Watson (Leiden—Boston—Cologne: Brill, 2000, 172 gld. or $96) xv and 394 pp. Bibliographies. Indexed. LCN: 00-041378. ISBN: 90-04-11574-9.

The English version of *Introduccíon a las versiones griegas de la Biblia* (1979; rev., 1998), this volume first treats the linguistic and cultural setting: biblical Greek and its position within Koine Greek, and the Septuagint as a translation. Next it deals with the origins of the Septuagint: *Letter of ps.-Aristeas* and other ancient sources, modern interpretations of the origins of the Septuagint, the Septuagint and the Hebrew text, and the double texts of the Greek Bible and targumism. Then it considers the Septuagint in Jewish tradition: Aquila and his predecessors, Symmachus the translator, Theodotion and the *Kaige* revision, other ancient versions, and Jewish versions into medieval and modern Greek. Next it discusses the Septuagint in Christian tradition: transmission and textual history, Origen's Hexapla, the Lucianic recension, Hesychian recension or Alexandrian group of manuscripts, other revisions, indirect transmission—biblical quotations, *aporiai* and biblical commentaries, and the literature of the *catenae.* Finally it reflects on the Septuagint and Christian origins: the religion of the Septuagint and Hellenism, the Septuagint and the NT, and the Septuagint and early Christian literature. Fernández Marcos is research professor in the Institute of Philology at the University of Madrid (Complutense).

Frankfurter Judaistische Beiträge, Heft 27, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 2000, paper) iii and 182 pp. ISSN: 0342-0078.

Of the seven essays in this fascicle [see *NTA* 44, pp. 620-621], those most pertinent to the NT field are by S. S. Kottek on magic and healing in Hellenistic Jewish writings, A. Lehnardt on *ʿôsēq bĕ-maʿaśê mĕrkābâ* and Qaddish in *b. Berakhot* 21b, and M. Morgenstern on transgression of the Law as a religio-legal and ideological problem in rabbinic and modern Judaism. The remaining articles are by W. von Abel, G. Necker, W. J. van Bekkum, and A. S. Bruckstein.

G. FREYBURGER AND L. PERNOT (EDS.), *Bibliographie analytique de la prière grecque et romaine (1898-1998),* Recherches sur les Rhétoriques Religieuses 1 (Turnhout: Brepols, 2000, paper € 50) 361 pp. Indexed. ISBN: 2-503-50952-5.

This volume provides bibliographical information and summaries for 567 books and articles published between 1898 and 1998 on various aspects of prayer among pagans in the Greek and Roman worlds. Each entry contains an abstract along with information about the item's relation to prayer (principal or secondary), predominant domain (Greek, Latin, or Greek and Latin), geographical area, chronology, principal authors and ancient texts, and themes. The entries are arranged in alphabetical order according to the modern authors' names. A "thesaurus" and two indexes facilitate the use of the material. The entries were prepared by a large team of scholars under the supervision of Freyburger and Pernot.

A. GOSHEN-GOTTSTEIN, *The Sinner and the Amnesiac. The Rabbinic Invention of Elisha ben Abuya and Eleazar ben Arach,* Contraversions: Jews and Other Differences (Stanford, CA: Stanford University Press, 2000, $60) xii and 416 pp. Bibliography. Indexed. LCN: 00-022858. ISBN: 0-8047-3887-2.

Goshen-Gottstein, director of the Institute for the Study of Rabbinic Thought, Bet Morasha, Jerusalem, seeks to show that the stories about Elisha ben Abuya ("the sinner") and Eleazar ben Arach ("the amnesiac") are part of the fictional process of rabbinic literature. After an eighteen-page introduction to the quest for rabbinic biography, he presents a "critical biography" of Elisha ben Abuya: methodological considerations, the sources about him in tannaitic and post-tannaitic literature, the report about him in *b. Ḥagiga* ("coming into sin"), Elisha and Rabbi Meir, the story about him in Yerushalmi, and the relation between the Bavli and Yerushalmi accounts (ideology, literary formation, and historical influence). Then he offers a brief "critical biography" of Rabbi Eleazar ben Arach (known as the one who forgot his Torah) with reference to symbol and reality. He concludes that the significance of the memory of these rabbinic heroes is to be found not in the story of their lives but in the "ideonic context" in which stories about them are narrated.

L. L. GRABBE, *Judaic Religion in the Second Temple Period. Belief and practice from the Exile to Yavneh* (London—New York: Routledge, 2000, $100) xix and 424 pp. Bibliographies. Indexed. LCN: 00-023228. ISBN: 0-415-21250-2.

Intended as a companion to *Judaism from Cyrus to Hadrian* (1992), this synthetic history of religion among the Jewish people in the Second Temple period first provides a chronological survey of the major sources under the following headings: Persian period (539-333 B.C.), early Greek period (333-200 B.C.), later Greek period and Hasmoneans (200-63 B.C.), under Roman rule (63 B.C.-A.D. 70), and transition to rabbinic Judaism (Yavneh). Then it takes up special topics: Temple and priesthood; Scripture, prayer, and synagogue; sects and movements; concepts of the deity and the spirit world; prophecy, apocalypticism, the esoteric arts, and predicting the future; eschatologies and ideas of salvation; messiahs; and Jews and Judaism in the Hellenistic world. It concludes with a "holistic perspective" on Judaism in the Second Temple period. Grabbe is professor of Hebrew Bible and early Judaism at the University of Hull.

T. HÄGG AND P. ROUSSEAU (EDS.), *Greek Biography and Panegyric in Late Antiquity,* Transformation of the Classical Heritage 31 (Berkeley—Los Angeles—London: University of California Press, 2000, $50) xii and 288 pp. Bibliographies. Indexed. LCN: 00-028710. ISBN: 0-520-22388-8.

The eleven essays in this volume explore the transition from ancient to Christian Hellenism as it was expressed in the biographical and panegyric literature between A.D. 250 and 450: G. Clark on philosophic lives and philosophic life; M. J. Edwards on birth, death, and divinity in Porphyry's *Life of Plotinus;* A. Cameron on form and meaning—the *Vita Constantini* and the *Vita Antonii;* Rousseau on Antony as teacher in the Greek *Life;* S. Rubenson on philosophy and simplicity—the problem of classical education in early Christian biography; F. W. Norris on your honor and my reputation—Gregory of Nazianzus' funeral oration on Basil the Great; D. Konstan on how to praise a friend—funeral oration for Basil the Great; J. Børtnes on eros transformed (same-sex love and divine desire)—reflections on the erotic vocabulary in Gregory of Nazianzus' speech on Basil the Great; R. J. Penella on the rhetoric of praise in the private orations of Themistius; P. C. Miller on strategies of representation in collective biography—constructing the subject as holy; and G. W. Bowersock on the Syriac *Life of Rabbula* and Syrian Hellenism. The editors have provided a 28-page introduction to biography and panegyric. All but one of the papers were prepared for a conference held in 1996 at the University of Bergen in Norway.

K. HAINES-EITZEN, *Guardians of Letters. Literacy, Power, and the Transmitters of Early Christian Literature* (Oxford—New York: Oxford University Press, 2000, $49.95) x and 212 pp. Bibliography. Indexed. LCN: 00-021072. ISBN: 0-19-513564-4.

Based on a doctoral dissertation directed by B. Ehrman and presented to the University of North Carolina at Chapel Hill, this volume argues that the scribes who copied early Christian literature were also the users of this literature, and that these scribes formed private networks for the transmission of early Christian literature in the 2nd and 3rd centuries A.D. After an eighteen-page introduction, it treats the following topics: locating the copyists of early Christian literature ("I copied everything letter by letter"); female scribes in Roman antiquity and early Christianity ("girls trained for beautiful writing") [see § 43-1478]; the education and training of early Christian scribes ("for I could not find the syllables"); private scribal networks and the transmission of early Christian literature ("make and send me copies"); and contested readings, authoritative texts, and early Christian scribes ("I am the guardian of letters").

J. HARTENSTEIN, *Die zweite Lehre. Erscheinungen des Auferstandenen als Rahmenerzählungen frühchristlicher Dialoge,* Texte und Untersuchungen 146 (Berlin: Akademie Verlag, 2000) xxxi and 362 pp. Bibliography. Indexed. ISBN: 3-05-003534-X.

The slightly revised version of a doctoral dissertation directed by H.-G. Bethge and presented in 1997 to the theological faculty of the Humboldt University in Berlin, this investigation of accounts of the appearances of the risen Jesus to his male and female disciples as the narrative framework for early Christian dialogues first presents a 31-page introduction and examines individual cases with reference to the writings in which they appear, their narrative context, and relationships to NT appearance accounts: *Sophia of Jesus Christ, Apocryphon of John, Epistula Apostolorum, Gospel of Mary, Letter of Peter to Philip, First Apocalypse of James,* and *Apocryphon of James.* Then it offers general observations on the "dialogue Gospels" as complete Gospels (genre, the role of the disciples), their narrative framework, and their relation to the NT appearance stories. Hartenstein concludes that the dialogue Gospels originated in the 2nd or early 3rd century A.D. as vehicles for including gnostic and other materials as Jesus' "second" and last teaching in the context of what was already known about the chronology of Jesus' activity.

G. HASAN-ROKEM, *Web of Life. Folklore and Midrash in Rabbinic Literature,* trans. B. Stein, Contraversions: Jews and Other Differences (Stanford, CA: Stanford University Press, 2000, cloth $55, paper $19.95) xv and 287 pp. Bibliography. Indexed. LCN: 00-041049. ISBN: 0-8047-3226-4.

With particular attention to *Lamentations Rabbah,* Hasan-Rokem, professor of folklore at the Hebrew University of Jerusalem, explores the "web of life" that it weaves around the book of Lamentations as it conveys experiences of loss and destruction but also of love between men and women, parents and children, as well as details of everyday life (food, clothing, trades, and pastimes). After a fifteen-page introduction to the study of folk narratives in rabbinic literature, she considers the various contexts of folk narratives in haggadic midrash: literary—interpreting narrative structure; genre—riddles about the wise people of Jerusalem; comparative—folk narrative as intercultural discourse; folkloristic—tales of dream interpretation; social—the feminine power of laments, tales, and love; religious—the rhetoric of intimacy as a rhetoric of the sacred; and historical—three tales on messianism. The epilogue concerns Rabbi Joshua's odyssey.

P. HORDEN AND N. PURCELL, *The Corrupting Sea. A Study of Mediterranean History* (Oxford—Malden, MA: Blackwell, 2000, paper $36.95) xiv and 761 pp., frontispiece, 36 maps, 6 tables. ISBN: 0-631-13666-5.

Drawing on literary works, other documents, archaeology, scientific reports, and social anthropology, this volume explores the history of the relationship between people and their environments in the Mediterranean region over some three-thousand years. It treats geographical and historical ideas of the Mediterranean ("frogs round a pond"), Mediterranean microecologies ("short distances and definite places"), revolution and catastrophe (imperatives of survival—diversify, store, and redistribute; technology and agrarian change; Mediterranean catastrophes; mobility of goods and people), the geography of religion ("territories of grace"), and the uses of social anthropology ("museums of man"). Also included are bibliographical essays (pp. 530-641) and a consolidated bibliography (pp. 642-736). Horden is lecturer in the history of medicine, Royal Holloway, University of London, and Purcell is fellow and tutor in ancient history at St. John's College, Oxford. A review article on this book is summarized in § 45-1291r.

Jahrbuch für Antike und Christentum 43 • 2000 (Münster: Aschendorff, 2000, DM 118) 253 pp. and 4 plates, 2 figs. ISBN: 3-402-08134-2.

The ten essays in this fascicle [see *NTA* 44, p. 626] are by A. Fürst on the influence of Christianity on the development of the cultural identity of Europe in late antiquity, C. Scholten on whether God changed when he created the world—the encounter of the Church Fathers with a philosophical dogma, M. Becker on φρόνησις in the argument of Clement of Alexandria's *Stromateis,* J. Engemann on philosophical and archaeological studies about magic in late antiquity, F. Dünzl on the deposition of Bishop Meletius of Antioch in A.D. 361, J. Vilella on the critical biography of Orosius, M. Stein on Julian of Aeclanum, T. Gärtner on the biblical poem *De spiritalis historiae gestis* of Alcimus Avitus, G. Steigerwald on interpreting the depiction of Jesus in the Temple on the triumphal arch mosaic of S. Maria Maggiore in Rome (A.D. 432-440), and G. Devoto and L. Pedroni on the "Nike" of Theodosius II on two precious objects in a private collection. Also included are seventeen reviews and two reports.

K. H. JOBES AND M. SILVA, *Invitation to the Septuagint* (Grand Rapids: Baker, 2000, $29.99; Carlisle, UK: Paternoster) 351 pp., chart, map. Illustrated. Bibliographies. Indexed. LCN: 00-063082. ISBN: 0-8010-2235-5 (B), 1-84227-061-3 (P).

This introduction to the Septuagint considers the history and current state of scholarship by presenting the terminology, foundational concepts, and major issues in Septuagint studies today. After explaining why one should study the Septuagint, it discusses the history of the Septuagint: the origin of the Septuagint and other Greek versions, the transmission of the Septuagint, the Septuagint in modern times, and the Septuagint as a translation. Then it discusses the Septuagint in biblical studies: its language, establishing the text, using it for the textual criticism of the Hebrew Bible, the Judean Desert discoveries and Septuagint studies, the Septuagint and the NT, and interpreting the Septuagint. Finally it deals with the current state of Septuagint studies: scholars of a previous generation, current studies in linguistic research, reconstructing the history of the text, and theological development in the Hellenistic age. Four appendixes are included. Jobes is associate professor of NT at Westmont College in Santa Barbara, CA, and Silva is professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA.

G. KHAN, *Early Karaite Grammatical Texts,* SBL Masoretic Studies 9 (Atlanta: Society of Biblical Literature, 2000, $54.95) x and 357 pp., 3 plates. Bibliography. Indexed. LCN: 00-067048. ISBN: 1-58983-000-8.

This is the second volume in a three-volume project at Cambridge University to publish and assess Karaite sources that are of paramount importance for the history of Hebrew grammatical thought. The three texts published in this volume are Karaite grammatical works that belong to the early tradition and reflect grammatical thought that is closely related to that of Ibn Nuh. They include a treatise on verbal conjugations, a treatise on nouns, and a grammatical commentary on the Bible. All these texts are concerned to a large extent with problematic grammatical issues. The first two texts, however, also represent early attempts at the systematization of Karaite grammatical knowledge. A twelve-page general introduction is included. Khan is also the author of *The Early Karaite Tradition of Hebrew Grammatical Thought* (2000).

H.-J. KLAUCK, *Dion von Prusa. Olympische Rede oder Über die erste Erkenntnis Gottes,* Texte zur Forschung: SAPERE 2 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2000, DM 49.90) 250 pp. Bibliography. Indexed. ISBN: 3-534-14947-5.

In the presence of Pheidias' statue of Zeus in Olympia, Dio of Prusa, the most famous orator of his time (ca. A.D. 100), delivered his Olympic discourse, which is a key text for understanding ancient rhetoric, art theory, and theology. Part of a new series published under the acronym SAPERE (Scripta Antiquitatis Posterioris ad Ethicam REligionemque pertinentia), this volume presents Klauck's introduction to Dio's life and work and to this speech, a thirteen-page bibliography, the Greek text and a German translation on facing pages, extensive notes on the text (pp. 108-159), and an interpretive essay by Klauck on the rhetorical and literary form of the speech and on its religious-philosophical and theological aspects, along with B. Bäbler's essay on the statue of Zeus at Olympia. Klauck is professor of NT exegesis on the Catholic theological faculty at the University of Munich, and Bäbler is an assistant at the historical institute of the University of Bern.

E. KÖHNE AND C. EWIGLEBEN (EDS.), *Gladiators and Caesars. The Power of Spectacle in Ancient Rome,* trans. A. Bell (Berkeley—Los Angeles: University of California Press, 2000, paper $29.95) iii and 155 pp., frontispiece, map, table. Illustrated. Bibliography. Indexed. ISBN: 0-520-22798-0.

Published to accompany an exhibition held at the British Museum (where R. Jackson, who edited the English version, is curator) and based on a concept designed by the Museum für Kunst und Gewerbe in Hamburg (where Köhne is curator) and the Historisches Museum der Pfalz in Speyer (where Ewigleben is director), this volume considers the material remains (drawn from various museums) of Roman mass entertainment, notably gladiatorial combat, chariot racing, and theatrical performance. It features 147 color and 15 black-and-white illustrations and one map, as well as seven essays: Köhne on bread and circuses—the politics of entertainment; M. Junkelmann on *familia gladiatoria*—the heroes of the amphitheater; Junkelmann on Greek athletics at Rome—boxing, wrestling, and the Pancration; Junkelmann on the starting line with Ben Hur—chariot-racing in the Circus Maximus; W. Stroh on "give us your applause"—the world of the theater; Ewigleben on "what these women love is the sword"—the performers and their audiences; and V. Albers on money and circuses—competitive sport as part of the entertainment industry. A chronology and a glossary are included.

J. G. LANDELS, *Engineering in the Ancient World* (2nd ed.; Berkeley—Los Angeles: University of California Press, 2000, paper $16.95) 238 pp., 65 figs., 3 tables. Bibliography. Indexed. LCN: 76-52030. ISBN: 0-520-22782-4.

The revised edition of a work published first in 1978 and in paperback form in 1981 [see *NTA* 27, p. 233], this volume discusses and illustrates various technological achievements in the Greek and Roman world that have in common the application of power for engineering or other purposes. The nine chapters deal with power and energy sources, water supplies and engineering, water pumps, cranes and hoists, catapults, ships and sea transport, land transport, the progress of theoretical knowledge, and the principal Greek and Roman writers on technological subjects. The appendix treats the reconstruction of a trireme. This edition features a new two-page preface, a section devoted to "some further thoughts," and an updated bibliography. Landels served as senior lecturer in classics at Reading University.

A. D. LEE, *Pagans and Christians in Late Antiquity. A sourcebook* (London—New York: Routledge, 2000, cloth $80, paper $25.99) xxiii and 328 pp. Illustrated. Bibliography. Indexed. LCN: 00-021697. ISBN: 0-415-13892-2 (cloth), -13893-0 (paper).

After a twelve-page introduction, this anthology presents extracts from ancient literary sources and related material evidence to examine the fortunes of pagans and Christians (and other groups) between the 3rd and 6th centuries A.D. Each extract or item is accompanied by an explanation of its context and significance and by guidance on further reading. It first treats pagans and Christians through time: pagans in the 3rd century, Christians in the 3rd century, pagans and Christians during the tetrarchy, Constantine, pagans and Christians in the mid-4th century, pagans and Christians in the late 4th century, and Christianization and its limits in the 5th and 6th centuries. Then it deals with other religious groups: Jews, Zoroastrians, and Manichaeans. Finally it considers themes in late antique Christianity: ascetics, bishops, material resources, church life, women, and pilgrims and holy places. Lee is senior lecturer in classics and ancient history at the University of Wales, Lampeter.

J. R. LEVISON, *Texts in Transition. The Greek* Life of Adam and Eve, SBL Early Judaism and Its Literature 16 (Atlanta: Society of Biblical Literature, 2000, $29.95) x and 123 pp. LCN: 00-061259. ISBN: 0-88414-028-8.

Intended as a complement to the critical editions and a companion to the versional analyses of the Greek *Life of Adam and Eve,* this volume first discusses the significance of this study, representative manuscripts of the text forms, and the salient characteristics of the text forms. Then it presents in parallel vertical columns a synopsis of the major Greek text forms (I, IA, II, III) according to the following outline of the work: discovery of disease and quest for a remedy (chaps. 1–14), debut of deception (15–30), and death as denouement (31–43). The two appendixes treat the text forms of 25–26 and 29:7-13. Levison is the author of *Of Two Minds. Ecstasy and Inspired Interpretation in the New Testament World* (1999).

G. P. LUTTIKHUIZEN (ED.), *The Creation of Man and Woman. Interpretations of the Biblical Narratives in Jewish and Christian traditions,* Themes in Biblical Narrative 3 (Leiden—Boston—Cologne: Brill, 2000, 136.50 gld. or $76) xi and 214 pp. Indexed. LCN: 00-025992. ISBN: 90-04-11671-0.

Prepared for a conference held in 1999 at the University of Groningen, the twelve papers in this volume are by E. Noort on the creation of man and woman in biblical and ancient Near Eastern traditions; J. N. Bremmer on Pandora or the creation of a Greek Eve; J. van Ruiten on the creation of man and woman in early Jewish literature; A. van den Hoek on endowed with reason or glued to the senses—Philo's thoughts on Adam and Eve; L. J. Lietaert Peerbolte on man, woman, and angels in 1 Cor 11:2-16; H. S. Benjamins on keeping marriage out of paradise—the creation of man and woman in patristic literature; G. M. G. Teugels on the creation of the human in rabbinic interpretation; W. J. van Bekkum on Eve and the matriarchs—aspects of woman typology; Luttikhuizen on the creation of man and woman in *Secret Book of John;* H. Wilcox on "two of far nobler shape"—Milton's recreation of Eve and Adam; P. E. Jongsma-Tieleman on the creation of Eve and the ambivalence between the sexes; and S. Levy on the performance of creation and creation in performance.

D. R. MACDONALD (ED.), *Mimesis and Intertextuality in Antiquity and Christianity,* Studies in Antiquity and Christianity (Harrisburg, PA: Trinity Press International, 2001, paper $26) xi and 171 pp. Bibliography. Indexed. LCN: 00-062867. ISBN: 1-56338-335-7.

After a nine-page introduction by the editor, this volume presents eight essays by Mac-

Donald on Tobit and the *Odyssey;* G. W. E. Nickelsburg on Tobit, Genesis, and the *Odyssey*—a complex web of intertextuality; R. F. Hock on Homer in Greco-Roman education; E. Finkelpearl on pagan traditions of intertextuality in the Roman world; G. J. Riley on mimesis of classical ideals in the 2nd century A.D.; T. L. Brodie on tracing the Gospels' literary indebtedness to the Epistles; J. Perkins on space, place, and voice in the Acts of the Martyrs and the Greek romance; and F. Bovon on facing the Scriptures—mimesis and intertextuality in *Acts of Philip.* The papers were prepared for a conference held in June 1998 at the Institute for Antiquity and Christianity at Claremont Graduate University in California.

E. L. MARTIN, *The Temples that Jerusalem Forgot* (Portland, OR: ASK Publications, 2000, paper $24.95) vi and 485 pp., 10 plates, fig. Bibliography. Indexed. ISBN: 0-945657-95-1.

Martin, author of *Secrets of Golgotha. The Lost History of Jesus' Crucifixion* (2nd ed., 1996), contends that the Jerusalem Temple(s) as revealed in the historical records was located not near or within the Haram esh-Sharif but rather a few yards (meters) west of the Gihon Spring, about a third of a mile south of the Dome of the Rock now situated within the enclosure of the Haram esh-Sharif. After discussing the wrong site of the temples, he considers the original sites of the temples at Jerusalem, sketches the biblical history of the temples from the beginning to the time of Herod the Great, and treats the position and description of Herod's Temple. He concludes that Jewish and Islamic authorities should abandon their erroneous designation of the Dome of the Rock as the site of the "Second Temple" and establish the identification of the various temples (all six of them) to accord with the historical facts.

J. NEUSNER, *Recovering Judaism. The Universal Dimension of Jewish Religion* (Minneapolis, MN: Fortress, 2001, paper $20) xiii and 201 pp. Indexed. LCN: 00-029358. ISBN: 0-8006-3268-0.

This book aims to prove that in its normative writings Judaism is a universalistic religion, speaking a language common to all humanity and offering a place in God's kingdom to everyone. In developing this thesis, it deals with the universalistic message of Judaic monotheism, the legal medium—from the particular case to the governing rule, the legal message—restoring Eden through Israel, the narrative-exegetical medium—paradigmatic thinking, the narrative-exegetical message—restoring Adam to Eden and Israel to the land, and rational Israel—God's justice and humanity's reason. A four-page glossary is included.

J. NEUSNER AND A. J. AVERY-PECK (EDS.), *The Blackwell Reader in Judaism,* Blackwell Readings in Religion 1 (Oxford—Malden, MA: Blackwell, 2001, paper $29.95) xxv and 452 pp. Indexed. ISBN: 0-631-20737-6 (cloth), -20738-4 (paper).

The goal of this anthology is to introduce Judaism in its own words and so afford direct encounter with the faith of Israel defined as "the people that know God made manifest in the Torah." It is divided into four parts: the history of Judaism, the principal doctrines of Judaism (Torah, God, Israel, Hebrew language), modern and contemporary Judaisms, and special topics in understanding Judaism. The chapters most pertinent to the NT world have been prepared by P. R. Davies on Judaism and the Hebrew Scriptures, F. J. Murphy on Second Temple Judaism, G. Stemberger on the formation of rabbinic Judaism (A.D. 70-640), Neusner on the canon of rabbinic Judaism—the Mishnah and the Midrash, and B. Chilton on Judaism and Christianity in the formative age. The individual selections of primary sources are accompanied by brief introductions that highlight their significance.

M. NISSINEN (ED.), *Prophecy in Its Ancient Near Eastern Context. Mesopotamian, Biblical, and Arabian Perspectives,* SBL Symposium 13 (Atlanta: Society of Biblical Literature, 2000, paper $29.95) xii and 161 pp. Indexed. LCN: 00-061927. ISBN: 0-88414-026-1.

The first three essays in this volume are "studies in method": H. M. Barstad on ancient Israelite and ancient Near Eastern prophecy in a comparative perspective, L. L. Grabbe on ancient Near Eastern prophecy from an anthropological perspective, and D. L. Petersen on defining prophecy and prophetic literature. The remaining four papers are "studies in sources": H. B. Huffmon on a company of prophets—Mari, Assyria, and Israel; K. van der Toorn on Mesopotamian prophecy between immanence and transcendence—a comparison of Old Babylonian and Neo-Assyrian prophecy; Nissinen on the socioreligious role of the Neo-Assyrian prophets; and J. Hämeen-Anttila on Arabian prophecy.

D. Noy, *Foreigners at Rome. Citizens and Strangers* (London: Duckworth—Classical Press of Wales, 2000, $49.50) xiii and 360 pp., map, 29 tables. Bibliography. Indexed. ISBN: 0-7156-2952-2 (D). Distributed in the USA by the David Brown Book Co., Oakville, CT.

Noy, lecturer in classics at the University of Wales Lampeter and author of *Jewish Inscriptions of Western Europe* (2 vols., 1993-95), uses epigraphical and literary evidence to investigate how and why foreigners came to Rome, how they were treated when they were there, how they adapted to life in the city, and how far they were able or wished to retain a distinct "foreign" identity. He first looks at the background: the nature of the evidence, the demography of the city of Rome, and the attitudes to foreigners taken by writers and by the state. Then he considers what sort of people came to Rome, why they came, and how they dealt with the practicalities of migrating to the city. Finally he discusses aspects of foreigners' lives at Rome (group identity, *stationes,* contact with the homeland, homesickness, etc.) and the various foreign groups at Rome (from Gaul and Hispania, central and eastern Europe, Greece, Asia Minor, Syria, etc.). The appendix lists the individual immigrants recorded in the inscriptions. Noy concludes that immigration was essential to Rome both demographically and socially, and that the group that made the greatest effort to retain a separate identity was the Jews.

P. Pilhofer, *Philippi.* Band 2, *Katalog der Inschriften von Philippi,* Wissenschaftliche Untersuchungen zum Neuen Testament 119 (Tübingen: Mohr Siebeck, 2000, DM 328) xvii and 916 pp. Bibliographies. Indexed. ISBN: 3-16-146518-0.

The first volume in this project appeared in 1995. This second volume provides texts, translations, and commentaries for all the published inscriptions from *Colonia Iulia Augusta Philippensis* not only from the Hellenistic and Roman periods but also from early Christian and Byzantine times. After a four-page foreword, it presents 767 items under the following headings: inscriptions from Kavala; from Kavala to Philippi; the eastern cemetery; Neopolistor and the theater; Basilica A, the basilica near the museum, and the acropolis; the forum; the *macellum;* Basilica B; the octogon, the recent excavations, and the remaining urban area; the western cemetery; from Καλαμών to 'Αδριανή; the inscriptions from Drama; from Πλατανιά to 'Αλιστράτη; from Ζίχνη to Δραβήσκος; and the inscriptions from the Pangaion. The two appendixes treat *dubia et spuria* and inscriptions found outside the territory. A list of addenda and corrigenda to volume 1 is also provided. Pilhofer is professor of NT on the theological faculty at the Ernst-Moritz-Arndt-Universität in Greifswald.

La preghiera nel tardo antico. Dalle origini ad Agostino. XXVII Incontro di studiosi dell'antichità cristiana. Roma, 7-9 maggio 1998, Studia Ephemeridis Augustinianum 66 (Rome: Institutum Patristicum Augustinianum, 1999, paper 120,000 L) 657 pp., 8 plates. Indexed. ISBN: 88-7961-031-7.

After eight essays on general topics pertaining to prayer in late antiquity, this volume presents seven papers on prayer in the Syriac and Greek Fathers, thirteen on the Latin Fathers, and fifteen under the heading "liturgy/martyrs/monasticism." The contributors include A. Hamman on prayer in Christian antiquity, E. Mazza on the Eucharist—from Jewish prayer to Christian prayer, G. Piccaluga on prayer in the religions of the classical world, F. García Bazan on two short gnostic prayers, A. M. Mazzanti on prayer in the *Corpus Hermeticum,* P. Bruns on prayer to Jesus in the early Syriac tradition, U. Bleyenberg on prayer in the letters of Ignatius of Antioch, M. Fiedrowicz on prayer in the argumentation of the Apologists, G. Filoramo on "remembrance of God" and continual prayer in Basil of Caesarea, A. Miranda on Pauline prayer in the exegesis of John Chrysostom, K. K. Raikas on the interpretation and expansion of the Lord's Prayer from Tertullian and Cyprian to Augustine, M.

Wallraff on prayer facing the east, C. Charalampidis on representations of supplicants in the iconography of the first four centuries of Christianity, P. Keresztes on the prayer of the early martyrs and of Constantine the Great, and L. Pernot on a hundred years of research on pagan prayer (1898-1998).

M. B. Roller, *Constructing Autocracy. Aristocrats and Emperors in Julio-Claudian Rome* (Princeton, NJ—Oxford: Princeton University Press, 2001, $39.95) xi and 319 pp. Bibliography. Indexed. LCN: 00-056511. ISBN: 0-691-05021-X.

Developed from a doctoral dissertation directed by T. Habinek and accepted in 1994 by the University of California at Berkeley, this investigation of the place of the Roman aristocracy in the transition from a republican system of government to an imperial regime gives particular attention to the "dialogical" process in which writers and philosophers negotiated and contested the nature and scope of the emperor's authority despite the consensus that he was the ultimate authority figure in Roman society. After an eleven-page introduction, it discusses ethics and imperial ideology: the ethics of civil war—competing communities in Lucan; and ethics for the principate—Seneca, Stoicism, and traditional Roman morality. Then under the heading "figuring the emperor," it treats the emperor's authority—dining, exchange, and social hierarchy; and modeling the emperor—the master-slave relationship and its alternatives. Roller concludes that Julio-Claudian aristocrats comprehended and constructed the autocracy in which they lived by focusing on various situations in which ethics and power intersected and by debating the ethical ramifications of the configurations of power and authority that they found at these intersections.

R. M. Rothaus, *Corinth: the First City of Greece. An Urban History of Late Antique Cult and Religion,* Religions in the Graeco-Roman World 139 (Leiden—Boston—Cologne: Brill, 2000, 132 gld. or $70) x and 173 pp., 31 figs., 10 plans. Bibliography. Indexed. LCN: 00-026304. ISBN: 90-04-10922-6.

This investigation of cult and religion in the city of Corinth from the 4th to the 7th century A.D. incorporates and synthesizes literary, archaeological, and other evidence. It proposes that clear definitions of "pagan" and "Christian" begin at an urban level with the Christian remonumentalization of Corinth with basilicas, and that the disappearance of "pagan" cult is best attributed to the development of a new city socially and physically based in Christianity rather than any purely "religious" development. After a reconsideration of late antiquity, it discusses the late antique city, broken temples, Kenchreai (the eastern port of Corinth), Isthmia and the Isthmian games, christianizing the city, images and power, and nymphs and angels. The two appendixes provide a synthesis of archaeological evidence and a gazetteer of late Roman Korinthia. Rothaus concludes that by the end of the 6th century Corinth, as well as the rest of Greece, had abandoned most of the rituals and beliefs of classical "paganism" and adopted Christianity.

P. Sacchi, *The History of the Second Temple Period,* JSOT Supplement Series 285 (Sheffield, UK: Sheffield Academic Press, 2000, £60 or $95) 533 pp. Bibliography. Indexed. ISBN: 1-85075-938-3.

The English version of a work published in Italian in 1995, this history of the Second Temple period first considers the events and the Jewish culture of the 6th century B.C. Next it treats the Zadokite period: early Zadokitism (ca. 520-400 B.C.), Nehemiah, the Samaritans, and late Zadokitism (ca. 400-200 B.C.). Then it deals with Palestine from the advent of Seleucid domination to the destruction of the Second Temple: Palestine under the Seleucids—the Maccabees, the Hasmoneans, and Judea at the time of Jesus of Nazareth. Finally it takes up the problems and themes of Middle Judaism: the problems; the problem of knowledge; predeterminism and the problem of evil; salvation; messianism; the righteous; life beyond death—the immortal soul and the resurrection of the body; the sacred and the profane, and the impure and the pure; the two calendars; and Jesus. Sacchi, professor emeritus of biblical philology at the University of Turin, is also the author of *Jewish Apocalyptic and its History* (1997). He has provided a fourteen-page preface to the English edition.

M. SAEBØ (ED.), *Hebrew Bible/Old Testament. The History of Its Interpretation.* Vol. 1, *From the Beginnings to the Middle Ages (Until 1300).* Part 2, *The Middle Ages* (Göttingen: Vandenhoeck & Ruprecht, 2000, DM 188) 729 pp. Bibliographies. Indexed. ISBN: 3-525-53507-4.

The first part of volume one in this project was described in *NTA* 41, pp. 188-189. Part two presents essays on various aspects of Christian and Jewish interpretation of the Hebrew Bible/OT in the Middle Ages. They treat the problem of periodization of "the Middle Ages" (by Saebø); political and cultural changes from the 5th to the 11th century (A. Grabois); Jewish Bible interpretation in early posttalmudic times (F. Greenspahn, E. J. Revell, R. Brody, A. Sáenz-Badillos, D. Frank, S. Garfinkel); Gregory the Great as a figure of tradition and transition in church exegesis (S. C. Kessler); the institutional framework of Christian exegesis in the Middle Ages (U. Köpf); aspects of OT interpretation in the church from the 7th to the 10th century (C. Leonardi); genres, forms, and various methods in Christian exegesis of the Middle Ages (G. Dahan); masters and disciples—aspects of Christian interpretation of the OT in the 11th and 12th centuries (G. R. Evans); the flourishing era of Jewish exegesis in Spain (A. Maman, M. Cohen, S. Klein-Braslavy); the school of literal Jewish exegesis in northern France (A. Grossman); Jewish exegesis in Spain and Provence, and in the East in the 12th and 13th centuries (U. Simon, Cohen, Y. Elman, P. B. Fenton, M. Idel); the school of St. Victor in Paris (R. Berndt); Christian interpretation of the OT in the High Middle Ages (K. Froehlich); development of biblical interpretation in the Syrian churches of the Middle Ages (L. Van Rompay); and elements of biblical interpretation in medieval Jewish-Christian disputation (G. Stemberger). Also included are supplementary essays by P. C. Beentjes on canon and Scripture in the book of Ben Sira, and M. Gilbert on the Wisdom of Solomon and Scripture.

V. T. M. SKEMP, *The Vulgate of Tobit Compared with Other Ancient Witnesses,* SBL Dissertation Series 180 (Atlanta: Society of Biblical Literature, 2000, $45) xii and 486 pp. Bibliography. Indexed. LCN: 00-045626. ISBN: 0-58983-005-9.

Prepared as a doctoral dissertation under the direction of J. A. Fitzmyer and accepted by the Catholic University of America in 1999, this volume compares Jerome's Latin translation of the book of Tobit (the Vulgate) with the Aramaic and Hebrew fragments from Qumran, extant forms of the Vetus Latina, and the two main Greek recensions of Tobit. After a 32-page introduction, it examines the text of each verse in each of the fourteen chapters in the book. Skemp concludes that the Vulgate of Tobit (1) contains several additions or pluses of varying length that have no correspondence in the other ancient versions, and (2) is usually shorter than the other versions and often seems abbreviated. He notes that while Jerome relied heavily on the Vetus Latina, the special material in the Vulgate was not original to the book of Tobit (and at least some of it came from Jerome's pen).

H. G. SNYDER, *Teachers and Texts in the Ancient World. Philosophers, Jews and Christians,* Religion in the First Christian Centuries (London—New York: Routledge, 2000, cloth $85, paper $27.99) xv and 325 pp., 3 plates. Bibliography. Indexed. LCN: 99-088076. ISBN: 0-415-21765-2 (cloth), -21766-0 (paper).

After a thirteen-page general introduction, Snyder, assistant professor of religion at Davidson College, NC, presents his survey of religious and philosophical teachings and classroom practices in the ancient world in five chapters: "not subjects of a despot" (Stoics), "salvation through each other" (Epicureans), a library lost and found (Peripatetics), books beneath a plane tree (Platonists), and Jewish and Christian groups. The chapter on Jewish and Christian groups is divided into four parts: laws transcendent and dazzling (Philo of Alexandria), books among the sons of light (Qumran), texts and text brokers (Judaism in Palestine), and "unless someone guides me" (Christian groups). Snyder discerns three basic models obtaining between teachers and the written texts of their schools: text functions as teacher; text and teacher act in concert; and teacher as text. A two-page appendix considers what Thaumasius wanted (*Life of Plotinus* 13.10-17).

E. STERN, *Archaeology of the Land of the Bible.* Vol. 2, *The Assyrian, Babylonian, and Persian Periods, 732–332 BCE,* Anchor Bible Reference Library (New York—London: Doubleday, 2001, $45) li and 665 pp. Illustrated. Bibliography. Indexed. ISBN: 0-385-42450-7.

Continuing the project begun by A. Mazar in *Archaeology of the Land of the Bible* (1990), this investigation of archaeology in the Holy Land covers the period from the start of the Assyrian conquest to the conquest by Alexander the Great. It first treats the Assyrian period (732-604 B.C.): the Assyrian conquest and domination of Palestine, the Assyrian impact on material culture, the Assyrian provinces of Megiddo and Samaria, the Phoenicians, the Philistines, the kingdom of Judah, and so forth. Then it considers the Babylonian period (604-539 B.C.): excavations and surveys, seals and seal impressions, tombs and burial customs, pottery vessels, metal and stone artifacts, and cult objects. Finally it deals with the Persian period (539-332 B.C.): excavations and surveys; architecture; burial customs; temples and cult objects; pottery vessels; metal, stone, bone, and glass artifacts; seals and seal impressions; coins; and weights and measures. Stern is professor at the Institute of Archaeology of the Hebrew University in Jerusalem.

C. THOMA AND H. ERNST, *Die Gleichnisse der Rabbinen.* Teil 4, *Vom Lied des Mose bis zum Bundesbuch: ShemR 22-30. Einleitung, Übersetzung mit Kommentar, Texte,* Judaica et Christiana 18 (Bern—Frankfurt: Lang, 2000, $45.95) 264 pp. Bibliography. Indexed. ISBN: 3-906765-74-1.

Earlier volumes in this project were described in *NTA* 32, pp. 276-277 and 41, p. 588. This volume covers fifty-nine parables in *Exodus Rabbah* 23–30. After a thirteen-page introduction, it presents for each parable indications about parallels and motif-traditions, a translation, a formal-literary and historical analysis, and a discussion of content. Also included (pp. 214-232) are the midrashic texts in their original languages. Thoma and Ernst divide the parables into five categories by their content: the kingdom of God, anti-Christian, creation, angels, and conversion.

J. D. TURNER AND R. MAJERCIK (EDS.), *Gnosticism and Later Platonism. Themes, Figures, and Texts,* SBL Symposium 12 (Atlanta: Society of Biblical Literature, 2000, paper $44.95) xiii and 338 pp. Bibliography. LCN: 00-049244. ISBN: 0-88414-035-0.

Originally presented at sessions of the SBL Gnosticism and Later Platonism Seminar from 1993 to 1998, the ten papers in this volume are by E. Thomassen on the derivation of matter in monistic gnosticism; K. Corrigan on positive and negative matter in Later Platonism—the uncovering of Plotinus' dialogue with the gnostics; G. Shaw on theurgy in Later Platonism ("after aporia"); Turner on ritual in gnosticism; Corrigan on Platonism and gnosticism—the anonymous commentary on the *Parmenides* (Middle or Neoplatonic?); Turner on the setting of the Platonizing Sethian treatises in Middle Platonism; J. F. Finamore on Iamblichus, the Sethians, and *Marsanes;* J. P. Kenney on ancient apophatic theology; M. A. Williams on negative theologians and demiurgical myths in late antiquity; and F. M. Schroeder on aseity and connectedness in the Plotinian philosophy of providence.

E. ULRICH ET AL., *Qumran Cave 4.* Vol. 11, *Psalms to Chronicles,* Discoveries in the Judaean Desert 16 (Oxford: Oxford University Press, Clarendon Press, 2000, $115) xv and 302 pp. and 38 plates, 2 figs., 37 tables. Bibliographies. Indexed. ISBN: 0-19-826943-9.

This volume concludes the series of editions of biblical manuscripts in the Jewish script from Qumran Cave 4. After a six-page introduction by Ulrich, it presents editions (introductions, transcriptions, notes, variants, and photographs and plates) for manuscripts of the Psalms—4Q83-98 (by P. W. Skehan, Ulrich, P. W. Flint, and J. A. Fitzmyer) and 522 (É. Puech), Job—4Q99-100 (Ulrich and S. Metso), Proverbs—4Q102-103 (Skehan and Ulrich), Ruth—4Q104-105 (Ulrich and C. M. Murphy), Canticles—4Q106-108 (E. Tov), Qoheleth—4Q109-110 (Ulrich), Lamentations—4Q111 (F. M. Cross), Daniel—4Q112-116 (Ulrich and C. Niccum), Ezra—4Q117 (Ulrich), and Chronicles—4Q118 (J. Trebolle Barrera). Ulrich observes that the Qumran biblical manuscripts are older by a millennium than those which held claim to be the oldest Hebrew manuscripts of particular biblical books, and that they provide new and illuminating advances in our understanding of the OT text, its complex history, and the process by which the Scriptures were composed and transmitted to posterity.

J. C. VANDERKAM, *An Introduction to Early Judaism* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $18) xii and 234 pp., 4 figs. Bibliography. Indexed. LCN: 00-063605. ISBN: 0-8028-4641-6.

In this introduction to the history, literature, and life of the Second Temple period, VanderKam, professor of Hebrew Scriptures at the University of Notre Dame and author of *The Dead Sea Scrolls Today* (1994), first describes the major events of the Persian period (538-332 B.C.), the Hellenistic age (332-63 B.C.), and the Roman period (63 B.C. and beyond). Then he provides an introduction to the literature of the Second Temple period, with particular attention to the different literary genres (narrative books, rewritten Scripture, apocalypses, wisdom literature, poetic works, mockery of idols, Philo and Josephus) and great archaeological discoveries. Finally by way of synthesis he treats rulers and leaders, groups, worship, and Scriptures.

ADDITIONAL BOOKS RECEIVED

S. CHAN, *Pentecostal Theology and the Christian Tradition,* JPT Supplement Series 21 (Sheffield, UK: Sheffield Academic Press, 2000, paper £10.95 or $13.95) 129 pp. Bibliography. Indexed. ISBN: 1-84127-144-6.

D. CUPITT, *Reforming Christianity* (Santa Rosa, CA: Polebridge, 2001, paper $18) xii and 156 pp. Bibliography. Indexed. ISBN: 0-944344-82-8.

T. EKSTRAND, *Max Weber in a Theological Perspective,* Studies in Philosophical Theology 21 (Leuven: Peeters, 2000, paper) xiv and 235 pp. Bibliography. ISBN: 90-429-0944-7.

L. GEERING, *Christian Faith at the Crossroads. A Map of Modern Religious History* (Santa Rosa, CA: Polebridge, 2001, paper $20) xiv and 248 pp. Bibliography. Indexed. ISBN: 0-944344-83-6.

L. GEERING, *Tomorrow's God* (Santa Rosa, CA: Polebridge, 2000, paper $18) vii and 207 pp. Bibliography. Indexed. LCN: 00-042786. ISBN: 0-944344-81-X.

C. LEVIN, *Das Alte Testament,* Beck'sche Reihe Wissen 2160 (Munich: Beck, 2001, paper DM 14.80) 128 pp., table. Bibliography. ISBN: 3-406-44760-0.

S.-E. MORHED, *Att förklara det oförklarliga. En livsåskådningsstudie om människors tolkningar av paranormala fenomen i en vetenskaplig tidsålder,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 9 (Uppsala: Uppsala University, 2000, paper) 264 pp. Bibliography. ISBN: 91-554-4891-7.

J. H. OLSEN, *Kristus i tropisk Afrika - i spaendingsfeltet mellem identitet og relevans,* Studia Missionalia Svecana 83 (Uppsala: Svenska Institutet för Missionsforskning, 2001, paper) 342 pp. Bibliography. ISBN: 91-85424-61-7.

P. PETTERSSON, *Kvalitet i livslånga tjänsterelationer – Svenska kyrkan ur tjänsteteoretiskt och religionssociologiskt perspektiv,* Humanistisk-samhällsvetenskapliga Forskningsrådets (Stockholm: Verbum, 2000, paper) 453 pp., 50 figs. Bibliography. ISBN: 91-526-2702-0.

S. A. ROSS, *Extravagant Affections. A Feminist Sacramental Theology* (New York—London: Continuum, 2001, paper $22.95) 240 pp. Indexed. LCN: 98-25997. ISBN: 0-8264-1320-X.

C. SUNDBERG, *Conversion and Contextual Conceptions of Christ. A Missiological Study among Young Converts in Brazzaville, Republic of Congo,* Studia Missionalia Svecana 81

(Uppsala: Swedish Institute of Missionary Research, 2000, paper) 332 pp., 4 figs., map. Bibliography. ISBN: 91-85424-59-5.

S. THIDEVALL, *Kampen om folkkyrkan. Ett folkkyrkligt reformprograms öden 1928-1932,* Humanistisk-samhällsvetenskapliga Forskningsrådets (Stockholm: Verbum, 2000, paper) 368 pp. Bibliography. Indexed. ISBN: 91-526-2703-9.

Z. WŁODEK (ED.), *Scripta Manent. Textus ad theologiam spectantes in Universitate Cracoviensi saeculo XV conscripti,* Studia do Dziejów Wydziału Teologicznego Uniwersytetu Jagiellońskiego 12 (Krakow: Wydawnictwo Naukowe Papieskiej Akademii Teologicznej, 2000, paper) xxviii and 334 pp. Indexed. ISBN: 83-87681-07-5.

A. YONG, *Discerning the Spirit(s). A Pentecostal-Charismatic Contribution to Christian Theology of Religions,* JPT Supplement Series 20 (Sheffield, UK: Sheffield Academic Press, 2000, paper £15.95 or $21.95) 392 pp. Bibliography. Indexed. ISBN: 1-84127-133-0.

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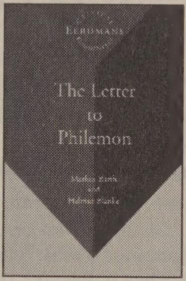

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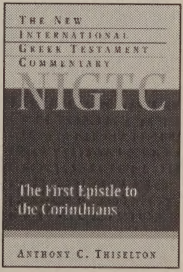

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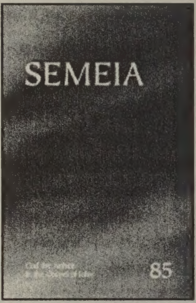

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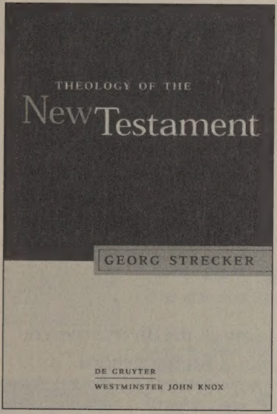
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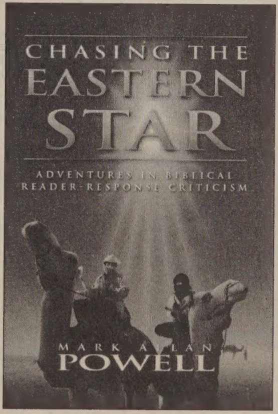
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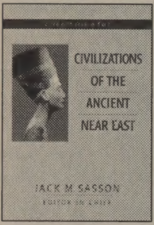

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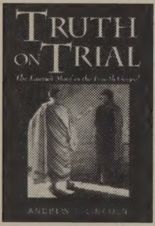

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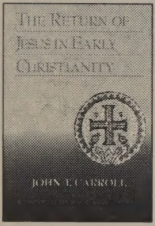

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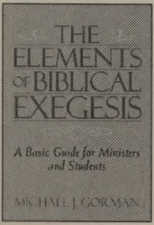

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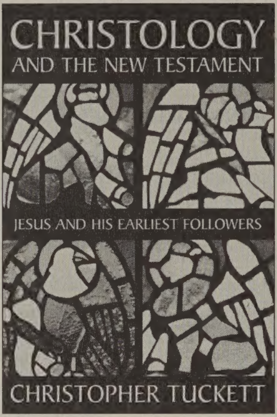
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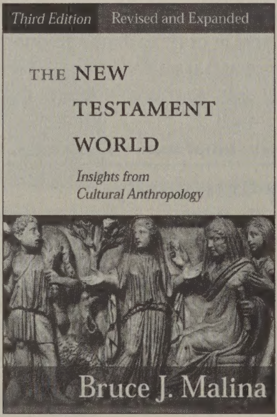
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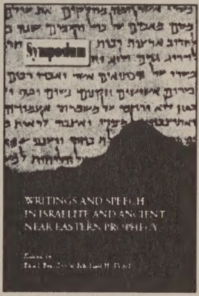

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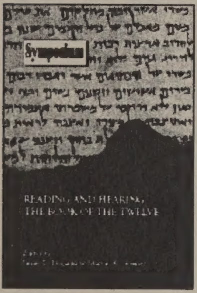

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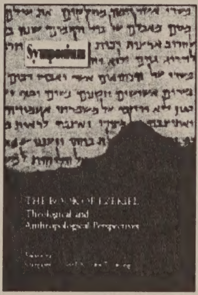

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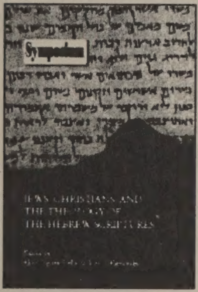

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Canon

1501. M. NERI, "Fides ex auditu. Le scritture canoniche, *forma fidei,*" *ScuolCatt* 129 (1, '01) 145-210.

After discussing history and methodology with regard to the canonical Scriptures, the article considers the canon as a dogmatic fact in the context of ecumenism, the idea of the canon, the original "testimonial" structure of the founding event, the canon of Scripture as the *forma fidei,* major themes for the recovery of the question of the canon, and living in the light of Scripture "until he comes."—D.J.H.

1502. J. WEBSTER, "The dogmatic location of the canon," *NeueZeitSysTheolRelPhil* 43 (1, '01) 17-43.

The article first discusses aspects of the fundamental problem for any doctrinal account of the canon, namely the "natural" character of the canon and canonization. Then after considering possible responses to the naturalization of the canon, it sets forth a dogmatic proposal about the canon as an element in the triune reality of God's saving self-communication.—C.R.M.

Canon, §§ 45-1503, 1808.

Interpretation

1503. M. ANTONELLI, "La comunicazione ecclesiale e le condizioni della sua attendibilità in rapporto alla canonicità del testo biblico," *ScuolCatt* 129 (1, '01) 7-51.

After reflecting on *fides ex auditu* and the biblical text, the article considers the relationships between confession and grammar, communication and communion, the word of faith and the language of ethics, proclamation and information, testimony and revelation, and the form of the text and the form of the corpus that is attested.—D.J.H.

1504. P. AVIS, "The Gospel as a Work of Art," *Theology* 104 (818, '01) 94-101.

The Bible is a work of art in the sense that it evokes an aesthetic response. We are won by the beauty of the form of revelation in symbols and stories when its glory touches our emotions. In the Scriptures we view God's art gallery.—D.J.H.

1505. L. BALTAZAR, "The Critique of Anglican Biblical Scholarship in George Eliot's *Middlemarch,*" *LitTheol* 15 (1, '01) 40-60.

The great biblical debate of the 18th and 19th centuries was over the legitimacy of using the same methods to study the Bible as were used to study the early narratives of other traditions. The article highlights the presence of this debate in George Eliot's *Middlemarch.* Eliot was a biblical scholar in her own right; she was proficient in Greek, Latin, and German and well versed in the intersecting disciplines of philology and mythography. In the novel the Reverend Edward Casaubon is engaged in research to prove etymologically the priority and historical accuracy of Genesis over the legendary accounts of other ancient civilizations. Eliot's relentless critique of Casaubon's "Key to All Mythologies" amounts to an extremely informed debunking of the Anglican infallibilist doctrine of Scripture.—C.R.M.

1506. A. BAXTER, "The Bible, Knowledge of God and *Dei Verbum,*" *HeythJourn* 42 (2, '01) 173-191.

With regard to how attention to the Bible can assist people toward knowledge of God, the article discusses four approaches: a fundamentalist outlook; looking on the Bible in ways similar to ways in which one may look on other texts; inquiry into "deep, inner" matters that do not proceed from a perspective of Catholic Christian faith; and a broad range of thoughts aptly endorsed from within a perspective of Catholic Christian faith (with particular attention to Vatican II's *Dei verbum*).—D.J.H.

1507. R. W. BERTRAM, "'Scripture and Tradition' in the Lutheran Confessions," *Pro Ecclesia* [Delhi, NY] 10 (2, '01) 179-194.

In the Lutheran confessions the word of God is handed on (when it is) by both Scripture and tradition. With reference to these confessions, the article considers the biblical word as the only judge and the witnesses, Scripture as source(s), reception as keeping the tradition, and the word's externality.—D.J.H.

1508. F. BÖHMISCH, "Vom Bibelleser zum Experten — eine Lebensaufgabe für alle," *TheolPraktQuart* 149 (2, '01) 156-166.

After showing how new exegetical methods can serve as impulses for promoting the pastoral significance of the Bible, the article discusses the Bible as a treasure for all believers, Bible reading and the faith community, the contributions of various books (2 Maccabees, John, 1 Peter, Sirach), and the place of the Bible in catechesis and ongoing Christian life.—D.J.H.

1509. C. E. BRAATEN, "A Shared Dilemma. Catholics and Lutherans on the Authority and Interpretation of Scripture," *Pro Ecclesia* [Delhi, NY] 10 (1, '01) 63-75.

In their search for a new understanding of the authority and interpretation of the Bible, both Catholics and Protestants find themselves converging on a common path. They are recognizing that Martin Luther and Thomas Aquinas held a concept of Scripture and tradition that would largely support the agreements reached in the Catholic-Lutheran dialogue on the subject. However, a high doctrine of the authority of Scripture, dogma, and confessional teaching does not function well without hermeneutical links to a living teaching office.—D.J.H.

1510. K. BROWN DOUGLAS, "Marginalized People, Liberating Perspectives: A Womanist Approach to Biblical Interpretation," *AnglTheolRev* 83 (1, '01) 41-47.

A womanist approach to biblical interpretation begins with the recognition that our society and many of our churches are marred by interlocking and interactive structures of domination. Yet marginality does not signify powerlessness but rather a liberating agency that has implications for biblical interpretation. The article discusses the power of marginal realities and the theological advantage of the marginalized.—C.R.M.

1511. R. P. CARROLL, "(South) Africa, Bible, Criticism. Rhetorics of a visit," *JournTheol SAfric* 108 ('00) 39-53.

The author's visit to South Africa in 1993 reinforced his conviction of the absolute need for a critical reading of the Bible in any culture where the Bible is deemed to be of sufficient importance as to be imposed on the construction of life and social structures. Without the informing critique that the Enlightenment has generated, ethical readings of the Bible are highly unlikely (if not impossible), since the Bible offers as many oppressive as liberatory models and thus becomes part of the problem and not just part of the solution.—D.J.H.

1512. K. J. COLLINS AND S. H. LANCASTER, "What does the authority of the Bible mean for United Methodists?" *QuartRev* 21 (2, '01) 194-200.

Collins (pp. 194-197) observes that for United Methodists Scripture is read properly within the believing community, under the guidance of the Holy Spirit, and in a spirit of love and holiness. Lancaster (pp. 194, 198-200) notes that for United Methodists the Bible has authority in those things necessary for our salvation, and that the Bible's authority ultimately rests on how God uses it to touch and change our lives.—D.J.H.

1513. D. CORNATI, "Postilla conclusiva non scientifica. L'ascolto della voce. La visione del testo. Il contatto affettivo con la Parola. Appunti per un'estetica dell'*attestazione*," *ScuolCatt* 129 (1, '01) 53-101.

In the context of the theme of *fides ex auditu*, the article discusses the phenomenology of perception, the imperialism of writing, attestation and distanciation, and the creativity of reading as acoustic discovery.—D.J.H.

1514. M. R. COSBY, "Using the Wesleyan Quadrilateral to Teach Biblical Studies in Christian Liberal Arts Colleges," *Teaching Theology & Religion* [Oxford—Malden, MA] 4 (2, '01) 71-80.

The Wesleyan Quadrilateral gives priority to the Bible as the primary source for determining theology and practices, but also relies heavily on tradition, reason, and experience. Moreover, it promotes interaction with the spiritual, moral, and ethical concerns expressed in the biblical texts. Adopting this approach involves active concern for character formation, inspiring students to become better people.—D.J.H.

1515. L. W. COUNTRYMAN, "Healing Leaves: The Bible as Source of Hope," *AnglTheolRev* 83 (1, '01) 49-63.

This consideration of the authority of Scripture in Anglicanism discusses it in relation to spirituality, worship, theology, and the Thirty-nine Articles, respectively. It frames Anglican theological reasoning in four principles: (1) The Bible is our fundamental source of the proclamation of God's love; (2) the Bible is complex and demands interpretation; (3) God's truth cannot be fully grasped in a single moment; and (4) God's word written exists for the sake of bringing us new life.—C.R.M.

1516. B. R. CRISP, "Reading Scripture from a Hermeneutic of Rape," *Theology & Sexuality* [Sheffield, UK] 14 ('01) 23-42.

From the social location of those affected by rape, it is possible to construct a hermeneutics of rape both in relation to those scriptural texts in which rape imagery is explicit and also in regard to those in which abusive power is less evident but no less dangerous. While such a shared social location does not generate unitary interpretations, it nevertheless should be considered as a highly significant feature of the encounter between reader and text.—D.J.H.

1517. D. D'ALESSIO, "Il racconto e la vita. *Lectio biblica* come avventura della mente e del cuore," *ScuolCatt* 129 (1, '01) 103-144.

This reflection on reading Scripture as an adventure of the mind and heart first discusses the phenomenology of reading with particular attention to the thought of H. R. Jauss. Then it treats the theory of the biblical text with reference to the thought of N. Frye.—D.J.H.

1518. T. L. DONALDSON, "What I Learned Teaching New Testament 101," *TorontoJourn Theol* 16 (2, '00) 251-265.

After noting how students in an introductory course on the NT and its world encounter distance, deconstruction, and diversity, the author reflects on books (by T. Kuhn, C. H. Dodd, J. D. G. Dunn, R. Alter, A. Culpepper, H. Frei, W. Meeks, P. Berger, and G. Lindbeck) that had a formative role in his own hermeneutical and methodological development, and describes his course as "a socio-literary approach centered on the kerygma" (i.e. how early Christian groups attempted to construct and maintain a distinctive social world).—D.J.H.

1519. C. F. DUMERMUTH, "Biblical Literature: Dreams and Fiction?" *AsiaJournTheol* 15 (1, '01) 189-198.

It is almost commonplace and trite to state that there are errors and falsifications in the Bible. But whatever the genre of biblical literature and the results of research may be, this does not affect the Bible's value as an eminent source of inspiration and spiritual empowerment. The Bible remains in good company with other prominent literary classics.—D.J.H.

1520r. J. D. G. DUNN ET AL. (EDS.), *Auslegung der Bibel in orthodoxer und westlicher Perspektive* [*NTA* 45, p. 370].

M. REISER, "Geist und Buchstabe. Zur Situation der östlichen und der westlichen Exegese," *TrierTheolZeit* 110 (1, '01) 67-80.—After briefly characterizing the respective difficulties faced by contemporary western and eastern biblical exegesis and suggesting that each may possess the remedy for the other's ills, the article reviews the contributions to the volume following its four-part structure. While the symposium participants agreed on the necessity of tradition and its fundamentally positive value, unclarity remains concerning its normativity and practical importance for exegesis. Still the meeting has given some stimulus toward new approaches to allegory and the theological views of the Church Fathers.—C.R.M.

1521. W. W. EMILSEN, "Gandhi, Scripture and the Bible," *Pacifica* 14 (1, '01) 71-86.

M. K. Gandhi studied the Bible seriously and often referred to it in public debate and private discussion. His favorite texts included Daniel, Matthew (especially chaps. 5–7), 1 Corinthians 13, and Phil 4:6. He sought to understand the Bible with the aid of his "infallible canon" of truth and nonviolence.—D.J.H.

1522. R. FISICHELLA, "*Dei Verbum Audiens et Proclamans*: On Scripture and Tradition as Source of the Word of God," *Communio/IntCathRev* 28 (1, '01) 85-98.

Taking its starting point from a passage in *Dei verbum* 7, the article discusses the meaning of the Second Vatican Council's teaching concerning the transmission and communication of the word of God. After providing some historical facts, it suggests elements for revisiting the topic, notes that the word of God is living, considers the relation between Scripture and tradition, and reflects on the role of the Holy Spirit.—D.J.H.

1523. F. GENUYT, "La sémiotique biblique en accusation," *LumVie* 50 (249, '01) 117-119.

In response to P. Gibert [§ 45-772], the article seeks to clarify the relationship between semiotic and historical-critical approaches to reading the Bible, with particular attention to the history of the redaction of the text and its reception by the reader.—D.J.H.

1524. P. GIBERT, "Qu'est-ce qu'une Bible?" *RevHistRel* 218 (1, '01) 33-42.

There is a certain impropriety in designating the Bible in French with a singular, feminine noun of Greek origin when the Bible is more a library than a book. The article reflects on the nature of the Bible, contrasting its complex compositional history with its appearance as a single bound volume and raising questions about its purpose, unifying nature, and canonical status.—C.R.M.

1525. N. K. GOTTWALD, "The Bible in South Africa Today," *JournTheolSAfric* 108 ('00) 91-93.

The sociocultural reading of the Bible faces a new situation in post-apartheid South Africa. In OT scholarship there is a detectable move away from or beyond the exodus paradigm toward an exile/restoration paradigm.—D.J.H.

1526. R. GRAHMANN, "The Challenge of Reading Scripture within the University Context," *RefRev* 54 (3, '01) 169-180.

Christian students on secular university campuses in the USA are excited about the Bible and are studying it deeply and effectively. Their convictions about the truth of the Bible are grounded more in experience and community than in apologetics.—D.J.H.

1527. J. E. HARDING, "Problem-based Learning in Biblical Studies: Reflections from Classroom Experience," *Teaching Theology & Religion* [Oxford—Malden, MA] 4 (2, '01) 89-97.

The paper explores the application of a form of problem-based learning in the context of a course introducing students familiar with the elements of biblical Hebrew grammar to studying biblical texts in Hebrew. It concludes that because this approach stimulates student motivation and promotes deep learning on a number of levels, an educative strategy that is problem-based has significant advantages not only within a language course but also within the biblical studies curriculum in general.—D.J.H.

1528. W. HAUNERLAND, "'Lebendig ist das Wort Gottes' (Heb 4,12). Die Liturgie als *Sitz im Leben* der Schrift," *TheolPraktQuart* 149 (2, '01) 114-124.

After considering the Bible as a liturgical book, the article discusses the liturgical order of pericopes as a key for interpreting the Scriptures. Then it reflects on the liturgical celebration as the interpretive framework for the reading of Scripture in worship.—D.J.H.

1529. P. HEAPS, "Still People of the Book," *Churchman* 114 (4, '00) 346-352.

The article presents a critique of J. Barton's critique of "fundamentalism" in his *People of* *the Book? The Authority of the Bible in Christianity* (2nd ed., 1993). It contends that Barton sometimes uses polemic to compensate for a weak position, tends to caricature fundamentalism, and leaves the Bible with very little authority.—D.J.H.

1530. F. D. Hubmann, "Bibelauslegung im Wandel," *TheolPraktQuart* 149 (2, '01) 125-135.

The article traces developments in Catholic biblical studies under three headings: before and after Pope Leo XIII's encyclical *Providentissimus Deus* (1893), from Pius XII's *Divino afflante Spiritu* (1943) to Vatican II's *Dei verbum* (1965), and from *Dei verbum* to the present.—D.J.H.

1531. D. Jacobsen, "Multicultural Evangelical Hermeneutics and Ecumenical Dialogue," *JournEcumStud* 37 (2, '00) 127-141.

The essay briefly describes the past and present state of American evangelical hermeneutics and then explains how and why evangelicals might be open to a multicultural approach to the Bible. It enunciates four principles that form a minimal framework for carrying on a constructive multicultural hermeneutical discussion: (1) Admit that hermeneutically we all "start in the middle"; (2) dialogue with those with whom you disagree; (3) interpose hermeneutical struggle with hermeneutical repose; and (4) be cautiously open to the hermeneutical future.—C.R.M.

1532. A. Jasper, "Raising the Dead? Reflections on Feminist Biblical Criticism in the Light of Pamela Sue Anderson's Book, *A Feminist Philosophy of Religion,* 1998," *Feminist Theology* [Sheffield, UK] 26 ('01) 110-120.

Anderson's work can be helpful in building a case for a feminist reading of the Bible beyond simple critique. In particular, she makes a strong case for seeing mythic texts as a context for the reasoning imagination of embodied men and women to find expression. The article illustrates this point with reference to the story of Mary and Martha (and Lazarus) in Jn 11:1-44.—D.J.H.

1533. S. Klint, "After Story — a Return to History? Introducing Reception Criticism as an Exegetical Approach," *StudTheol* 54 (2, '00) 87-106.

The article seeks to introduce reception criticism as a new way of thinking about exegesis and its practice. After sketching the historical background, it reflects on some theoretical and methodological questions, and illustrates how the approach can be applied in practice by analyzing a rather peculiar reading of the Gospel story presented in the Swedish novel *Jesus Barabbas* (1928) by H. Söderberg. It concludes that in this framework the primary object of study will be the work of reception rather than the original biblical text, that only one or a few aspects of the biblical text will actually receive attention, and that the scope of relevant biblical material will be limited by actual acts of reception.—D.J.H.

1534. T. R. Koch, "A Homoerotic Approach to Scripture," *Theology & Sexuality* [Sheffield, UK] 14 ('01) 10-22.

The hermeneutical strategies commonly used by gay men to deflect antihomosexual attacks are primarily defensive and seek legitimation from external sources. In contrast, a homoerotic reading of Scripture "cruises" the Bible for moments of pleasure and delightful encounter with those characters and stories that offer identification, points of connection, and the possibility of transformation.—D.J.H.

1535. M. J. KRUGER, "The Sufficiency of Scripture in Apologetics," *MastSemJourn* 12 (1, '01) 69-87.

Although appealing to the Bible as the ultimate epistemological foundation for belief may seem simplistic and naive to some (as well as unpersuasive), this essay argues that this is the key to maintaining the full sufficiency and authority of Scripture. The Bible is not just sufficient for teaching about the Christian worldview; it is sufficient for defending it.—C.R.M.

1536. J. T. K. LIM, "Theological Hermeneutics: A Reading Strategy," *AsiaJournTheol* 15 (1, '01) 2-13.

Theological hermeneutics involves theological analysis and theological reconstruction. To read a text theologically is to read it within the canonical framework because the canon provides a theological context for biblical interpretation. The function of the text is to enable readers to merge their personal horizons with the textual horizon so that transformation can take place.—D.J.H.

1537. B. MACK, "Caretakers and Critics: On the Social Role of Scholars Who Study Religion," *Council of Societies for the Study of Religion Bulletin* [Valparaiso, IN] 30 (2, '01) 32-38.

Biblical studies have not made a contribution to the study of religion, much less to the study of religion in society. The article discusses religion in society, the challenge it presents to scholars, the state of the discipline called religious studies, the importance of redescription for theoretical reconstruction, and our chances for contributing to a cultural critique.—D.J.H.

1538. G. MALAN, "Bultmann se ontmitologiseringsprogram herwaardeer (Bultmann's demythologising program reevaluated)," *HervTeolStud* 56 (4, '00) 1107-1118.

Bultmann contended that demythologization is necessary to explore the true understanding of existence contained in the mythological language of the NT. In view of the primarily negative reaction to Bultmann's suggested procedure, the article reevaluates his program with attention to the need for demythologization and Bultmann's definition of myth. It concludes that Bultmann's program is a responsible method for interpreting NT texts.—C.R.M.

1539. M. A. MAYESKI, "Catholic Theology and the History of Exegesis," *TheolStud* 62 (1, '01) 140-153.

The issue of the multiple senses of Scripture was extremely important to the community of Catholic theologians in the 1940s and 1950s (e.g. H. de Lubac, J. Daniélou, J. Leclercq, L. Bouyer). They were optimistic that a lively interaction between scientific study of the Bible and theological insights produced by the multiple senses would give a more complete understanding of the biblical text, one that allowed the biblical word to be both a living word and a historical record.—D.J.H.

1540. S. MOYISE, "Seeing the Old Testament through a Lens," *IrBibStud* 23 (1, '01) 36-41.

This reflection on G. K. Beale's rejoinder [§ 44-1508] to Moyise's reply [§ 44-31] agrees with Beale that John's use of the OT in Revelation is neither arbitrary nor ad hoc, but questions whether the four presuppositions listed by him to "explain" John's use of Scripture really explain or merely rationalize his use of the OT.—D.J.H.

1541. S. MOYISE, "The Use of Analogy in Biblical Studies," *Anvil* 18 (1, '01) 33-42.

Taking its starting point from the author's debates with G. Beale [see §§ 44-31, 1508] about the use of the OT in Revelation (fruit bowl versus fruit salad), the article considers some other analogies that are used in explaining the use of the OT in the NT: promise and fulfillment, the veil lifted, and written for our instruction. Then it discusses three analogies for describing the use of the OT in the NT from our perspective: ad hoc rhetoric, presuppositional lenses, and artistic effects. It also treats the idea of "continuing the story" and concludes that while every scholar has to use analogies, no one analogy does justice to all aspects of the phenomena.—D.J.H.

1542. F. R. MWOMBEKI, "Reading the Bible in Contemporary Africa," *WordWorld* 21 (2, '01) 121-128.

After reflecting on the appeal and use of the Bible in Africa, the article describes teachers of the Bible in Africa, characterizes biblical interpretation in Africa as "a simmering pot of mixed traditions" (Protestant confessionalism, evangelical fundamentalism, Pentecostal utilitarianism, and African literalism and spiritualism), and reflects on the challenges facing the trained reader.—D.J.H.

1543. N. NDUNGANE, "Scripture: What Is at Issue in Anglicanism Today?" *AnglTheolRev* 83 (1, '01) 11-23.

After looking at Scripture and its place within the Anglican church, the article considers the question and nature of authority, the question of episcopal authority, inculturation, the use of Scripture to legitimize/validate approaches to the Africanization of Christianity, theologians who take expressions of local cultures as the primary source, feminist critique of the use of Scripture, who does inculturation, and sexuality and gender.—D.J.H.

1544. F. NIEDNER, "Ground zero. Forming students through the Bible," *ChristCent* 118 (13, '01) 16-20.

Without neglecting critical biblical study, it is imperative for Bible teachers in colleges and universities to help students today to become "religious readers" in the presence of a text with inexhaustible depth and so experience the love that comes with second naïveté.—D.J.H.

1545r. M. NISSINEN, *Homoeroticism in the Biblical World* [*NTA* 43, pp. 431-432].

K. STONE, "Homosexuality and the Bible or Queer Reading? A Response to Marti Nissinen," *Theology & Sexuality* [Sheffield, UK] 14 ('01) 107-118.—Nissinen makes a powerful case that attitudes toward gender relations in the ancient world were governed by assumptions concerning the proper relations between active "penetrating" social superiors and passive "penetrated" inferiors. However, there is a need to go beyond the apparently progressive forms of biblical scholarship currently being pursued by Nissinen and others in order to develop a "queer commentary" on the Bible that will denaturalize the concepts of male, female, and homosexual through which our relations with the text are currently construed.—D.J.H.

1546. M. OEMING AND A.-R. PREGLA, "New Literary Criticism," *TheolRund* 66 (1, '01) 1-23.

After explaining the program of the "new literary criticism" of the 1980s and 1990s, the article discusses three major works: R. Alter and F. Kermode (eds.), *The Literary Guide to the Bible* (1987); Alter, *The Art of Biblical Narrative* (1981); and M. Sternberg, *The Poetics of Biblical Narrative* (1985). Then it notes the positive contributions of this approach as well as points at which it is open to criticism.—D.J.H.

1547. E. PARMENTIER, "Le récit comme théologie. Statut, sens et portée du récit biblique," *RevHistPhilRel* 81 (1, '01) 29-44.

The most significant biblical texts concerning Jewish and Christian identity are narratives. But until the 20th century Christian theology did not take this evidence very seriously. However, during the last thirty years research on narratives in different areas of the human sciences has led theology to reconsider the story not only as an educational tool but also as a basic structure of theology itself. The article considers the narrative as a vehicle for speaking the ineffable (between memory and anticipation), for knowing God, for talking about suffering, as therapy (change and identity), as efficacious sign, and as expressing the kernel of Christian faith (death turned into life).—D.J.H.

1548. E. A. PHILLIPS, "Serpent Intertexts: Tantalizing Twists in the Tales," *BullBibRes* 10 (2, '00) 233-245.

Tracking the serpent from Gen 2:25–3:1 though the wealth of intertextual connections in the Hebrew Bible and in Revelation 12 and the rabbinic response to Genesis 3 in *Genesis Rabbah* illustrates the ongoing infusion of ideas and development of interconnections. The approach of intertextuality does not presume the loss of the authoritative center but acknowledges that divine authorship does not preclude a plurality of voices as the canonical text is produced and interpreted.—D.J.H.

1549. J. J. PILCH, "Toward 'A Renewal of the Biblical Renewal.' Interpreting Magisterial Documents," *Living Light* [Washington, DC] 37 (3, '01) 15-23.

After discussing Pope Leo XIII's encyclical *Providentissimus Deus* (1893) and the Pontifical Biblical Commission, the article considers the content and historical context of various 20th-century Roman Catholic magisterial documents about the interpretation of the Bible.—D.J.H.

1550. J. PUNT, "The Bible and Multiscripturality in South Africa: Moving beyond the Boon-or-Bane Debate," *RelTheol* 8 (1-2, '01) 61-95.

The article explores how the nature and role of the Bible in liturgical, devotional, academic, and other settings can be constructed in order to allow it to make a positive contribution to the well-being of South African society, given this society's multicultural and multireligious character. It suggests that the challenge is to forge a new concept of Scripture that will facilitate our understanding of this worldwide phenomenon in the past and enable us to deal with our own and our fellow human beings' scriptures today and tomorrow. The history of the formation of the Christian Bible already suggests that it should be investigated in relation to multiscripturality.—C.R.M.

1551. G. REYES, "El Desafio Hermeneutico de la Posmodernidad: Apuntes para una Hermeneutica Evangélica en el Contexto Posmoderno," *VoxScript* 10 (1, '00) 109-130.

The article first explains postmodern hermeneutics: its origins, epistemology, and challenges. Then it offers suggestions about developing an evangelical hermeneutics in the postmodern context. It concludes that postmodern hermeneutics can be both constructive and destructive for evangelical hermeneutics.—D.J.H.

1552. N. RICHARDSON, "Recent Trends in New Testament Study," *EpworthRev* 27 (2, '00) 78-88.

A review of developments in NT studies over the last forty years leads to these conclusions: (1) The many different methodologies must all be deployed; (2) justice needs to be done to the theological content of the Bible; (3) there is an urgent need for a blurring of boundaries between different disciplines; and (4) biblical studies cannot but be affected by the context in which they take place.—D.J.H.

1553. C. RICO, "Synchronie et diachronie: enjeu d'une dichotomie. De la linguistique à l'interprétation de la Bible," *RevBib* 108 (2, '01) 228-265.

The article first discusses the origin and evolution of F. de Saussure's dichotomy between diachrony and synchrony, as well as its influence on textual interpretation. Then it compares the two Saussurian perspectives with other categories (endochrony, metachrony, and autochrony) that allow us to go beyond synchronic and diachronic textual opposition and to achieve a better analysis of the "signified" especially with respect to biblical texts.—D.J.H.

1554. D. B. SAGAL, "'Imaginative Insight': Midrash and African-American Preaching," *Judaism* 50 (1, '01) 3-16.

The midrashic method holds that there are multiple lines of meaning between, under, and beyond the lines of the biblical text. Not bound by literal or plain meaning, Jewish and African American preachers create interpretations and meanings that resonate with significance for their listeners.—D.J.H.

1555. J. H. SAILHAMER, "The Hermeneutics of Premillennialism," *Faith & Mission* [Wake Forest, NC] 18 (1, '00) 96-109.

This attempt at a sympathetic assessment of premillennialist hermeneutics from the perspective of "someone on the inside" first discusses the "literal sense" and the "spiritual sense" of Scripture, considers Pietism and the demise of dogmatic biblicism, and traces the rise of biblical realism. It concludes with reflections on the "literal sense" of the OT, the "hidden mystery" in the OT, and the problem of viewing historical events as fulfillments of biblical texts.—D.J.H.

1556. K. D. SAKENFELD, "Feminist Reading of the Bible: Problems and Promises," *BangalTheolFor* 32 (2, '00) 18-27.

The article first describes and illustrates three strategies used in feminist biblical interpretation today: lifting up stories of biblical women in key roles, rereading texts about women with new questions and new perspectives, and working from the basic Christian message toward what it means for women. It concludes with reflections on the authority of the Bible and the question about whose interpretation is authoritative.—D.J.H.

1557. L. SCHEFFCZYK, "Die Heilige Schrift · Wort Gottes und der Kirche," *IntKathZeit/Communio* 30 (1, '01) 44-57; "Sacred Scripture: God's Word and the Church's Word," *Communio/IntCathRev* 28 (1, '01) 26-41.

The article considers the word of God in salvation history, the word's becoming text in the church, and the proclaimed word.—D.J.H.

1558. D. SMITH, "The Bible and Education: Ways of Construing the Relationship," *Themelios* 26 (2, '01) 29-42.

After noting challenges to the idea that education can be "biblical," the article discusses six emphases that offer particular ways of exploring the relationship of the Bible to education: the Bible as educational content, "incarnational" emphases, what the Bible teaches about the world, Scripture and education as narratives, metaphor in Scripture and education, and the role of the canon. It concludes with reflections on "general questions."—D.J.H.

1559. J. Z. SMITH, "A Twice-told Tale: The History of the History of Religions' History," *Numen* 48 (2, '01) 131-146.

The history of the history of religions is not best conceived as a liberation from the hegemony of theology, because this occludes the ongoing debate between an understanding of religion based on "presence" and one based on "representation." The central debates within the study of religion revolve around the relations of language and experience. The scholarly imagination of "religion" as an intellectual category establishes a disciplinary horizon that should play the same sort of role as "language" in linguistics or "culture" in anthropology. In each case the generic category supplies the field with a theoretical object of study different from, but complementary to, their particular subject matters. Too much work by scholars of religion takes the form of a paraphrase, which is a particularly weak mode of translation, insufficiently different from its subject matter for purposes of thought. A theory, a model, a conceptual category, a generalization cannot be simply the data writ large.—C.R.M.

1560. S. SZYMIK, "Rola Ducha Świętego w procesie interpretacji Biblii (Der Heilige Geist und die Interpretation der Bibel)," *RoczTeol* 46 (1, '99) 5-19.

The role of the Holy Spirit in biblical interpretation should be viewed in the context of the gifts given to members of the church to serve the body of Christ (see 1 Cor 12:6-8). The Holy Spirit is the source of the interpreter's personal gifts and spiritual life, and provides support and guidance in the process of interpretation.—D.J.H.

1561. S. SZYMIK, "Sensy biblijne. Podział, charakterystyka, kontrowersje (Sinn der Heiligen Schrift. Gliederung, Beschreibung, Fragen)," *RoczTeol* 47 (1, '00) 5-25.

The article considers recent discussion focused on the section treating the sense of inspired Scripture in chapter two of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205]. The presentation unfolds under four headings: terminology and division of the biblical senses, the literal sense, the spiritual sense, and *sensus plenior.*—C.R.M.

1562. W. R. Telford, "Religion, the Bible and Theology in Recent Films (1993-99)," *EpworthRev* 27 (4, '00) 31-40.

Cinema in recent years (1993-99) has presented a rich harvest of films that are of interest from a religious, biblical, or theological point of view. The article presents a brief overview of these many films in a series of categories that outline seven ways in which they engage with religion, the Bible, or theology, or offer scope for religious, biblical, or theological study or reflection.—C.R.M.

1563r. G. Theissen, *The Religion of the Earliest Churches* [*NTA* 44, pp. 375-376].

D. Tidball, "A Theory of Primitive Christian Religion," *Anvil* 18 (1, '01) 47-55.—Theissen sets out to provide a theory of primitive Christian religion that finds its home in the field of semiotics rather than theology or sociology. While his choice of the motif of the cathedral is apt, it never reaches its organic potential. Nevertheless, his semiotic cathedral is remarkable for its design, coherence, foundations, development, mature features, and plausibility. But questions about its adequacy may be raised on the levels of theory, apologetic, argument, and sociological interpretation.—D.J.H.

1564. R. L. Thomas, "The Principle of Single Meaning," *MastSemJourn* 12 (1, '01) 33-47.

Among evangelicals recently there have been many violations of the long-established principle that a single biblical passage has one meaning and one meaning only. The single-meaning principle remains of foundational importance in understanding God's communication with humankind.—D.J.H.

1565. D. E. Timmer, "The Bible and the Christian Moral Life: A Debate within the Reformed Church in America," *RefRev* 54 (3, '01) 157-167.

The article describes the circumstances and content of the 1994 report on the use of Scripture in making moral decisions that was prepared by the commission on theology for the Reformed Church in America. The report benefited the church by advancing a moderate and biblically informed perspective in the midst of a polarized environment.—D.J.H.

1566. J. S. Ukpong, "Developments in Biblical Interpretation in Africa. Historical and hermeneutical directions," *JournTheolSAfric* 108 ('00) 3-18. [See §§ 44-798; 45-63.]

The article divides the recent history of biblical interpretation in Africa into three periods: (1) 1930s-1970s—reactive and apologetic, focused on legitimizing African religion and culture, dominated by the comparative method; (2) 1970s-1990s—reactive-proactive, use of African context as resource for biblical interpretation, dominated by inculturation-evaluative method and liberation hermeneutics of black theology and feminist interpretation; and (3) 1990s—proactive, recognition of the ordinary reader, African context as subject of biblical interpretation, dominated by liberation and inculturation methodologies.—D.J.H.

1567. E. R. Westphal, "A Questão da Hermenêutica em Rudolf Bultmann," *VoxScript* 10 (1, '00) 89-108.

This introduction to the hermeneutical dimensions of Bultmann's existentialist program of demythologization considers epistemological issues (subject and object, preunderstanding, history and historicity), application (the problem, demythologizing the myth, instruments of demythologization, the relation between philosophy and theology, the Christ-event), and positions (the subjectivity of faith, anthropological narrowing, reason and the limits of philosophy, the salvific event of Christ destitute of history). It concludes with an assessment of the weaknesses and the challenges of Bultmann's approach.—D.J.H.

1568. P. S. WILSON, "Putting Criticisms in Their Place," *QuartRev* 21 (1, '01) 102-107.

Biblical (or historical), theological, and homiletical criticism each has its own way of critically engaging biblical texts, and each contributes to a vital hearing of the word of God for today. The article surveys recently published books that contribute to explaining and integrating these three approaches.—D.J.H.

Textual Criticism

1569. T. J. KRAUS, "*Ad fontes*: Gewinn durch die Konsultation von Originalhandschriften am Beispiel von *P. Vindob. G* 31974," *Biblica* 82 (1, '01) 1-16.

This examination of one page of the famous papyrus codex P. Beatty I (P^{45}), namely the recto side of the Vienna fragment P. Vindob. G 31974, shows that manuscripts possess a relevance beyond the reconstruction of the original text of the NT when they are considered as unique fingerprints of their age and the people who made them. After providing the edition history of P. Vindob. G 31974 and a description of the fragment (from a page that contained Mt 25:41–26:39), it highlights readings from it that have not been integrated into the critical text of the NT, comments on the writing of the fragment, compares the arrangement of its page with that of other papyri, and draws some conclusions of a sociocultural nature by reflecting on the function and purpose of the fragment. A photograph of the fragment is included.—C.R.M.

Textual Criticism, §§ 45-1616r, 1713, 1716, 1724, 1751–1752, 1758, 1863.

Biblical Linguistics and Philology

1570. N. BAUMERT, "Konsekutives ὅτι im biblischen Griechisch?" *BibNotiz* 107-108 ('01) 5-11.

Among the "special cases" of ὅτι, W. Bauer's *Wörterbuch zum Neuen Testament* (6th, rev. ed., 1988) includes a consecutive use in the sense of "so that." But this is very free translation. The article examines critically the ancient texts cited in support of this usage as well as other special cases of ὅτι and their supporting texts.—D.J.H.

1571. P. DANOVE, "The Grammatical Uses of ἀκούω. In the Septuagint & the New Testament," *Forum* 2 (2, '99) 239-260.

This investigation categorizes the 1,481 occurrences of the verb ἀκούω in the Septuagint and the NT according to their syntactic, semantic, and lexical attributes, and examines the similarities and differences in the usage of the verb between the Septuagint and the NT. It concludes that while the data reveal a very high degree of continuity, they also indicate for the NT an increased use of clausal objects, a decreased occurrence of active intransitives, and a preference for the use of the preposition περί with speaker objects in indirect perception and in direct perception an increased use of interrogative clausal objects and a decrease in the frequency of the semantic feature [+ response].—D.J.H.

1572. P. Danove, "Systematic Notation in Lexical Entries. Syntactic, Semantic, and Lexical Information," *Forum* 2 (2, '99) 261-280.

The article presents the concepts, definitions, and procedures for generating and interpreting lexical entries that provide a systematic representation of the syntactic and semantic functions of arguments and an exhaustive delineation of their observed lexical realizations. It analyzes the Markan usage of eleven illustrative words, although the resulting lexical entries are indicative of the content of entries for a far larger corpus of investigation. It shows the contours of a comprehensive system of analysis and representation that can serve as a basis for a new dictionary that employs a consistent and concise nomenclature, permits an exhaustive description of usage, provides step-by-step guidance for translation, and clarifies distinct meanings and uses of words.—C.R.M.

1573. F. A. Gosling, "The Inaccessible Lexicon of J. F. Schleusner," *JournNWSemLang* 26 (1, '00) 19-31.

The article examines the entries for ἱλάσκομαι and ἱλασμός in Schleusner's *Novus Thesaurus* (3 vols., 1820-21) to see what it achieves and to consider how a new comprehensive lexicon of the Septuagint could effectively build on the foundation that he laid. It concludes that a new Schleusner should include the data in his work while incorporating relevant material from the papyri and applying modern linguistics to Septuagint lexicography.—D.J.H.

1574. L. C. McGaughy, "The Verb ΓΙΝΟΜΑΙ in New Testament Greek. A Descriptive Analysis," *Forum* 2 (2, '99) 281-287.

The so-called copula or equative verb "be" has been a perennial problem for grammarians because it does not exhibit the standard features of the verb class. The article first discusses the main features of sentences with an equative verb, and three sub-types of sentences with an equative verb. Then it presents a description of the uses of γίνομαι: as an equative verb, to mark the incomplete state, with directional adverbial complements, etc. In NT Greek γίνομαι is primarily used as an equative verb or, less frequently, has taken on the generalized function of an umbrella verb in other sentence types.—C.R.M.

1575. M. W. Palmer, "From the Lexicon to the Sentence. Argument Structure in Hellenistic Greek," *Forum* 2 (2, '99) 215-238.

By making explicit what a native speaker would have known intuitively about the argument structure of every predicate in the NT—specifying exactly which arguments are obligatory and which are optional for all predicates (not just verbs) and showing both the syntactic and semantic relationships that these arguments hold to the predicates with which they occur—an argument structure lexicon will provide an invaluable tool allowing students (and their teachers) to raise the upper limit on their mastery of the language of the Greek NT.—D.J.H.

1576. S. E. Porter, "A Modern Grammar of an Ancient Language. A Critique of the Schmidt Proposal," *Forum* 2 (2, '99) 201-213. [See § 45-1578.]

After noting the key characteristics of a reference grammar of NT Greek, the article questions D. D. Schmidt's suggestion that N. Chomsky's model is the best approach to such a project. Then it proposes an approach in which linguistic performance takes precedence over competence, the systematic structure of Hellenistic Greek is appreciated in terms of its own system, and formal and functional categories are distinguished if only to realize how they are correlated.—D.J.H.

1577. D. D. SCHMIDT, "Greek Indirect Questions. A Model for a New Reference Grammar," *Forum* 2 (2, '99) 289-300.

As a methodological contribution to thinking about a new reference grammar for Hellenistic Greek, the article presents a sample that envisions the opening section of the major portion of the grammar on complex sentences. Following the introduction to this section of the grammar, the focus narrows to indirect discourse, with a detailed description of indirect questions.—C.R.M.

1578. D. D. SCHMIDT, "Revising Blass-Debrunner-Funk," *Forum* 2 (2, '99) 179-199. [See § 45-1576.]

The 4th edition of F. Blass's grammar of NT Greek (1913) was a revision by A. Debrunner, who continued editions until his death in 1958. R. W. Funk's English edition (1961) was based on the 9th and 10th German editions. A revision of this work in the near future must take account of our very different scholarly circumstances, the completely different approach to linguistics (especially with regard to syntax and grammar), and the role of computers. An appendix (pp. 195-197) provides a working outline for a new Hellenistic Greek reference grammar.—D.J.H.

1579. J. T. WILLIS, "The Lifting Up of Hands in the Bible and in the Church," *Stone-Campbell Journal* [Joplin, MO] 4 (1, '01) 81-106.

The expression "lifting up the hands [palms]" in the Bible has at least ten different connotations depending on the context. In secular settings it may mean "do something, perform an action," "be hostile toward, triumph over," "make an oath, swear," and "summon." In sacred settings it may signify "praise," "show need and dependence," "entreat," "bless," "confess," and "claim consistency of profession and daily living."—D.J.H.

Biblical Translation

1580. G. LARSSON, "Arabiska bibelöversättningar i al-Andalus — ett steg mot konvertering (Arabic translations of the Bible in al-Andalus — A step toward conversion)," *SvenskTeolKvart* 77 (1, '01) 31-37.

When the Gospels, Psalms, and Paul's letters were translated into Arabic in al-Andalus, it was necessary for the translators to use some terminology that was influenced by Islam, thus making lesser the differences between Islam and Christianity. Thus it became easier for Arabized Christians (Mozarabs) to comprehend Islam and perhaps even to convert.—D.J.H.

1581. S. LIPTON, "The Un-Moralized Bible," *BibRev* 17 (2, '01) 30-37, 48, 50.

The illustrated commentary in the Latin Bible made ca. A.D. 1225 for King Louis VIII of France and known as the *Bible moralisée* reads biblical events as foreshadowing contemporary social situations, yielding pertinent moral instruction. An inordinate number of its illustrations are vehemently anti-Jewish and accuse Jews of avarice, skepticism, and literalism.—D.J.H.

1582. I. Nowell, "The English Bible: Troubled Beginnings," *BibToday* 39 (2, '01) 105-107.

The story of the efforts to produce and distribute an English Bible in the mid-second millennium (Wycliff, Tyndale, Coverdale, Douay-Rheims, King James Version) is one of intrigue and controversy, persecution, and even martyrdom.—D.J.H.

1583. I. Nowell, "The Last Century," *BibToday* 39 (3, '01) 161-163.

The article considers three new versions of the Bible produced recently under Jewish (Tanakh), Protestant (New Revised Standard Version), and Roman Catholic (New American Bible) sponsorship, respectively.—D.J.H.

1584. G. S. Sloyan, "Some Thoughts on Bible Translations," *Worship* 75 (3, '01) 228-249.

The article comments on the history of English Bible translations, reflects on problems associated with "literal" translations, compares some English versions, and asks whether U.S. Catholics really got a new lectionary in 1998. It concludes that the Revised New English Bible is best for pleasurable reading, while the New American Bible (Revised) is best in helping to understand an ancient literature in its languages.—D.J.H.

1585. S. Winchester, "Where Is It Written? Right Here," *New York Times Book Review* [New York] April 8 ('01) 8.

In *Wide as the Waters* (2001) B. Bobrick argues that the appearance of vernacular Bibles triggered a popular social revolution in England and helped to foster the birth of democracy both at home and later in the American colony. Concerned more with the social and linguistic impact of the Bible, A. McGrath in *In the Beginning* (2001) explains that the Wycliffe and Tyndale Bibles as well as the King James Version (which confirmed Tyndale's majestically intimate style) had a paramount effect on the birth and shaping of an English language that would eventually become the world's premier tongue.—D.J.H.

Computer-Assisted Research

1586. S. Cornelius and P. J. Venter, "(Cyber)space . . . 'the Final Frontier.' The Future of Ancient Studies in the Digital World," *JournNWSemLang* 26 (1, '00) 153-169.

The article gives an overview of recent technological developments in the digital world, discusses currently available source materials (CD-ROM, Internet), and evaluates their effects on the future of ancient studies. It calls for dialogue with different institutions and cooperation to create a "digital ancient world."—D.J.H.

1587. F. W. Knobloch, "Web Review: The Christian Classics Ethereal Library, et al.," *BullIntOrgSeptCogStud* 33 ('00) 36-38.

The Christian Classics Ethereal Library (CCEL) based at Calvin College in Grand Rapids, MI (www.ccel.org) contains online digital facsimile editions of a number of older works (e.g. by H. B. Swete, L. C. L. Brenton, F. C. Conybeare and S. G. Stock) of interest to the Septuagintalist. Each page is available in three image formats, and a searchable HTML version is available for most of the volumes. Readers are encouraged to participate in the online correction and proofreading of the texts. Additional theological and academic resources for Septuagint study are available at J. D. Kalvesmaki's web site (http://arts-sciences.cua.edu/ecs/jdk/LXX/).—C.R.M.

Scholars

1588. N. M. Borengässer, "Hugo Rahner und das Forschungsprogramm 'Antike und Christentum,'" *ZeitKathTheol* 122 (2, '00) 188-196.

When Rahner (d. 1968) was preparing his doctorate in history at the University of Bonn between 1931 and 1934/35, he met with W. Levison and F. J. Dölger who started the "Antike und Christentum" project. Rahner was prepared to cooperate in their program, but the political situation at Innsbruck did not allow him to do so. The article provides information about this period and about Rahner's first steps into academic work. [The fascicle, which commemorates the 100th anniversary of Rahner's birth, contains a list of his publications (pp. 114-156) by K. H. Neufeld and W. G. Schöpf, personal reminiscences of him by H. Vorgrimler (pp. 157-163), an article on his anthropology by R. Fröhlich (pp. 164-172), and Neufeld's essay (pp. 173-187) on Rahner's years at Innsbruck as a student and professor.]—D.J.H.

1589. C. Capizzi, "I 100 anni del P. Antonio Ferrua S.I. Una vita dedicata all'archeologia e all'epigrafia," *CivCatt* 152 (3619, '01) 40-48.

After describing Ferrua's intellectual and religious formation, the article discusses his association with *Civiltà Cattolica,* his scientific achievements in the fields of Roman archaeology and epigraphy (with particular attention to his work on the catacombs and the Vatican Grotto), and his many publications.—D.J.H.

1590. E. L. Fackenheim, "After Auschwitz, Jerusalem: In Memory of My Teacher, Leo Baeck," *Judaism* 50 (1, '01) 53-59.

Baeck (died 1956) stayed in Berlin during the Nazi era on the principle that he would remain there so long as even a *minyan* was left. He headed the emergency organization of German Jews (*Reichsvertretung*) because there was no one else comparable and because he considered it his duty. He took Nazi crimes silently to his grave because he wanted progressive Judaism to live.—D.J.H.

1591. W. H. C. Frend, "Church Historians of the Early Twentieth Century: Adolf von Harnack (1851-1930)," *JournEcclHist* 52 (1, '01) 83-102.

By any measure Harnack is one of the "greats" of European historical scholarship. He combined genius, intense application to study, administrative ability, and an unbreakable conviction of the value of church history. He was a Renaissance man translated into the early 20th century. Liberal Protestantism coupled with his *Nebenruf* of public service typified much that was best in pre-World War I Germany. He was primarily an inspiring teacher-scholar, opening the way for a succession of German early church historians to follow him.—D.J.H.

1592. R. FUNK AND R. TRELOAR, "Transcript of a Conversation with Robert Funk," *Colloquium* 32 (2, '00) 151-167.

Funk responds to Treloar's questions on a variety of topics including speaking about God and divinity in the 21st century, science and religion, gnosticism, apocalypticism, Jesus and ethics, prayer, the Jesus Seminar, the language of faith, and authentic Christian life.—C.R.M.

1593. F. GARCÍA MARTÍNEZ, "Adam Simon van der Woude 1927 - 2000," *Henoch* 22 (2-3, '00) 364-366.

This memorial note provides information about van der Woude's life and academic career, and discusses his contributions to Qumran and OT studies as well as his editorial activities and other projects. It praises his concern for philological matters, his passion for history, and his common sense.—D.J.H.

1594. F. GARCÍA MARTÍNEZ, "Adam Simon van der Woude, 1927-2000," *JournStudJud* 32 (1, '01) 1-4.

The article describes the late Professor van der Woude's life and academic career, with particular attention to his many publications on the OT, the Dead Sea scrolls, and the history and literature of early Judaism. It also notes his many years of work in organizing and editing the *Journal for the Study of Judaism.* A photograph of him is included in the fascicle.—D.J.H.

1595. W. KINZIG, "Harnack heute. Neuere Forschungen zu seiner Biographie und dem 'Wesen des Christentums.' Zu Harnacks 150. Geburtstag am 7. Mai 2001," *Theol LitZeit* 126 (5, '01) 473-500.

On the occasion of the 150th anniversary of Harnack's birth, the article surveys recent editions of his writings and correspondence, research on his biography, and reactions to his *Das Wesen des Christentums* (1900). While Harnack's work provoked a lively debate in Protestant circles, interest in him waned during the 1950s under the influence of Barthianism. Since the 1970s Harnack has been increasingly studied by specialist theologians, and recently there has been a renewed interest in Harnack on a larger scale.—D.J.H.

1596. M. KRAUSE, "In memoriam P. Hans Quecke SJ (1928-1998)," *Orientalia* 69 (3, '00) 189-208.

After a sketch of the late Professor Quecke's life and academic formation, the article discusses his many contributions to Coptic studies as well as his work in Egyptology, Georgian, the history of religions, and other disciplines. Also included are a photograph of him and a list of his books, articles, and reviews (pp. 193-208).—D.J.H.

1597. B. O. LONG, "Lakeside at Chautauqua's Holy Land," *JournStudOT* 92 ('01) 29-53.

Study of the Bible and cultivation of "holy land" consciousness were at the core of the identity of the Chautauqua Assembly, a lakeside vacation and study center established in 1874 near Erie, PA. Avid Bible study, a walk-through model of biblical Palestine, smaller scale replicas of Jerusalem and the biblical tabernacle, lectures and community rituals, and costumed "orientals" enacting scenes of biblical life were central to its early identity. The article explores how Chautauqua's realization of "holy land" in America embodied particular notions of the Bible, religious experience, cultural values, and ideologies of religion and national selfhood.—D.J.H.

1598. S. M. Lucas, "J. Gresham Machen, Ned B. Stonehouse, and the Quandary of Reformed Ecumenicity," *WestTheolJourn* 62 (2, '00) 197-222.

With Machen's death in 1937, his vision of confessional unity did not die with him but rather passed to Stonehouse. The young NT professor guided the Orthodox Presbyterian Church between the shoals of denominational isolation and doctrinal indifferentism, between fundamentalism and latitudinarianism. Both Machen and Stonehouse sought to affirm doctrinal purity while maintaining the unity of the church.—D.J.H.

1599. C. McMahon, "Frank J. Matera's *New Testament Ethics* and *New Testament Christology*," *Living Light* [Washington, DC] 36 (1, '01) 70-74.

Matera offers an example of how a biblical scholar can remain firmly grounded within historical-critical tradition while pursuing other methodological approaches to the sacred text. While comfortable in dealing with the classic historical-critical questions that seek to "get behind the text," Matera prefers to subordinate historical issues to a consideration of the text as a literary and theological whole.—D.J.H.

1600. F. J. Moloney, "Joseph A. Fitzmyer, S.J., Celebrating Eighty Years," *CathBibQuart* 62 (4, '00) 607-608. [See § 31-2.]

The article reflects on Fitzmyer's many contributions to biblical scholarship in recent years, as well as his longstanding dedication to historical-critical exegesis. [The same fascicle contains a photograph of Fitzmyer (p. 606) and a list (complied by Moloney) of his books, articles, and reviews published between 1986 and 2000 (pp. 609-620).]—D.J.H.

1601. H. Shanks, "Michael L. Klein, 1940-2000," *BibArchRev* 27 (2, '01) 18.

A personal appreciation of the late Professor Klein with particular attention to his accomplishments as dean of the Jerusalem campus of Hebrew Union College and his contributions to targumic studies.—D.J.H.

1602. G. Stanton, "Profile: James Dunn," *EpworthRev* 27 (2, '00) 28-37.

The article chronicles Dunn's thirty-year academic career as a NT scholar with particular attention to his six major books but also touching on his other academic activities as well as church and family life. A list of Dunn's principal publications is included on pp. 36-37; a photograph of Dunn appears on p. 28.—C.R.M.

1603. H. Taussig, "Re-describing Christian Origins. The Work of Burton Mack," *The Fourth R* [Santa Rosa, CA] 13 (1, '00) 3-10.

The article reviews Mack's work on the redescription of Christian origins under the following headings: the challenge to rethink Christianity's beginnings, the new emerging picture of Christian origins (the Jesus movements, the Christ cults, Paul, Mark, post-Markan developments of Christianity's first hundred years, the 2nd through 4th centuries), and cultural critique.—C.R.M.

1604. D. J. HARRINGTON, "Books on the Bible. An annual roundup of important books on Scripture," *America* 184 (8, '01) 17-26.

Descriptions and evaluations of twenty-four recently published books, all in English, on various aspects of OT and NT study [see § 44-842].—D.J.H.

1605. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 39 (2, '01) 123-128.

Descriptions and evaluations of twenty books, all in English, on the NT and related matters.—D.J.H.

1606. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 39 (3, '01) 185-190.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

1607. B. SZIER-KRAMAREK, "Polska bibliografia biblijna zu lata 1996/1997" [Polish Biblical Bibliography for 1996/1997], *RoczTeol* 46 (1, '99) 188-210.

An alphabetical listing according to the authors' names [see § 44-1601] of books and articles in Polish on various aspects of OT and NT study.—D.J.H.

1608. B. SZIER-KRAMAREK, "Polska bibliografia biblijna za lata 1997-1998" [Polish Biblical Bibliography for 1997-1998], *RoczTeol* 47 (1, '00) 199-225.

An alphabetical listing according to the authors' names of books and articles in Polish on various aspects of OT and NT study.—C.R.M.

GOSPELS—ACTS

Gospels (General)

1609. S. ALKIER, "Wen wundert was? Einblicke in die Wunderauslegung von der Aufklärung bis zur Gegenwart," *ZeitNT* 4 (7, '01) 2-15.

After surveying the discussions about miracles in early Christianity, the article considers the debates regarding miracles inspired by the European Enlightenment, the reduction of the question in the course of form and redaction criticism, "new" solutions—between rehistoricization and neo-rationalism, and the miracles discussion and the recent problematization of the concept of reality.—D.J.H.

1610. M. AUBIN, "Beobachtungen zur Magie im Neuen Testament," *ZeitNT* 4 (7, '01) 16-24.

The article first treats definitions of magic related to content (M. Smith), magic as a socially constructed category, and socially constructed magic and the NT (the work of S. Garrett). Then it considers the place of magic in contemporary Jewish sources, and concludes that magic in the NT and in contemporary writings is more a labeling device than an exact designation.—D.J.H.

1611. D. A. Black, "The Historical Origins of the Gospels," *Faith & Mission* [Wake Forest, NC] 18 (1, '00) 21-42.

The essay seeks to strengthen faith in the truth of the Gospels by providing scientific support for the church's continuous teaching on their apostolicity and historicity according to the Fourfold Gospel hypothesis. The Holy Spirit first guided Matthew, then Paul and his companion Luke, then Peter and his companion Mark, and afterwards John the apostle to hand on to the church during their own lifetimes the gospel given them by Jesus. Mark was never meant to be an independent Gospel but is the result of a series of lectures given by Peter in Rome to a distinguished audience.—C.R.M.

1612. B. Chilton, "John the Purifier," *Forum* 2 (1, '99) 125-139.

The purpose of John's baptism must be sought not in an unfounded hypothesis of sectarian motivations but in the nature of his activity as compared to ordinary practices of purification. It is just here that contemporary students of John have been most misled by the supposition that he was a prophet with a recoverable message that explains his activity. Whatever John's own motivation and those of his subsequent interpreters, that he acted as a purifier on the basis of ritual bathing is the most certain—as well as the most obvious—feature of his public activity.—D.J.H.

1613. J. Frey with R. Funk, "Codex of the Gospel of Jesus," *The Fourth R* [Santa Rosa, CA] 14 (2, '01) 11-15.

The article describes the handwritten codex of *The Gospel of Jesus according to the Jesus Seminar* produced by the calligrapher C. Jacobsen in 1999-2000. The book is a celebration of the book arts: illustration, illumination, calligraphy, and hand binding.—D.J.H.

1614. D. E. Green, "Evangelicals and *Ipsissima Vox*," *MastSemJourn* 12 (1, '01) 49-68.

Evangelicals who promote the *ipsissima vox* (rather than *ipsissima verba*) approach to Jesus' sayings in the Gospels concede too much ground. Not only are their historical and scriptural arguments weak, but they neglect the role of the Holy Spirit in enabling the Gospel writers to recall the words of Jesus as they wrote.—D.J.H.

1615. R. Heiligenthal, M. Wohlers, and R. Riesner, "Wunder im frühen Christentum – Wirklichkeit oder Propaganda?" *ZeitNT* 4 (7, '01) 46-58.

After Heiligenthal (pp. 46-47) raises the question whether the NT miracles represent reality or propaganda, Wohlers, "Jesus, der Heiler" (pp. 48-53), argues that while it is likely that the historical Jesus expelled demons and healed the sick, the NT accounts are not strictly historical and some miracle stories (e.g. Jesus' stilling of the storm and walking on the water) originated only in the light of Easter. Riesner, "Jesus – Jüdischer Wundertäter und epiphaner Gottessohn" (pp. 54-58), takes issue with Wohlers regarding the collectivistic understanding of form criticism, the concepts of miracle and reality, and the Gospel epiphany accounts.—D.J.H.

1616r. P. Luisier, *Les citations vétéro-testamentaires dans les versions coptes des Évangiles* [*NTA* 44, p. 168].

T. S. Richter, "Probeschnitt an Textschichten: Ein neuer Beitrag zur Textgeschichte der koptischen Bibelübersetzungen," *Orientalia* 70 (1, '01) 117-127.—While at first glance this work appears to be a highly specialized study, Luisier's investigation of the OT quotations in the Coptic versions of the NT opens up new perspectives on many difficult problems associated with the Coptic translations of the Bible. The article provides detailed discussions of the various parts of the book, and concludes with a list of addenda and corrigenda (pp. 125-127).—D.J.H.

1617. M. McNamara, "Irish Gospel Books and Related Texts," *ProcIrBibAssoc* 23 ('00) 61-66.

The article provides information about twenty-seven Gospel texts (or fragments of texts) written in Ireland or by Irish scribes abroad at Irish centers, as well as seven Gospel texts connected with Irish tradition but written outside of Ireland. [The same fascicle (pp. 67-89) contains McNamara's introduction to and edition of the *Catechesis Celtica* homily on Mt 28:1-15.]—D.J.H.

1618. V. A. Miranda, "A Cristologia dos Demônios," *VoxScript* 10 (1, '00) 3-18.

After surveying the OT precedents for the demonology in the Gospels, the article focuses on the dialogues between Jesus and the demons in the Gospels, and considers the two christological titles that receive special prominence in these encounters: the Son of God and the Holy One of God.—D.J.H.

1619. H. S. Pyper, "Modern Gospels of Judas: Canon and Betrayal," *LitTheol* 15 (2, '01) 111-122.

After surveying three modern books that purport to offer transcripts of an original "Gospel of Judas" (see Irenaeus *Adv. haer.* 1.31.1), the article considers the interest in the character of Judas and his rehabilitation in 19th and 20th century literature. Judas the betrayer is reread as Judas the misunderstood. His story becomes a tragedy in which he is cast either as a Promethean figure defying God who dupes Jesus or else as a hapless yet conscious Kafkaesque pawn of an incomprehensible doom.—C.R.M.

1620. J.-Y. Thériault, "Scènes du Nouveau Testament," *Parabole* [Montreal] 23 (4, '01) 7-8.

In the Gospels locations near water often become auspicious places for encounter with Jesus: the sea of Galilee (Mt 4:18-22), a well (Jn 4:1-42), a pool (Jn 5:1-18), and the Sea of Tiberias (Jn 21).—C.R.M.

1621. R. L. Webb, "John's Baptizing Activity in the Context of First-Century Judaism," *Forum* 2 (1, '99) 99-123. [See §§ 45-1667, 2059.]

The article first provides information about immersions and ablutions in the OT and Second Temple Jewish literature, including Josephus, *T. Levi* 2:3 ms E, *Sibylline Oracles* 4, *Apocalypse of Moses,* and Qumran writings, as well as about proselyte immersions. Then it proposes and explains ten theses about John the Baptist: (1) A form of baptism was characteristic of John's public activity; (2) John's baptism was a form of Jewish immersion rite; (3) John was involved in administering his baptism; and so forth.—D.J.H.

Gospels General, §§ 45-1712, 1822.

1622. O. E. Alana, "The Challenge of Being Jesus' Disciple Today," *AfricEcclRev* 42 (3-4, '00) 114-119.

Discipleship involves focusing on Christ and letting his Spirit transform our lives. The service offered by the "secret disciples" of Jesus—Jairus, Chuza, Joseph of Arimathea, and Nicodemus—is proof of their commitment and love in spite of the hostile environment in which they operated.—D.J.H.

1623. O. E. Alana, "Jesus and the Victory of Culture," *EvangRevTheol* 25 (2, '01) 170-177.

The article examines the historical and political situations in Roman Palestine to see how Jesus related to his cultural environments. After a historical survey, it considers Jesus' attitude to his Judean background and Jesus and the Greco-Roman milieu, respectively. Then it addresses the challenge for the church in Africa. It concludes that Jesus drew on the most valuable currents of the cultures of his day for the benefit of humanity and for the glory of God.—C.R.M.

1624. O. E. Alana, "Jesus' Healing Miracles: A Sign of His Loving Compassion for Humanity," *AfricEcclRev* 42 (3-4, '00) 106-113.

The faith of the sick or that of their relatives was not a necessary condition for Jesus' healing miracles. Any attempt to view it as such brings Jesus to the level of the Hellenistic healers of his day. Rather, Jesus' healing miracles were a sign of his love, concern, and compassion based on his prerogative as the messianic Son of God.—D.J.H.

1625. D. C. Allison, "The Secularizing of the Historical Jesus," *PerspRelStud* 27 (2, '00) 135-151.

The claim that nothing went on in the quest for the historical Jesus between 1906 (A. Schweitzer) and 1953 (E. Käsemann) is not true. Moreover, it has not been very helpful to divide all the post-Schweitzerian activities into chronological segments or different quests. Although there is a contemporary quest for Jesus, it is not manifest that there is really much new or distinctive about it. There is, however, in recent publications a trend toward secularizing Jesus by means of interpretations that shift the focus away from traditional theological, christological, and eschatological concerns. Lists of important Jesus books published between 1907 and 1953 and between 1954 and 1979 are included.—D.J.H.

1626. Anon., "Jesus Seminar Voting. Spring 2000," *The Fourth R* [Santa Rosa, CA] 13 (3, '00) 3-5.

The article reports on the voting at the spring 2000 meeting of the Jesus Seminar in response to a variety of propositions put forward in connection with three papers: R. J. Miller on Q and apocalyptic, D. Schmidt on the non-apocalyptic Jesus (in dialogue with D. C. Allison's *Jesus of Nazareth. Millenarian Prophet*), and R. W. Hoover on resurrection and life after death.—C.R.M.

1627. Anon., "Voting Records. Birth and Family of Jesus," *Forum* 2 (1, '99) 169-172.

The article reports on the voting at the 1994 meeting of the Jesus Seminar on the birth of

Jesus (Mt 1:18–2:23), true relatives (Mk 3:20-21, 31-35 parr.), no respect at home (Mk 6:1-6 parr.), Jesus' family (Gal 1:19; 2:9, 12; 1 Cor 9:5; 15:7; Eusebius and his sources), Jesus' birth (Lk 1:1-56; 2:1-52), and Jesus' family tree (Mt 1:1-17; Lk 3:23-38).—C.R.M.

1628r. R. Augstein, *Jesus Menschensohn* [*NTA* 44, p. 575].

M. Hengel, "Ein Blick zurück im Zorn. Rudolf Augsteins 'Jesus Menschensohn,'" *Theol Beitr* 32 (3, '01) 158-163.—Despite the claim that this is almost a new book, it remains much the same as the 1972 version and shows that the author has not learned much. Since the historical figure of Jesus evaporates into the mist and Paul is portrayed as a zealous psychopath, everything is left in the banality of the incomprehensible.—D.J.H.

1629. J. Awwad, "The Kingdom of God and the State. Jesus' Attitude to the Power and Governing Structures of His Day," *NESTTheolRev* 22 (1, '01) 35-60.

The article explores how Jesus, with his central emphasis on the kingdom of God, related to the power and governing structures of his day. It first clarifies what is meant by "kingdom of God" and "state." Then it examines three texts (Mk 12:17 parr.; Lk 13:32; Mk 11:17b parr.) to clarify Jesus' attitude toward the power and governing structures of Jewish Palestine in the 1st century. It concludes that with the exception of Rome's illegitimate control, Jesus was opposed to the power structures not because of who they were, but because of what they had become.—C.R.M.

1630. L. Baugh, "La rappresentazione di Gesù nel cinema: problemi teologici, problemi estetici," *Gregorianum* 82 (2, '01) 199-240.

Throughout the history of cinema the life of Christ has repeatedly interested film makers and audiences alike. The article first highlights some aesthetic and theological issues that arise in connection with the content and style of Jesus films. Then it considers the earliest Jesus films, the gospel according to Hollywood, the Jesus musicals (*Jesus Christ Superstar, Godspell*), M. Scorsese's *The Last Temptation of Christ,* three important Italian productions (F. Zeffirelli's *Gesù di Nazareth,* R. Rossellini's *Il Messia,* A. D'Alatri's *I giardini dell' Eden*), and the masterpiece of the tradition: P. P. Pasolini's *Il Vangelo secondo Matteo.*—C.R.M.

1631. G. Bellia, "Possibilità di un profilo di Gesù nel Nuovo Testamento," *Anthropotes* [Vatican City] 16 (2, '00) 339-364.

The article first reviews various aspects of the Third Quest of the historical Jesus: the use of sources and criteria of historicity, Galilee in Jesus' time and archaeology, the contribution of the social sciences (rabbi or revolutionary), and the recovery of the Jewish context (sapiential or pharisaic). Then it reflects on the emphases of the historians and the reserve of the theologians, the mediation of a renewed biblical theology, and oxymoron and Christology.—D.J.H.

1632. D. L. Bock and R. L. Webb, "Introduction of the IBR Jesus Group," *BullBibRes* 10 (2, '00) 259-260.

The intent of the IBR (Institute of Biblical Research) Jesus Group, an organization of evangelical Christian biblical scholars, is to engage in a fresh assessment of the historicity and significance of ten key events in the life of Jesus [see § 45-1667] and to do so in a group environment.—D.J.H.

1633. P. BUSCH, "War Jesus ein Magier?" *ZeitNT* 4 (7, '01) 25-31.

After explaining M. Smith's thesis that Jesus was a magician and the presuppositions behind it, the article discusses what constituted magic in antiquity and concludes that the tradents and users of ancient magical literature would not have accepted Jesus as their colleague.—D.J.H.

1634. J. CALLAHAN, "Looking for a Jesus to Follow," *ChristScholRev* 30 (3, '01) 265-288.

Instead of invalidating imitation spirituality ("What would Jesus do?"), more recent evaluations (including the Jesus Seminar and postcritical theological perspectives) offer a healthy way forward, stressing solidarity with Jesus in terms of characterization and narration. It is not that Jesus cannot be imitated but that the manner in which we do so must correspond with the identity of the one whom we wish to follow. The resolution of our quest for a Jesus to follow is the pilgrimage of following itself, to "come and see" for our questions to be answered.—D.J.H.

1635. J. DART, "The making of *Jesus*," *ChristCent* 118 (18, '01) 26-31.

Though the film *Jesus* (1979) was not a great hit with critics, Bill Bright's Campus Crusade for Christ has made it the most translated and perhaps most viewed movie in history. The article provides information about its background, its distribution, and the legal problems currently associated with it.—D.J.H.

1636. A. J. DEWEY, "The Family of Jesus. Family Feud or 'Dynasty Two'?" *Forum* 2 (1, '99) 79-97.

With an eye toward assessing the historical veracity of the ancient traditions about Jesus' family, the article examines the texts that refer to Jesus' family members in Mark's Gospel (3:20-21, 31-35; 6:1-6), the Pauline letters, Acts, the letters of James and Jude, Josephus, and Eusebius and his sources. It concludes that the dynastic model featuring the family of Jesus, though contrary to the statements of the historical Jesus, was one of various attempts to keep his movement and vision alive perhaps even up to the second Jewish revolt.—D.J.H.

1637. Y. DREYER, "The institutionalization of Jesus' charismatic authority: 'Son of Man' as case study," *HervTeolStud* 56 (4, '00) 1057-1078.

Jesus' generic use of the expression "son of man" ("humankind") developed into a titular usage in which Jesus was identified with "Son of Man." Seen from a diachronic perspective, the NT use of the title indicates an ideological conflict between the "great tradition" and the "little tradition." The conflicts between the great and little tradition and between Jesus and his followers on this matter can be explained sociologically by interpreting them in terms of conflict theory and the social theory of the institutionalization of charismatic authority.—D.J.H.

1638. B. D. ERHMAN, "Jesus as an Apocalyptic Prophet," *PerspRelStud* 27 (2, '00) 153-166.

The earliest sources that we have (Mk, Q, M, L) consistently ascribe an apocalyptic message to Jesus. This message begins to be muted by the end of the 1st century (e.g. in Lk), until it virtually disappears (e.g. in Jn), and then begins to be explicitly rejected and spurned (e.g. in *Gospel of Thomas*). That Jesus was an apocalyptic prophet is indicated by the criteria of contextual credibility, dissimilarity, and independent attestation. That Jesus' ministry began with his association with John the Baptist, an apocalyptic prophet, and ended with the establishment of the Christian church, a community of apocalyptic Jews who believed in him, confirms that Jesus must have been a Jewish apocalypticist.—D.J.H.

1639. P. A. GEYSER, "Hermeneutiese uitgangspunte in historiese Jesus navorsing: Metodologiese vooronderstellings (Hermeneutical premises in historical Jesus research: Methodological presuppositions)," *HervTeolStud* 56 (4, '00) 1146-1170.

This consideration of the presuppositions involved in the interpretation of NT texts with reference to the historical Jesus discusses rhetoric (e.g. situation and strategy), the complementarity of exegetical methods (e.g. social-scientific and historical), social tapestry, and methods in perspective. It characterizes the sociohistorical approach as one that investigates the intended meanings of texts, their *Wirkungsgeschichte,* and their relevance for present-day readers.—C.R.M.

1640. M. GRONCHI, "La singolare universalità dell'esperienza religiosa di Gesù (II)," *Eunt Doc* 53 (3, '00) 29-57.

This installment [see § 45-896] first considers the originality and content of Jesus' religious experience with reference to his relationship to God/Abba and to his experience of the Holy Spirit before and at Easter. Then it reflects on the singular christological universality of Jesus in the mediation of the Holy Spirit.—D.J.H.

1641. S. GUIJARRO, "G. Theissen - A. Merz, *El Jesús histórico,*" *Salmanticensis* 47 (3, '00) 475-486.

With reference to the Spanish version (1999) of Theissen and Merz's *Der historische Jesus. Ein Lehrbuch* [*NTA* 41, p. 368; English, *NTA* 43, p. 174], the article places their work in the context of the "third quest" for the historical Jesus, presents a detailed exposition of each chapter, and suggests that treatments of cultural anthropology and of Jesus' religious experience would have added to the book's great value.—D.J.H.

1642. M. D. HOOKER-STACEY, "Disputed Questions in Biblical Studies. 2. Jesus and Christology," *ExpTimes* 112 (9, '01) 298-302.

It is difficult to make sense of Jesus' words and actions without supposing that he thought of himself in some sense as "messiah," that is "anointed." Titles like Messiah, Son of Man, and Son of God link him with others as well as setting him apart. The church's message was inevitably christocentric, even though Jesus' message was theocentric. It is hardly surprising that in describing the person and work of Jesus and what God has done through him the NT writers use metaphors. Christians of the 21st century may well find it more helpful to go from the Chalcedonian definition to the language of the NT itself.—C.R.M.

1643. D. INGOLFSLAND, "An Evaluation of Bart Ehrman's 'Historical Jesus,'" *BiblSac* 158 (630, '01) 181-197.

The article first describes Ehrman's view of Jesus on the basis of the latter's *Jesus. Apocalyptic Prophet of the New Millennium* (1999) and then offers an evaluation of his work. It concludes that while many elements in Ehrman's view of Jesus are convincing, his views are inconsistent and incomplete, especially with respect to Jesus' understanding of himself as more than a Jewish prophet.—C.R.M.

1644. G. S. Jackson, "The complete gospel: Jesus and women via the Jesus Seminar," *HervTeolStud* 56 (4, '00) 1043-1056.

The article utilizes the database of the Jesus Seminar to see what kind of profile emerges in terms of the "red and pink" stories that include women as major characters. It suggests that such stories capture the entire essence of the historical Jesus: He was born to a single woman, he healed women, his most authentic teachings contain female characters and roles, he was crucified while the women watched, and Mary claimed a vision of the risen Lord.—C.R.M.

1645. G. D. Je'Adayibe, "'Where Your Treasure Is': A Consideration of Jesus' Teaching on Possessions," *African Journal of Evangelical Theology* [Machakos, Kenya] 20 (1, '01) 29-45.

While Jesus did not condemn wealth itself, he did condemn its unwise use; that is, when wealth is used for one's own pleasure at the expense of the poor. Wealth acquisition that does not care for the everyday human concerns of others is brutal and inhumane.—D.J.H.

1646. S. P. Kealy, "Jesus: The Divine Teacher," *AfricEcclRev* 42 (3-4, '00) 133-141.

The title "teacher" is given to Jesus more frequently than any other title in the Gospels. As a teacher with a difference, Jesus was person-centered, challenged people to move from passive reception to active participation, provided an education for life, transformed persons, and prepared a person for community service.—D.J.H.

1647. E. L. Krasevac, "Two Unresolved Issues for the Third Millennium," *NewBlackfr* 82 (962, '01) 177-181.

In addition to the moral theological question about whether we can measure acts as objects (i.e. not according to their effects but according to their meaning), the article reflects on the problem of the relationship between faith and history, especially between faith and historiography, with reference to the quest for the historical Jesus.—D.J.H.

1648. A.-J. Levine, "Putting Jesus Where He Belongs: The Man from Nazareth in His Jewish World," *PerspRelStud* 27 (2, '00) 167-177.

An understanding of Jesus as a Jew has more than historical interest; it can and should impact contemporary Jewish and Christian self-definition as well as interfaith understanding. Situating Jesus within Jewish culture is best accomplished not via Christian interests such as Christology, soteriology, or the Gentile mission but via Jewish interests such as practice, piety, and purity. Without the Jewish context pictures of Jesus are necessarily deformed.—D.J.H.

1649. S. Lowe, "A Jewish Jesus in a New Age?" *The Fourth R* [Santa Rosa, CA] 13 (2, '00) 11-12, 14-16.

The work of the Jesus Seminar gives us a clear and unambiguous way to expose, critique, and denounce the theological roots of anti-Semitism. Whether Jesus is understood as a sage or an apocalyptic prophet or a messiah figure, he was certainly not a Christian and never an anti-Semite.—D.J.H.

1650r. E. V. McKnight, *Jesus Christ in History and Scripture* [*NTA* 44, p. 386].

L. T. Johnson, "Critical Scholarship Embracing the Community of Faith," *PerspRelStud*

27 (2, '00) 201-205.—McKnight's Baptist ethos allows him to combine a commitment to community with an openness to divergent perspectives and even individualistic interpretations. He is remarkably positive toward every sort of portrait of Jesus, including that emerging from the Jesus Seminar. But it is important to ask whether an irenic and fair disposition is incompatible with a somewhat higher degree of critical engagement.—D.J.H.

1651. S. McKnight, "Jesus and Prophetic Actions," *BullBibRes* 10 (2, '00) 197-232.

While Jesus' actions show some similarities with the actions of the preclassical and classical prophets, his actions are more like those of the popular prophetic movements of the 1st century, especially as they evoke themes of Moses and Joshua. In his actions Jesus embodied an ideology that generated convictions that he was the eschatological prophet and the prophet like Moses.—D.J.H.

1652. J. P. Meier and J. Schorn, "Why get to know the historical Jesus? An interview with John P. Meier," *U.S.Catholic* [Chicago] 66 (6, '01) 18-22.

Meier responds to Schorn's questions about the quest for the historical Jesus, the main features of the historical Jesus, the relation of the historical Jesus to the "real" Jesus and the "theological Jesus," the significance of Jesus research for ordinary Catholics, the role of faith, and so forth.—D.J.H.

1653. J. R. Meyer, "Mary of Nazareth and Jesus' Brothers and Sisters," *Annales Theologici* [Rome] 14 (2, '00) 447-466.

While some scriptural evidence suggests that the "brothers and sisters" of Jesus were his uterine siblings, this conclusion is not certain for two reasons: (1) Philological evidence alone cannot prove the true relationship of these people to Jesus; and (2) there is no obvious genealogical link between them and Mary of Nazareth. Moreover, the persistent patristic evidence in support of Mary's perpetual virginity helps to sustain the conclusion that they were not Jesus' uterine siblings.—D.J.H.

1654. H. Moxnes, "The Construction of Galilee as a Place for the Historical Jesus—Part I," *BibTheolBull* 31 (1, '01) 26-37.

There seems to be a conviction that is not discussed, but taken for granted, that the more we can know about Galilee, the more we know about Jesus. To follow some of the traditions of interpretations of Galilee, this installment first examines the construction of Galilee as part of "the Holy Land" in the 19th century: colonialism and the creation of the Holy Land, geography and character, Galilee and nationality, race and ethnicity, and the heritage of the 19th century. Then it considers how the paradigms of Galilee formed under the cultural influence of the major 19th-century European societies continued to affect studies in the 20th century: extreme nationalism, Jesus against Judaism (the disappearance of Galilee in the Second Quest), and between the quests—Is there a Galilean Judaism? (G. Vermes, E. P. Sanders).—C.R.M.

1655. H. Moxnes, "The Construction of Galilee as a Place for the Historical Jesus—Part II," *BibTheolBull* 31 (2, '01) 64-77.

This installment [§ 45-1654] first considers the Third Quest's interest in Galilee with attention to Galilee as Israel (archaeology and nationalism); Galilee as place (geography and community); the identity and culture of Galilee ("cultural mixture," negotiated Jewishness); and social, economic, and political perspectives on Galilee (a place under domination?; a society in conflict or harmony?). Then it reflects on the challenge of interpreting Galilee in the 21st century: the heritage of the 20th century, Galilee and the historical Jesus, the larger context ("Galilee of the pagans"), the role of the interpreter and the human subject, creating place through resistance, and Jesus versus Herod Antipas.—C.R.M.

1656. M. A. POWELL, "Issues In: Jesus Research and Scholarship," *QuartRev* 21 (2, '01) 211-217.

The article provides basic information and bibliographical suggestions about the quest for the historical Jesus (major players, the Jesus Seminar) and related issues (the other Gospels, the message of Jesus, whether Jesus worked miracles).—D.J.H.

1657. A. PUIG I TÀRRECH, "Les quêtes récentes du Jésus historique," *RevistCatTeol* 25 ('00) 95-120.

After discussing the "new quest" of the historical Jesus inaugurated by E. Käsemann, the article considers the views of some major figures in the "third quest": Jesus the eschatological prophet (E. P. Sanders), the truth about Jesus (the Jesus Seminar), Jesus the itinerant sage (J. D. Crossan), Jesus as a figure with many aspects (G. Theissen), and Jesus the marginal Jew (J. P. Meier).—D.J.H.

1658. B. SCALIA, "Re-Figuring Jesus: Christ and Christ-Figures in *Jesus of Montreal,*" *Religion & Literature* [Notre Dame, IN] 33 (1, '01) 75-90.

Christ is actively figured in the text of *Jesus of Montreal* in that the life of Christ, which is already present in the text of the original passion play, is a constituent of the film as a Christ story. D. Arcand's film is more than a clever substitution of contemporary equivalents for antique sacred images on a symbolic level. Rather, his Christ-figure is figured, historically, by the filmic text just as the original story of Christ is figured in sacred texts. The Christ-figure enacts not the person of Jesus but the deeper messianic purpose of the whole life of Christ.—C.R.M.

1659. W. SCHMITHALS, "75 Jahre: Bultmanns Jesus-Buch," *ZeitTheolKirch* 98 (1, '01) 25-58.

The circumstances under which R. Bultmann's *Jesus* (1926) was written have long been a subject of controversy, as has the relevance of this book for Bultmann's later theological work. The article aims to clarify these issues and determine the role of the Jesus book as the initial document for Bultmann's later work. It treats the book's publication history, its origin—Bultmann's *Jesus* and M. Heidegger, its relation to historical tradition, the problem of the relation of the proclamation of Jesus to the Christ kerygma, the existential interpretation of the proclamation of Jesus, the continuity of the proclamation of Jesus and the Christ kerygma, the innovation of the Christ kerygma, and Bultmann's aporia and the new quest of the historical Jesus.—C.R.M.

1660. W. B. TATUM, "Jesus — The Mini-Series. CBS, May 14 and 17, 2000," *The Fourth R* [San Rosa, CA] 13 (4, '00) 3-6.

Whatever its limitations, the CBS miniseries *Jesus* generally succeeds cinematically. The title character appears neither as an eschatological prophet nor as a subversive sage. John's Gospel provides the narrative framework. The viewers who will have the greatest appreciation of *Jesus* are those who embrace "love" as the central theological and ethical category of the Christian story and who want to see within that story a fully human Jesus.—D.J.H.

1661. W. B. TATUM, "The Jewish Jesus: Apocalyptic Prophet or Subversive Sage?" *The Fourth R* [Santa Rosa, CA] 14 (1, '01) 8-10.

The article discusses three books that present Jesus as an eschatological prophet: D. C. Allison, *Jesus of Nazareth. Millenarian Prophet* (1998); B. D. Ehrman, *Jesus. Apocalyptic Prophet of the Millennium* (1999); and P. Fredriksen, *Jesus of Nazareth, King of the Jews* (1999). Despite their shared view of Jesus as an end-time prophet, these volumes in no way duplicate each other.—D.J.H.

1662. W. UNGER, "Evangelical Versions of Jesus," *Direction* 30 (1, '01) 53-62.

After surveying popular approaches to Jesus from the 1960s to the 1990s, the article notes that N. T. Wright pushes evangelicals to rethink their views of Jesus in a manner that reaffirms traditional positions while at the same time redefining them. [The fascicle, which is dedicated to Unger, contains a photograph of him, a personal appreciation of him by G. Schmidt (pp. 5-12), and a list of his writings and oral presentations compiled by D. Giesbrecht and A. Andres (pp. 88-100).]—D.J.H.

1663. A. G. VAN AARDE, "Besinning oor die interpretasie van die geloof wat in die belydenis van die maagdelike verwekking van Jesus geleer word (Interpreting the doctrine of the virginal conception of Jesus)," *HervTeolStud* 56 (4, '00) 905-934.

The same historical-critical exegetical principles applied to Scripture should guide the interpretation of the dogma of Jesus' virginal conception in the Heidelberg Catechism and the Belgic Confession. Christian doctrine should be viewed as a social demarcator, grounded in the foundational narrative of Jesus of Nazareth. This foundational narrative is interpreted by means of doctrinal criticism when doctrine is seen as the interpretation of the experience of belief and as the articulation of truth.—D.J.H.

1664. A. VAN AARDE, "The Continued Importance of Jesus," *The Fourth R* [Santa Rosa, CA] 13 (1, '00) 11, 14-16.

Although there is a difference between the Jesus of history and the Jesus of faith, the importance of Jesus today is irrevocably bound to the fact that the historical Jesus is also taken to be the proclaimed Christ. Historical Jesus research makes a significant contribution toward the historical understanding and theological application of the NT. It also assists the church in reaching greater clarity in the self-understanding of Christendom and in undertaking interreligious debate.—C.R.M.

1665. F. J. VAN BEECK, "'Born of the Virgin Mary': Toward a *Sprachregelung* on a Delicate Point of Doctrine," *Pacifica* 14 (2, '01) 121-143.

Neither the NT nor the church's magisterium teaches that Jesus' virginal conception was a cosmological miracle. Rather, calling the virginal conception and birth a miracle is a conclusion from the data of faith, not an article of faith in and of itself. However, to argue on the basis of modern anatomy and physiology that Joseph and Mary must have had intercourse to produce Jesus amounts to making assertions unsupported by verified data and flies in the face of the only sources we have.—D.J.H.

1666. D. J. C. van Wyk, "Twee onversoenbare konstrukte in resente historiese Jesusnavorsing: R W Funk en W Schmithals (Two incompatible constructs in recent historical Jesus research: R W Funk and W Schmithals)," *HervTeolStud* 56 (4, '00) 1223-1253.

According to Schmithals in *Theologiegeschichte des Urchristentums* (1994), Jesus was embedded in apocalypticism, while his post-Easter followers projected wisdom teaching into his message. According to Funk in *Honest to Jesus* (1996), the pre-Easter Jesus was a subversive wisdom teacher, while his post-Easter followers interpreted his vision of the kingdom of God from an apocalyptic perspective. Funk's emphasis criticizes the kerygma as an alienation from Jesus, whereas Schmithals's emphasis is a critical endorsement of the kerygma.—D.J.H.

1667. R. L. Webb, "Jesus' Baptism: Its Historicity and Implications," *BullBibRes* 10 (2, '00) 261-309. [See §§ 45-1621, 2059.]

The historicity of Jesus' baptism by John is virtually certain. The historicity of the theophany/prophetic call vision is probable, though it might have happened at a later time. By undergoing John's baptism, Jesus identified with Israel's need to repent and expressed agreement with John's vision for a reconstituted Israel. Jesus' later ministry shows both continuity with and development beyond his early involvement with John the Baptist.—D.J.H.

Jesus, §§ 45-1754, 1940.

Passion and Death

1668. S. M. Heim, "Christ crucified. Why does Jesus' death matter?" *ChristCent* 118 (8, '01) 12-17.

After delineating criticisms of the doctrine of substitutionary atonement, the article considers attempts to rework atonement theology (e.g. J. Moltmann). Then it discusses three alternatives to the substitutionary theory (the exemplary view, the *Christus Victor* view, the incarnation as a whole as the saving work) but notes that these elements have no internal logic that makes them a strict alternative to transactional views.—C.R.M.

1669. S. M. Heim, "Visible victim," *ChristCent* 118 (9, '01) 19-23.

Jesus' open proclamation of forgiveness (without sacrifice) before his death and the fact of his resurrection after it are the ways that God reveals and rejects what R. Girard terms the "victimage mechanism." The gospel is not ultimately about the exchange of victims but about ending the bloodshed. Jesus is the victim who will not stay sacrificed.—C.R.M.

1670. M. Pochon, "Le Linceul du Christ: preuve ou épreuve?" *Études* 394 (4, '01) 497-509.

The Shroud of Turin may be understood in faith as a sign analogous to what the empty tomb was for Jesus' first disciples. While its importance should be recognized, it ought not to become an object of idolatry.—D.J.H.

1671. G. Therukattil, "Death of Jesus and Human Liberation," *Vidyajyoti* 64 (10, '00) 743-752.

The death of Jesus has brought a liberative aspect to human death. His sacrifice of love liberates us for the Father. In his death, God became connected with our pain, sufferings, and death.—D.J.H.

The Resurrection

1672. S. EASTHAM, "Resurrection of the Word: The Origin of Christianity (and a Call for Calendar Reform)," *Colloquium* 32 (2, '00) 169-200.

Aiming to show that the resurrection of Jesus is "a matter of interpretation," the article considers the problematic of the resurrection (objective and subjective dimensions), the raising up of the dead (the need for hermeneutics, the empty tomb accounts, the appearance accounts, etc.), and the resurrection of hermeneutics (with particular attention to 1 Corinthians 15). It concludes with a call for church calendar reform in the southern hemisphere.—D.J.H.

1673. H.-J. ECKSTEIN, "Von der Bedeutung der Auferstehung Jesu," *TheolBeitr* 32 (1, '01) 26-41.

After noting the doubts that were expressed about Jesus' resurrection from the beginning, the article considers whether it should be regarded as true *historisch* or *geschichtlich* (or both), and reflects on Jesus' resurrection as the breaking in of the new creation. Then it discusses the oldest sources (confessions of faith), the empty tomb tradition, the appearances of the risen Jesus, and the knowledge about the risen Jesus that these sources convey.—D.J.H.

1674. J. KREMER, "Das leere Grab — ein Zeichen. Zur Relevanz der historisch-kritischen Exegese für die kirchliche Verkündigung," *TheolPraktQuart* 149 (2, '01) 136-145.

After a general evaluation of the results of historical-critical exegesis, the article presents an assessment of the data about the opened and empty tomb of Jesus with reference to the earliest strata in the NT, the various NT time-indications about Jesus' resurrection, and the empty tomb accounts in the four Gospels (Mk 16:1-8 parr.). It concludes with reflections on the consequences of applying historical criticism to these texts for preaching in the church.—D.J.H.

1675. T. SOLÀ I SIMON, "Os 6,2: el gran referent de la Resurrecció. 'El tercer dia,'" *Revist CatTeol* 23 (2, '98) 249-265.

After discussing the general concept of "the third day" in the OT and NT, the article considers the reference to resurrection "on the third day" in Hos 6:2, the rabbinic tradition about "the third day," references to Hos 6:1ff. in Jonah 2:1 in relation to Mt 12:40 and in 1 Cor 15:3-5, and the Lazarus narrative in Jn 11:17-44.—D.J.H.

Resurrection, § 45-1924.

Synoptics

1676. P.-Y. BRANDT AND A. LUKINOVICH, "L'adresse à Jésus dans les évangiles synoptiques," *Biblica* 82 (1, '01) 17-50.

The article first establishes how often in the Synoptic Gospels Jesus is addressed as κύριε (35 times), διδάσκαλε (27), ἐπιστάτα (6), ῥαββί (5), and ῥαββουνί (1), as well as in other ways (25). It also notes that in parallel episodes these titles undergo variations, examines the systems of addresses to Jesus in each Synoptic Gospel, and compares the various systems.—D.J.H.

1677. R. A. Derrenbacker and J. S. Kloppenborg Verbin, "Self-Contradiction in the IQP? A Reply to Michael Goulder," *JournBibLit* 120 (1, '01) 57-76.

If Goulder's point that the language of Q is overwhelmingly Matthean [§ 44-159] turned out to be correct, the reconstruction of Q would have to be rethought. But there are inaccuracies in his description of the IQP's criteria for the reconstruction of Q and logical problems with his own thesis. The article treats four issues: the IQP's general procedure in reconstructing the text of Q, the logic of Goulder's argument that reduces "Q" to Matthew, Goulder's argument that Q's language and thought are predominantly Matthean, and the distinctive (non-Matthean and non-Lukan) features of Q. It concludes that Q shows itself to be non-Matthean in important respects and organized along lines that are not developed (or perhaps even grasped) by Matthew or Luke.—C.R.M.

1678. C. Heil, "Die Q-Rekonstruktion des internationalen Q-Projekts: Einführung in Methodik und Resultate," *NovTest* 43 (2, '01) 128-143.

After a brief review of the most important stages in the history of research on Q, the article describes the methodology of the International Q Project with attention to its goals, presuppositions, and procedures. Next it highlights the results of the project: the Documenta Q series, and *The Critical Edition of Q* (2000). Finally it formulates five consequences that the project has for NT exegesis with respect to Q research, reconstruction of the historical Jesus, research on the Synoptic tradition, the history and theology of early Christianity, and scholarly collaboration.—C.R.M.

1679r. H. Melzer-Keller, *Jesus und die Frauen* [*NTA* 43, p. 390].

U. E. Eisen, "'Jesus und die Frauen'. Ein kritischer Rückblick," *BibZeit* 45 (1, '01) 79-93.—This book is a good representation and summary of the exegetical discussion over the last decade of Synoptic texts on the theme "Jesus and women." After describing the structure and content of the book, the article treats its methodological and hermeneutical stance, presents the thematic complexes that are decisive in its assessment of the Synoptic tradition and its redaction, and sketches the results. The book is an excellent examination of the texts traditionally drawn upon in connection with the topic "Jesus and women," and it offers a critical assessment above all of interpretations such as those that portray Jesus as a liberator of women. But for significant new perspectives on this topic it is necessary that even the methodological and thematic givens of the present book be subjected to revision and expansion.—C.R.M.

1680. M. Winger, "Word and Deed," *CathBibQuart* 62 (4, '00) 679-692.

The article offers general considerations on how people remember words and deeds for the light that may be shed on the preservation of the words and deeds of Jesus. It also explores issues related to the transmission of traditions, including the relation of traditions in Q to other traditions and the reason for the compilation of Q (to preserve material in danger of being lost). It contends that the proposition that sayings floated about without context ought to be confined to sayings that appear without context in the Gospels.—C.R.M.

Synoptics, §§ 45-1922, 2051.

Matthew

1681. A. B. du Toit, "The Kingdom of God in the Gospel of Matthew," *SkrifKerk* 21 (3, '00) 545-563.

Matthew's depiction of the kingdom of God should be read against the backdrop of a (mainly) Jewish-Christian community in the process of redefining its own identity over against Jewish opposition that was consolidating itself under Pharisaic-scribal leadership. The genitive "of God/of heaven" signifies the kingdom as God-determined, though God's transcendence is mitigated by Matthew's portrayal of God as the Father of believers. Although the kingdom in Matthew involves a critical decision and the acceptance of strict entry requirements, it is not an entirely ethical concept. A growing correspondence between the kingdom motif and Messiah Christology can be discerned.—D.J.H.

1682. H. Langkammer, "Bóg naszym Ojcem w świetle Ewangelii św. Mateusza (Gott – Unser Vater – im Lichte des Matthäusevangeliums)," *RoczTeol* 47 (1, '00) 95-113.

The article contends that one should be cautious in crediting Matthew with the elaboration of the image of God as our Father in his Gospel. The article examines the metaphorical language in a number of passages (Mt 5:1-16, 43-48; 6:1-34; 7:7-11; 10:16:23, 24-33; 18:10-14; 23:1-12) and concludes that it stems from Jesus.—C.R.M.

1683. W. B. Tatum, "The Historical Quest for the Baby Jesus. Matthew 1–2," *Forum* 2 (1, '99) 7-23.

This historical-critical examination of the Matthean infancy narrative treats the form(s), content, and structure of Mt 1–2; redaction and tradition in 1:18–2:23 (OT citations, introductory formulas, the stories); and the historical problem of the baby Jesus in 1:18–2:23. It concludes with recommendations about the degrees of historical probability for the details contained in or presupposed by the infancy narratives (cf. Lk 1–2).—C.R.M.

Mt 1–2, § 45-1737.

1684. [Mt 1:1-17] M. D. Johnson, "Genealogies of Jesus," *Forum* 2 (1, '99) 41-55.

After discussing the place of genealogies in Judaism, the article considers the Matthean genealogy of Jesus in Mt 1:1-17 (structure, added details, relation to the Gospel), and the Lukan genealogy of Jesus in Lk 3:23-38, respectively. Next it compares the two lists. Then it treats the question of Jesus' Davidic descent, whether Joseph was the father of Jesus (see Lk 3:23), and Jesus' age when he began his work. It concludes that the two genealogies of Jesus are examples of the tendency in the Gospel tradition to historicize traditional motifs, in this case the Davidic ancestry of Jesus.—C.R.M.

1685. [Mt 1:1-18] J. C. Hutchison, "Women, Gentiles, and the Messianic Mission in Matthew's Genealogy," *BiblSac* 158 (630, '01) 152-164.

Matthew intentionally cited four OT women in his genealogy of Jesus (1:1-18) in order to bring attention not to four persons but rather to four familiar OT stories that illustrate a common point. In each case a Gentile shows extraordinary faith in contrast to Jews, who were greatly lacking in their faith. Through all this God remained faithful in preserving the messianic line and in some cases through godly Gentiles.—D.J.H.

1686. B. Chilton, "Jésus, le *mamzer* (Mt 1.18)," *NTStud* 47 (2, '01) 222-227.

According to Mt 1:18, Mary was pregnant before she and Joseph resided together. Whoever the father of Jesus was (Joseph, a Roman soldier, the Holy Spirit, etc.), Jesus would have been regarded as a *mamzer*, since Mary could not prove who the real father was (see the view of Rabbi Joshua in *m. Ketub.* 1:9).—D.J.H.

1687. [Mt 1:18-25] J. Schaberg, "A Cancelled Father. Historicity and the New Testament," *Forum* 2 (1, '99) 57-78.

This consideration of the historical question of the paternity of Jesus first addresses some basic issues (e.g. whether Jesus' virginal conception can be taken as a historical possibility). Next it treats Jesus' paternity: Joseph as biological father, someone other than Joseph as Jesus' biological father, and synthesis. Then it outlines criteria that support the illegitimacy of Jesus and sketches a credible theory concerning the transmission of the pre-Gospel illegitimacy tradition. It concludes with reflections on the process of feminist scholarship.—C.R.M.

1688. M. J. J. Menken, "The Textual Form of the Quotation from Isaiah 7:14 in Matthew 1:23," *NovTest* 43 (2, '01) 144-160.

Matthew inserted in 1:23 the quotation from Isa 7:14 into his story of Jesus' origins. The quotation came from a revised LXX. The revision consisted in changing ἐν γαστρὶ λή(μ)ψεται into ἐν γαστρὶ ἕξει to make the translation render the Hebrew more correctly, and in changing καλέσεις into καλέσουσιν probably under the influence of a Hebrew variant reading. There are no reasons to ascribe the revision to Matthew, and there are grounds to think that he found the quotation in the form in which he presented it.—D.J.H.

1689. [Mt 2:1-12] D. Sardini, "Origene e la 'stella' dei Magi," *BibOr* 42 (4, '00) 219-250.

Origen was the first author to interpret the "star" of the Magi as a comet. After providing an Italian translation of Origen's *Contra Celsum* 1.58-60, the article treats the Magi (1.58a, 60), the "star" (1.58b), the "conversion" of the comet (1.59; with reference to Chaeremon and the prophecy of Balaam in Num 24:17), and Origen's comet—whether Origen's interpretation of the Magi's "star" was inspired by the passage of Halley's comet in A.D. 218.—C.R.M.

1690. [Mt 4:1-11] J.-F. Baudoz, "Les tentations de Jésus," *Christus* 48 (189, '01) 37-44.

The temptations in the wilderness should be considered as the archetype of the temptations that Jesus endured throughout his life. In the temptation narratives (see Mt 4:1-11; Mk 1:12-13; Lk 4:1-13) Jesus is presented not only as the model in the face of temptation but also as the one who anticipates by his victory in the wilderness the victory of Christians confronted by temptation.—D.J.H.

Mt 4:18-22, § 45-1715.

1691. [Mt 5–7] B. D. Wudel, "Enticements to community: Formal, agonistic and destabilizing rhetoric in the Sermon on the Mount," *StudRel/SciRel* 29 (3, '00) 275-285.

K. Burke's writings on rhetoric may guide an exploration of how the Sermon on the Mount

(Mt 5–7) functions as a persuasive act, inviting hearers to identify with the community being formed around a promised kingdom of heaven. His approach to rhetoric provides a way to evaluate how other interpreters have described formal features of the sermon's rhetoric, helps to elucidate the sermon's agonistic elements—its enticement to social identification and detachment, and points to the paradoxically destabilizing effects of the sermon's perfectionistic demands.—D.J.H.

1692. B. Kollmann, "Erwägungen zur Reichweite des Schwurverbots Jesu (Mt 5,34)," *ZeitNTWiss* 92 (1-2, '01) 20-32.

The article considers Jesus' prohibition of oaths ("Do not swear at all") in Mt 5:34 against the background of the practice of swearing oaths in everyday Jewish life, the place of oaths in the Torah, loyalty oaths vis-à-vis Herod and the Roman emperor, the oath at the census, and the Essene oath of initiation.—D.J.H.

1693. [Mt 5:44-45] J. Galot, "Paternità di Dio e amore del prossimo," *CivCatt* 152 (3622, '01) 347-360.

The adoption of Christians as children of God comes about through their participation in the divine sonship of Christ and not through their own good works. Therefore in Jesus' instruction about loving enemies and praying for persecutors in Mt 5:44-45, the conjunction ὅπως (reflecting the Aramaic *dî*) should be taken in a causal sense rather than in a final sense. In Christian conduct the example of God should be determinative (see Mt 5:48; Lk 6:36).—D.J.H.

1694. [Mt 6:9-13] M. Kiley, "Enemies at Prayer," *BibToday* 39 (3, '01) 151-154.

The article presents excerpts from commentaries on the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) by A. Schlatter, A. Delp, S. Weil, R. Maritain, and D. Berrigan, respectively, against the background of various political crises during the 20th-century.—D.J.H.

1695. [Mt 6:9-13] A. Moreno García, "Ein trinitarisches Vaterunser. Bemerkungen zu einem Manuskript aus dem 16. Jahrhundert," *BibZeit* 45 (1, '01) 94-100.

The article discusses the commentary on the Lord's Prayer (Mt 6:9-13) by Pedro de Valencia (1555-1620) in folios 107-117 of ms 5585,8 preserved in the Biblioteca Nacional de Madrid. After considering the historical context in which Pedro de Valencia worked, the article deals with the Greco-Roman and Jewish sources used in his commentary, as well as his theological emphases (the kingdom of freedom and of the beloved Son, the trinitarian structure of the name of God, the doxological accent in sanctifying the name).—D.J.H.

1696. [Mt 6:10] I. Gomà Civit, "'Venga tu Reino'. Petición central del Padrenuestro (y II)," *RevistCatTeol* 23 (2, '98) 329-356. [See § 43-1686.]

The theme of God's kingdom (Mt 6:10a) is the center of the Lord's Prayer in that it links the sanctification of the name and the accomplishment of God's will. While the coming kingdom will be God's work in the future, it has real manifestations in the present and requires cooperation from humans led by God's grace. Underlying the theme of the kingdom is the OT concept of "righteousness" as God's deepest fidelity to his personal being and as a possibility for humans to imitate their Father who is in heaven.—D.J.H.

1697. [Mt 6:22-23] C. B. BRIDGES, "The Evil Eye in the Sermon on the Mount," *Stone-Campbell Journal* [Joplin, MO] 4 (1, '01) 69-79.

The article approaches the image of the "evil eye" in Mt 6:22-23 from the perspectives of historical criticism (a metaphor for wrong priorities as worked out in the figure of wealth), social science (a metaphor for a materialistic, self-absorbed attitude toward others), and literary criticism (someone with twisted priorities, valuing wealth over devotion to God).—D.J.H.

1698. [Mt 6:28] S. E. PORTER, "P.Oxy. 655 and James Robinson's Proposals for Q: Brief Points of Clarification," *JournTheolStud* 52 (1, '01) 84-92.

With reference to two recent articles by Robinson and C. Heil [§§ 43-179, 1689; see § 45-1008], the article raises several points of clarification regarding paleographical and other features of P. Oxy. 655 (and its relation to Codex Sinaiticus) that must be taken into account before one can accept the conclusion that οὐ ξαίνει reflects the earliest text of Q at Mt 6:28/Lk 12:27. In fact, this reading has been known almost from the outset of the discussion of P. Oxy. 655. One should not speak as confidently as Robinson does about this alternative reading of P. Oxy. 655 or how it came to be found in other manuscripts.—C.R.M.

Mt 6:28, § 45-1748.

1699. R. J. KAGARISE, "Divine Sovereignty, Human Responsibility, and Jesus' Parables: The Structure and Meaning of Matthew 13:10-17," *EvangJourn* 19 (1, '01) 29-41.

The tension between divine sovereignty and human responsibility is a core theological dynamic of Jesus' discourse in Mt 13:10-17. The article first considers the literary structure of the passage and then interprets it according to the macro-structure identified in it. Those willing to respond to God are drawn by Jesus' parables to understand their truth.—C.R.M.

1700. S. VON DOBBELER, "Auf der Grenze. Ethos und Identität der matthäischen Gemeinde nach Mt 15, 1-20," *BibZeit* 45 (1, '01) 55-78.

While remaining dedicated to the Jewish tradition, Matthew sought to prepare his community for assaults within Judaism and at the same time to confirm it in its direction toward the deeds and teachings of Jesus. After methodological observations regarding the relation between ethos and identity, the article focuses on Mt 15:1-20 with reference to the Pharisees' positions on true purity and on the relation between Torah and halakah. Next it shows how Matthew did not reject the purity and food regulations but placed them in proper relation to the Torah, presented Jesus as the interpreter and teacher of the Torah who is authorized by God, and disputed the Pharisees' claim to leadership and their consciousness of election. Then it considers how Matthew modified Mk 7:1-23 to avoid the consequences of the Markan text and a separation from Judaism, and concludes that Matthew tried to stay within the borders of Judaism.—D.J.H.

1701. R. LÓPEZ ROSAS, "Mt 21,12-17: La santidad salvífica o la misericordia del Hijo de David," *EfMex* 19 (55, '01) 5-26.

After considering Mt 21:12-17 in the context of Matthew's presuppositions and its place in the structure of his Gospel, the article discusses the text and intertext of Mt 21:12-13, the Temple in the narrative horizon of Mt 21:10-11, 14-17 (in the shadow of the Omnipotent, greater than the Temple, the Holy God), and other matters pertaining to the Temple. It concludes that with regard to the Temple and its system Jesus and his gospel manifest the disruptive newness of the kingdom.—D.J.H.

1702. W. RAKOCY, "Kolejność, liczba i kształt 'biada' w Q: próba rekonstrukcji na bazie Mt 23 Łk 11 (Sequence, Number and Shape of 'Woes' in Q: An Attempt at a Reconstruction on the Basis of Mt 23 and Lk 11)," *RoczTeol* 47 (1, '00) 115-128.

The article examines Mt 23:1-36 and Lk 11:37-54 in an attempt to determine the sequence, number, and shape of particular "woes" in Q. The reconstruction of the sequence and number of woes in Q permits us to come closer to the tradition on which Matthew and Luke draw. The sequence in Matthew is closer to that of Q. Determination of the shape of the individual woes remains quite hypothetical. The editorial trends of Matthew and Luke suggest greater and lesser relations with Q.—C.R.M.

1703. [Mt 25:31-46] R. HURLEY, "Le lecteur et les chevreaux dans le jugement dernier de Matthieu," *SémiotBib* 101 ('01) 21-41.

The difficulty in establishing the literary form and referential world of Mt 25:31-46 and the problems in determining the identity of the "brothers" and "all the nations" indicate the insignificance of these matters for interpreting the last judgment scene. A more fruitful approach is to attempt a reading of the text that focuses on the experience of the reader negotiating a place in the text with reference to other passages in Mt and the OT as well as modern literature (L. Tolstoy, C. Dickens).—D.J.H.

Mt 25:41–26:39, § 45-1569.

1704. P. WICK, "Judas als Prophet wider Willen. Mt 27, 3-10 als Midrasch," *TheolZeit* 57 (1, '01) 26-35.

The portrayal of Judas in Mt 27:3-10 is developed with the aid of techniques reminiscent of those used in the Jewish midrashim. The story revolves around Zech 11:12-13 read in concert with Jeremiah 18–19 and 32, and presents Judas as a prophet "out of control." It points forward to the pericope about the resurrection of the dead in Mt 27:52-53.—D.J.H.

1705. [Mt 28:16-20] G. S. JACKSON, "Are the 'nations' present in Matthew?" *HervTeol Stud* 56 (4, '00) 935-948.

Mt 28:16-20 is a commission not to make Christians out of the world but rather to bring back "all the nations" of the Hebrew Bible into the house of Israel under the messiahship of Jesus. The term ἔθνος may be properly interpreted to be equal to the "enemy nations" whom Matthew's Jesus has commanded to love.—D.J.H.

Mark

1706. C. CEBULJ, "Topographie und Theologie im Neuen Testament. Anmerkungen zu einer komplexen Beziehung am Beispiel der Dekapolis," *BibNotiz* 105 ('00) 88-99.

After hermeneutical observations on the place of archaeology in NT studies, the article surveys references to the Decapolis in Mark's Gospel, considers some topographical problems, views the Markan Decapolis texts from the perspective of redaction criticism, and reflects on the Markan Decapolis texts from the perspective of local history. It concludes that while from the redaction-critical perspective the Markan Decapolis texts serve to legitimate the post-Easter mission to Gentiles, from the historical perspective they indicate that the activity of the pre-Easter Jesus was limited to the gathering of Israel.—D.J.H.

1707. P. DANOVE, "The Narrative Function of Mark's Characterization of God," *NovTest* 43 (1, '01) 12-30.

After examining the semantic functions predicated of God in Mark's Gospel (agent, experiencer, source, goal, benefactive, patient), the article considers the use of repetition in the characterization of God and investigates the contribution of the references to God to the narrative development. It concludes that within Mark the characterization of God is placed in the service of establishing and redundantly reinforcing the credentials of Jesus, encouraging the reader's identification with Jesus (especially in his suffering and death), and inviting the reader to a deeper relationship with God grounded in the knowledge that this relationship demands fidelity.—D.J.H.

1708. J. FENTON, "Mark's Gospel — the Oldest and the Best?" *Theology* 104 (818, '01) 83-93.

Mark's Gospel is not only the oldest but also the best Gospel for the 21st century because it communicates the good news more effectively than the other three do. As we read this book we are victims of God's decision to work through foolishness and make fools of his agents. It gives us a story of disaster out of which we might have faith.—D.J.H.

1709. C. W. HEDRICK, "Parable and Kingdom: A Survey of the Evidence in Mark," *Persp RelStud* 27 (2, '00) 179-199.

With the parables Mark promoted the announcement of (1) the nearness of God's *basileia* and (2) Jesus' public career, death, and resurrection. For Mark, the parables concealed many things, one of which was the secret of the *basileia.* As to technique, Mark was an allegorist who looked for convenient hooks in the sayings of Jesus on which to hang his own late 1st-century interpretations. Mark may well have been responsible for making the association between *basileia* and the parables. The evidence does not warrant using *basileia* as the exclusive hermeneutical key for explaining the parables of Jesus.—D.J.H.

1710. C. W. HEDRICK WITH N. OLYMPIOU, "Secret Mark. New Photographs, New Witnesses," *The Fourth R* [Santa Rosa, CA] 13 (5, '00) 3-11, 14-16.

New photographs of the 1646 Voss edition of the letters of Ignatius contain evidence that the letter of Clement of Alexandria that mentions *Secret Mark* was at one time included in the back of that edition, and confirm that M. Smith found it where he said he did. This letter does exist and seems to be genuine. It indicates that at the end of the 2nd century multiple different versions of Mark's Gospel were known to exist. The question remains, Were the excerpts written by the same author who wrote canonical Mark? Photographs of the three pages of Clement's letter at 120% of original size appear on pp. 11, 14-15.—D.J.H.

1711. P. KATZ, "Von Markus zu Johannes – oder umgekehrt? Mögliche Wege einer Markus und Johannes gemeinsamen Sonderüberlieferung des biblischen Satzeinleiters 'und siehe,'" *TheolZeit* 57 (1, '01) 36-59. [See § 44-211.]

The expression καὶ εὐθύς/εὐθέως in the Gospels of John and Mark is the equivalent of the Hebrew expression *wĕhinnê* and should be translated as "and behold." Since the formula καὶ εὐθύς is not used elsewhere in the NT in the sense of *wĕhinnê* and since the expression καὶ ἰδού is lacking in the Gospels of Mark and John, the use of καὶ εὐθύς in Mark and John suggests a common origin for this special tradition at Jerusalem and in connection with Gen 15:4.—D.J.H.

1712. E. VAN ECK, "A Sitz for the Gospel of Mark? A critical reaction to Bauckham's theory on the universality of the Gospels," *HervTeolStud* 56 (4, '00) 973-1008.

After a *Wirkungsgeschichte* of Mark's Gospel in terms of possible localities of origin (Rome, Syria, Galilee) and possible theological intentions for writing it, the article summarizes R. Bauckham's thesis that the Gospels were written with the intention of being circulated as widely as possible [see § 43-101r]. Then it offers critical reflections on Bauckham's theory of the universal audience of the Gospels. It concludes that Bauckham's thesis on the addressees of the Gospels and the arguments by which it is substantiated are not convincing enough to depart from the current consensus in NT scholarship that each of the Gospels was written to address the circumstances of a specific community.—C.R.M.

Mk, §§ 45-1611, 2128.

1713. N. C. CROY, "Where the Gospel Text Begins: A Non-Theological Interpretation of Mark 1:1," *NovTest* 43 (2, '01) 105-127.

Mk 1:1 is plagued by so many textual, grammatical and stylistic, and interpretative problems as to indicate that what originally preceded 1:2 has been lost and that a superscription was added in various forms by redactors probably in the 2nd century not as a title but as a manuscript marker with the sense "the Gospel begins here." This suggestion has important implications for interpreting Mk 1:1-15 and Mk 1:1 itself.—D.J.H.

Mk 1:12-13, § 45-1690.

1714. M. GOURGUES, "La 'plénitude des temps', ou le temps marqué de façon décisive par la référence à Jésus Christ. Polysémie d'une formule néotestamentaire (*Mc* 1,15; *Ga* 4,4; *Ep* 1,10)," *SciEsp* 53 (1, '01) 93-110.

The article examines three NT formulas that employ the verb πληρόω or the substantive πλήρωμα with καιρός or χρόνος to translate the meaning and scope of the Christ event: "The time is fulfilled: the kingdom of God has come near" (Mk 1:15); "when the fullness of time had come" (Gal 4:4); and "a plan for the fullness of time" (Eph 1:10). The noticeable differences in formulation and meaning among these three traditions indicate that each tradition has utilized the same formula from its own theological perspective to highlight various aspects of the Christ event.—C.R.M.

1715. [Mk 1:16-20] W. KOWALSKI, "The Call to Discipleship: A Challenge to Personal Commitment," *AfricEcclRev* 42 (3-4, '00) 120-132.

The article examines the narratives about Jesus' call of his first disciples according to Mk 1:16-20 (the nature of God's call); Mt 4:18-22; and Lk 5:1-11 (Luke's version of Jesus' messianic ministry, Peter's role as Jesus' disciple). It concludes that commitment to discipleship demands the unconditional response of turning aside to a life that is new.—D.J.H.

1716. J. RIUS-CAMPS, "Les variants de la recensió occidental de l'Evangeli de Marc (IV) (Mc 1,40-2,17)," *RevistCatTeol* 23 (2, '98) 401-419.

This installment [see §§ 42-1688; 43-207, 1708; see also §§ 44-1688; 45-959] compares cases of textual variation in Mk 1:40–2:17 found in the Western text represented by Codex Bezae (D05) and the Alexandrian text represented by Codex Vaticanus (B03).—D.J.H.

1717. [Mk 5:1-20] I. SELVANAYAGAM, "When Demons Speak the Truth! An Asian Reading of a New Testament Story of Exorcism," *EpworthRev* 27 (3, '00) 33-40.

In Asian stories about ambiguous or abnormal behavior, there is often a social history of oppression, an inner feeling of resentment, and a burning urge to expose the secret and speak out the truth. In this perspective the story of the Gerasene demoniac in Mk 5:1-20 parr. can be read as a cathartic expression of a whole community's bottled up resentment or an awareness-creating strategy, or both. The owner of the pigs may have been the prime exploiter.—D.J.H.

1718. N. J. TORCHIA, "Eschatological Elements in Jesus' Healing of the Gerasene Demoniac: An Exegesis of Mk. 5:1-20," *IrBibStud* 23 (1, '01) 2-27.

Jesus' healing of the Gerasene demoniac in Mk 5:1-20 establishes a crucial beachhead for the kingdom of God among non-Jews and for proclaiming the good news in pagan territory. After placing Mk 5:1-20 in context, the article provides a detailed outline and an exegesis of the text. It concludes that Jesus' appearance in the environs of Gerasa entails an overturning of priorities on every level so that everything must give way in the face of the coming of God's kingdom.—D.J.H.

1719. [Mk 10:17-31] J. H. HELLERMAN, "Wealth and Sacrifice in Early Christianity: Revisiting Mark's Presentation of Jesus' Encounter with the Rich Young Ruler," *TrinJourn* 21 (2, '00) 143-164.

After highlighting troubling aspects of many interpretations of Jesus' radical statement to the rich young ruler in Mk 10:21, the article seeks to understand it through an examination of the dialogue between Jesus and his disciples that follows in 10:23-31 and the help that the passage provides in elucidating the role of wealth among believers in early Christianity. It discusses wealth and poverty in agrarian antiquity (10:23-27), wealth and sacrifice in Jesus' community (10:28-31), and historical praxis—kingdom economics in early Christianity. It concludes that Jesus challenged the rich young ruler to participate in a new spiritual and socioeconomic reality.—C.R.M.

1720. B. KOLLMANN, "Die Heilung des blinden Bartimäus (Mk 10,46-52) – ein Wunder für Grundschulkinder," *ZeitNT* 4 (7, '01) 59-66.

After asking whether elementary school children are too young for miracle stories, the article examines Mark's account of Jesus healing blind Bartimaeus (Mk 10:46-52), offers suggestions about elementary school children approaching the text through story-telling and play, and considers its didactic possibilities.—D.J.H.

Mk 12:29-31, § 45-1864.

Mk 13:17-19, § 45-1754.

1721. F. PÉREZ HERRERO, "La última cena de Jesús según San Marcos (Mc 14,22-25)," *Burgense* 41 (2, '00) 279-326.

After discussing the context and literary structure of Mk 14:22-25, the article presents a synchronic analysis of the passage: situation (14:22a), gestures over the bread (14:22b), words over the bread (14:22c), gestures over the cup of wine (14:23), words over the cup of wine (14:24), and eschatological saying (14:25). Next it provides a diachronic analysis: Synoptic comparison and the most ancient version, redaction and tradition in the most ancient version, and tradition and the underlying historical event. Then under the heading "theological synthesis" it reflects on Jesus' Last Supper as the summary and climax of his whole life, as the interpretation of his imminent death, and as the anticipation and guarantee of the eschatological banquet. Finally it explores the paraenetic dimensions of the Lord's Supper as a gift to strengthen the weak and as a gift for giving and service.—D.J.H.

1722. [Mk 14:53–15:20] A. M. SCHWEMER, "Antijudaismus in der Markuspassion?" *Theol Beitr* 32 (1, '01) 6-25.

This consideration of the presence of anti-Judaism in Mark's passion narrative first reviews the pertinent source material: early pagan and Jewish evidence, and Mark's narrative as the oldest report. Then it treats Mark's accounts of the proceedings before the high priest (14:53-65) and the Roman trial (15:1-20), respectively. It concludes that one can by no means speak of a fundamental "anti-Jewish" tendency in Mark.—C.R.M.

1723. J. C. LOBA MKOLE, "Mark 14:62: Substantial compendium of New Testament Christology," *HervTeolStud* 56 (4, '00) 1119-1145.

The confession of Jesus as Christ, Son of God, and Son of Man in Mk 14:62 is the most comprehensive christological compendium of a very early Christian community. Its performative meaning operates not only for Jesus' earthly life and death but also for his resurrection and parousia ("you will see"). In the framework of the Christology of Mk 14:62 the African concepts of Jesus as "ancestor" and "king" are relevant and legitimate.—D.J.H.

1724. [Mk 16:9-20] J. A. KELHOFFER, "The Witness of Eusebius' *ad Marinum* and Other Christian Writings to Text-Critical Debates concerning the Original Conclusion to Mark's Gospel," *ZeitNTWiss* 92 (1-2, '01) 78-112.

In contrast to the testimony of the *Ad Marinum* attributed to Eusebius of Caesarea, roughly 99% of the surviving copies of Mark's Gospel agree with the Textus Receptus and include Mk 16:9-20 at some point after 16:8. The article studies those writings that shed light on the manuscript history of the longer ending and explains why so much of the surviving external evidence includes the longer ending as part of Mark. It notes that the criterion for inclusion seems to have been that if a passage like Mk 16:9-20 could be shown to agree with other received texts, its authenticity should not be questioned. It concludes that an awareness of the text-critical problem concerning Mk 16:9-20 did not necessarily lead to a decision to refrain from making use of the passage.—D.J.H.

Luke

1725. S. O. ABOGUNRIN, "The Lucan View of Jesus Christ as the Savior of the World from the African Perspective," *JournRelThought* 54 (2, '98)/55 (1, '98) 27-43.

After considering the meaning of "savior," the article discusses how Luke presents Jesus as the universal savior and as God's answer to the needs of people in the birth narrative and in the accounts about Jesus' activities and teachings (especially in Lk 4:18-19). It concludes with reflections on the urgency of the liberating gospel in Africa.—D.J.H.

1726. M. Cornwell and W. Maguire, "Eucharist 2001 Through the Eyes of Luke," *Emmanuel* 107 (2, '01) 84-87, 100.

Word and Eucharist come together in a particular way in Luke's rendering of three meal stories in the life and ministry of Jesus. Luke links the events described in Lk 9:10-17; 22:14-20; and 24:13-35, and highlights their eucharistic meaning by inserting the liturgical words and gestures of the early church into his narration of these stories.—C.R.M.

1727. J. W. Dunkly, "Studying for Preaching: The Gospel According to Luke," *Sewanee TheolRev* 44 (2, '01) 156-162.

The article first provides suggestions for studying texts from Luke's Gospel in preparation for preaching. Then it offers an annotated bibliography of especially useful reference tools, commentaries, and other resources for studying Luke's Gospel.—D.J.H.

1728. J. Grimshaw, "Luke's Market Exchange District: Decentering Luke's Rich Urban Center," *Semeia* 86 ('99) 33-51.

Focusing on the producers of food in Luke's community and the villages and farms as places of production and supply, this study understands the community as an interactive market exchange district as opposed to the usual model of a rich urban center feeding the poor. It discusses Luke's rich urban center, and Luke's market exchange district (food as symbol, 1st-century food production and supply, Luke's social world). Luke is not merely encouraging the rich to redistribute a few resources to the poor but is urging the whole community to recognize and improve upon the food production and supply of the villages and farms, and to enter into relationships that follow from the value of its food. [The same issue includes a response (pp. 227-233) by A. Reinhartz to this article and several others.]—C.R.M.

1729. R. J. Karris, "Preaching Luke's Gospel," *Church* 17 (1, '01) 46-49.

The article explores why Luke's message is compassionate and enriching, and why it can be dangerous as well, under four headings: God's redemptive purposes, Jesus' messages about the dangers of possessions, Jesus' love for people during table fellowship, and Luke's boundary-breaking Gospel. Bibliographic resources for preaching Luke are suggested. [In a separate section (pp. 48-49) J. P. McIlhone recommends Internet resources for (1) preaching, and (2) the Gospel of Luke.]—C.R.M.

1730. S. P. Kealy, "A Fresh Look at Luke," *BibToday* 39 (2, '01) 100-104.

The article comments on some recent studies that offer new perspectives on Luke by J. B. Green, M. P. Bonz, S. R. Garrett, and R. Griffith-Jones.—C.R.M.

1731. H. Kim, "The table fellowship as the symbol of the temple in Lukan community," *Yonsei Review of Theology & Culture* [Seoul] 5 ('99) 91-101.

In Luke-Acts table fellowship functions as a symbol of universal salvation over against the Temple and Pharisaic legalism. This open table fellowship becomes the place of reconciliation, love, and salvation.—D.J.H.

1732r. K.-J. KIM, *Stewardship and Almsgiving in Luke's Theology* [*NTA* 42, p. 584].

B. J. CAPPER, "Two Types of Discipleship in Early Christianity," *JournTheolStud* 52 (1, '01) 105-123.—Kim's intent in classifying his two types of discipleship as "itinerant" and "sedentary" is to relate Luke's theme of renunciation of property purely to the exigencies of missionary work. However, the cleavage of "local" versus "itinerant" that Kim presses does not cope with the diversity of materials in Luke, for not all who travel with Jesus renounce property. Moreover, Kim's system has no place for the possibility attested by the communitarian (Essene) stream of Judaism in Jesus' day that groups of Christians may have renounced property and lived together from a common purse. Luke's purpose was to promote in the Gentile churches a social ethic as effective as the ideal that was applied in Judea among the Essenes from long before the beginnings of the church.—C.R.M.

1733. G. LEONARDI, "L'evangelista Luca promotore del pluralismo cristiano - solo interculturale, o anche inter-religioso?" *StudPat* 48 (1, '01) 99-104.

Luke regards Christian faith as incarnated in all cultures and not bound to Hebrew culture only. He portrays the messianic church as open to interculturalism in steps and with tensions. Though not a proponent of interreligious pluralism, Luke does provide a model or some analogies for it in his approach to intercultural pluralism and in his emphasis on merciful love and the service of others.—D.J.H.

1734. O. MAINVILLE, "La question de la liberté en *Luc-Actes.* Une question impertinente," *Theoforum* 32 (1, '01) 45-62.

The article considers whether it is possible to establish the parameters of a theology of Christian liberty from Luke-Acts in view of the apparent determinism under which its characters operate. It examines this question with particular attention to the activity of the Spirit and the divine imperative expressed in the impersonal verb δεῖ under these headings: the case of Jesus, Acts, the submissive Spirit, an attempt at an interpretation, and the goal of Luke-Acts. It concludes that the Spirit is not the master in Acts as is commonly thought but rather God is, to whom the Spirit is submissive.—C.R.M.

1735. M. PARSONS, "Who Wrote the Gospel of Luke?" *BibRev* 17 (2, '01) 12-21, 54-55.

That the Gospel of "Luke" was written by the same person who wrote Acts is generally accepted. But that this Evangelist was a companion of Paul, a physician, a Gentile writing for a Gentile-Christian community, or an artist remain matters of varying degrees of controversy among NT scholars.—D.J.H.

1736. G. SEGALLA, "Rapporto fra etica ed escatologia nell'opera lucana. Una synkrisis fra Giovanni Battista e Gesù," *Teologia* 25 (4, '00) 305-319.

The article compares Luke's presentations of John the Baptist and Jesus with regard to the relation between ethics and eschatology in three areas: kerygma and paraenesis, solidarity with the poor and marginalized groups, and practices of piety and of faith. It concludes that, according to Luke, John insisted on ethical actions as a preparation for the coming eschatological judgment whereas Jesus made ethical activity possible through the present eschatology that he brought about. Luke's "ethics of the saved" is more in continuity with Paul than with John the Baptist.—D.J.H.

1737. L. C. McGaughy, "Infancy Narratives and Hellenistic Lives. Luke 1–2," *Forum* 2 (1, '99) 25-39.

The article first treats the question of the literary genre of ancient infancy narratives with reference to both Hellenistic lives and the Synoptic tradition. Then it considers the structure of ancient infancy narratives with brief attention to the births of Alexander the Great and Plato, and offers more detailed observations on the compositional methods employed in Mt 1–2 and Lk 1–2, respectively. By composing the birth narratives of Jesus, Matthew and Luke completed the adaptation of the Jesus tradition to the requirements of the Hellenistic biographical genre.—C.R.M.

1738. [Lk 1:26-38] D. Brown, "The Annunciation as True Fiction," *Theology* 104 (818, '01) 123-130.

This reflection on the annunciation narrative in Lk 1:26-38 and its artistic representations illustrates how symbolic fiction can convey historical truth no less effectively than the bare factual record. Whereas Luke's focus seems to be the message about the astonishing birth to come, later artistic tradition showed interest in Mary in her own right and as the representative of humanity.—D.J.H.

1739. F. L. Miller, "LK 1: 34: Mary's Desire for Virginity?" *Angelicum* 75 (2, '98) 189-208.

The "traditional interpretation" of Lk 1:34 holds that Mary, although married to Joseph, desired to remain a virgin even before the event of the annunciation. The abandonment of this interpretation in preaching and catechesis impoverishes the understanding of the glories worked in Mary by the Holy Spirit.—D.J.H.

1740. [Lk 1:46-55] R. J. Karris, "Mary's Magnificat," *BibToday* 39 (3, '01) 145-149.

This update of an earlier article on Mary's Magnificat in Lk 1:46-55 [§ 28-525] treats God's redemptive plan, the role of Mary, the relation of Mary's song to the rest of Luke-Acts, the Magnificat and liberation theology, and the Magnificat as daily prayer.—C.R.M.

Lk 3:23-38, § 45-1684.

Lk 4:1-13, § 45-1690.

1741. B. Prete, "Dati cristologici nel racconto della pesca miracolosa (*Lc* 5, 1-11)," *DivThom* 28 (1, '01) 138-182.

After discussing the narrative context of the Lukan account of the miraculous catch of fish (Lk 5:1-11), the article presents an exegesis of the two main parts in the text: Jesus teaching the crowd gathered by the lakeshore (5:1-3), and the miraculous catch with its related sayings (5:4-11). Then it reflects on the christological elements that emerge from this account, with particular attention to the self-revelation of Jesus as Κύριος.—D.J.H.

Lk 5:1-11, § 45-1715.

1742. H. Stettberger, "Die Seligpreisungen Jesu nach dem Lukasevangelium (Lk 6,20-23) als sprachdidaktische Herausforderungen im Religionsunterricht," *BibNotiz* 105 ('00) 28-38.

After comments on the Lukan beatitudes from the perspective of religious education, the article offers historical-critical observations on Lk 6:20-21 and considers tradition-historical, social-historical and ethical, and historical approaches to them. Then it proposes the linguistic conception of the Lukan beatitudes as a possible explanation for the incompatibility between the ancient text and the levels of reception today. It concludes with suggestions about the value of *Sprachdidaktik* in religious education today.—D.J.H.

1743. J. J. KILGALLEN, "Faith and Forgiveness: Luke 7,36-50," *RevBib* 108 (2, '01) 214-227.

After reviewing how the dynamics of "forgiveness of sins" have been explained in Lk 7:36-50, the article discusses the relation of faith to forgiveness in Luke-Acts, and Jesus as a preacher of forgiveness and forgiver of sins. Prior to v. 48 the woman knew Jesus only as the one who called for forgiveness. After Jesus' declaration ("Your sins have been forgiven"), she learns that he is not only the blessed one who carried God's message of forgiveness to her but also the one who forgave her.—C.R.M.

1744. [Lk 9:1-4] E. A. ALLEN, "What is the Church's Healing Ministry? Biblical and Global Perspectives," *International Review of Mission* [Geneva] 90 (356-357, '01) 46-54.

Lk 9:1-4 summarizes very well the theological challenge to a commitment to the understanding of and involvement in the church's healing ministry. It affirms that God's people are called to be healers who proclaim and demonstrate a total gospel of forgiveness and healing, healers of the whole person, and healers in a healing community.—D.J.H.

1745. [Lk 10:25-37] I. A. MCFARLAND, "Who is My Neighbor? The Good Samaritan as a Source for Theological Anthropology," *ModTheol* 17 (1, '01) 57-66.

A crucial feature of the parable of the Good Samaritan (Lk 10:25-37) is that Jesus refrains from offering any definition of the neighbor. The lawyer is simply commanded to imitate the Samaritan's compassion without being given any specific criteria regarding those to whom compassion is owed. Yet in leaving us without a readily applicable criteriology of personhood, the parable arguably honors the trinitarian roots of "person" more effectively than any putative definition of personhood might.—D.J.H.

1746. [Lk 10:29-37] J.-O. IBHAKEWANLAN, "Africa's Priest and Levite," *Hekima Review* [Nairobi] 24 ('00) 8-15.

After considering the context and meaning of the story of the Good Samaritan (Lk 10:29-37) and the elements of universality and love that emerge in its image of the neighbor, the article retells the story with a suffering and heavily indebted Africa in the role of the man who went down from Jerusalem to Jericho and reflects on its implications.—C.R.M.

Lk 11:2-4, § 45-1694.

1747. [Lk 11:14-23] M. EMMRICH, "The Lucan Account of the Beelzebul Controversy," *WestTheolJourn* 62 (2, '00) 267-279.

Luke's account of the Beelzebul conflict (Lk 11:14-23) is shaped to highlight the significance of Jesus' ministry (in particular his exorcisms) as the fulfillment of the promise of the prophet like Moses (Deut 18:15, 18). Not only has the eschatological exodus been inaugurated through Jesus, who like Moses backs his claim with miracles, but Jesus also meets resistance reminiscent of Israel's rebellion during the exodus. The tools by which the author patterns the Beelzebul story after the events of Moses' leading Israel out of Egypt are inclusion of extraneous material (11:16) and various modifications of tradition (11:20-22).—C.R.M.

Lk 11:37-54, § 45-1702.

1748. [Lk 12:27] J. M. ROBINSON AND C. HEIL, "Noch einmal: Der Schreibfehler in Q 12,27," *ZeitNTWiss* 92 (1-2, '01) 113-122. [See § 45-1008.]

The article responds to J. Schröter's critical observations [§ 44-918] on the authors' thesis [see §§ 43-179, 1689] that P. Oxy. 655 I,9-10 and Mt 6:28b ℵ* contain a reading of a saying of Jesus that already appeared in Q 12:27 in corrupt form owing to a scribal error. It also seeks to advance the discussion materially.—C.R.M.

Lk 11:27, § 45-1698.

Lk 13:35, § 45-2051.

1749. D. LOMBARD, "Une lecture de Luc 15," *SémiotBib* 101 ('01) 50-55.

This reading of Luke 15 interprets as one parable (see v. 3) the three narratives of the lost sheep (15:3-7), the lost coin (15:8-10), and the prodigal son (15:11-32). After commenting on the motive for Jesus' speech (15:1-2), it treats the first two accounts, and the third account (a father had two sons, inheritance and sonship), respectively. The state of sin recognized by the younger son allowed him to realize that the gift of the father is permanent and always renewable.—C.R.M.

1750. [Lk 16:1-13] T. G. LONG, "Getting by with a Little Help from My Friends: Preaching the Parable of the Unjust Steward," *SewaneeTheolRev* 44 (2, '01) 163-175.

The problems with the parable of the unjust steward cluster around three broad issues: the moral question, the closure dilemma, and the meaning muddle. The steward is the picaresque hero of the story. The real point is the shrewdness that the steward displayed in using the mammon of unrighteousness to make friends: The children of light are to use worldly money to make kingdom friends. In recognizing the wisdom, prudence, and shrewdness of the steward's activities, the rich man caught a glimpse of the kingdom.—D.J.H.

1751. T. BAARDA, "The 'Foolish' or 'Deaf' Fig-Tree: Concerning Luke 19:4 in the Diatessaron," *NovTest* 43 (2, '01) 161-177.

Taking its start from H. von Soden's observation of the peculiar translation of συκομορέα as "foolish fig tree" in Lk 19:4 of the Syriac Gospel tradition, the article investigates the Diatessaron's term for the fig tree in Lk 19:4. It concludes that the revised text underlying the Arabic Diatessaron ("the insipid/foolish fig tree") was based upon an "etymological" translation of the Greek name (συκο- and -μωρέα). The reading attested in Ephraem's Diatessaron, which Ephraem understood as "the deaf fig tree," was most likely nothing else than the attempt to render the Greek name with a Syriac equivalent that also denoted a specific kind of "fig tree."—C.R.M.

1752. [Lk 22:14-23] J. Rius-Camps, "La fracció del pa (sense copa eucarística), ¿gest distintiu de les comunitats lucanes?" *RevistCatTeol* 25 ('00) 81-93.

This investigation of the text of Lk 22:14-23 considers the progressive influence exercised by the long (Alexandrian) text accepted by the great majority of scholars and the Pauline tradition of 1 Cor 11:23-25 on the short (Western) text represented mainly by Codex Bezae and Vetus Latina. From the analysis in parallel columns of the several variant readings in the Western witnesses (Greek, Latin, Syriac) the article concludes that in the beginning the short text did not have any reference to the memorial characteristic of the Pauline text nor did it have any reference to the eucharistic cup. This is so because according to the Western text Luke would have anticipated the reference to the cup from the Jewish rite of the paschal supper, a rite from which the Eucharist derived.—D.J.H.

1753. [Lk 22:39-46] P. Murray, "The Prayers of Jesus in Luke's Passion Narrative," *Emmanuel* 107 (2, '01) 88-95, 105-106.

After an overview of Christian prayer, the article discusses the significance of Jesus' prayers in Luke's passion account: on the Mount of Olives—help (Lk 22:39-46), the petition for forgiveness of his enemies—love (23:34), and the commendation of his spirit to the Father—trust (23:46).—C.R.M.

1754. [Lk 23:28-31] B. J. Pitre, "Blessing the Barren and Warning the Fecund: Jesus' Message for Women concerning Pregnancy and Childbirth," *JournStudNT* 81 ('01) 59-80.

The beatitudes for childless and barren women (Lk 23:29; *Gospel of Thomas* 79b) and the warnings to pregnant women and mothers (Mk 13:17-19; Lk 23:28, 30-31) probably originated with Jesus. When read in the light of Jewish apocalyptic eschatology, they reveal a trajectory of apocalyptic asceticism and provide evidence for the argument that Jesus advocated the renunciation of procreation.—D.J.H.

1755. [Lk 24:13-35] D. Billy, "The Road to Emmaus: The Journey of Discipleship," *Emmanuel* 107 (3, '01) 155-159, 163-164.

The story of the two disciples' encounter with the risen Jesus on the road to Emmaus (Lk 24:13-35) gives a strong impression of what the life of discipleship entails: departure from Jerusalem (vv. 13-14), appearance of Jesus (vv. 15-24), teaching of Jesus (vv. 25-27), breaking of the bread (vv. 28-31), and return to Jerusalem (vv. 33-35).—C.R.M.

1756. R. Tremblay, "Le pain rompu à manger et le vin versé à boire, visage du Crucifié ressuscité dans le temps de l'Église. Dans le sillage de *Lc* 24, 13-35," *Studia Moralia* [Rome] 38 (1, '00) 127-140.

Taking as its starting point Lk 24:13-35 and its eucharistic significance, the article first discusses the presence of Christ and the fullness of the paschal mystery, and then considers the sacramental prolongation of the presence of the crucified and risen Christ.—D.J.H.

John

1757. P. N. Anderson, "The Having-Sent-Me Father: Aspects of Agency, Encounter, and Irony in the Johannine Father-Son Relationship," *Semeia* 85 ('99) 33-57.

The Father-Son relationship in John is rooted squarely in the Prophet-like-Moses typology, founded upon the agency motif stemming from Deut 18:15-22. More specifically, the primary importance of "the Father" in John is associated with his sending the Son, and this emissary function is foundational to understanding adequately the Johannine Father-Son relationship. The "having-sent-me" Father legitimates the Son's mission. The article demonstrates how the pervasive appearance of agency typology in various parts of the Fourth Gospel yields theological, historical, and literary insights into its composition and interpretation.—C.R.M.

1758. G. M. Browne, "An Old Nubian Lectionary Fragment," *Orientalia* 70 (1, '01) 113-116.

The Old Nubian text found at Qasr Ibrim in 1982 and designated QI 82.1.19/24 consists of two contiguous pieces of a badly damaged leaf from a lectionary and contains material from Jn 7:28-29 and 1:18-28. The article provides a transcription, translation, reconstructed Greek *Vorlage,* and philological commentary.—D.J.H.

1759. M. R. D'Angelo, "Intimating Deity in the Gospel of John: Theological Language and 'Father' in 'Prayers of Jesus,'" *Semeia* 85 ('99) 59-82.

The article investigates the nature of "father" language in the Fourth Gospel, how this divine designation is distributed in the Johannine tradition and Gospel, and how its appearances in "prayers of Jesus" are related to traditions that surface in Mark, Q, *Gospel of Thomas,* and Jewish materials of the period. It shows that the Johannine use of "father" is not based upon the unique and revelatory practice of Jesus but rather is a literary and theological product of communal reflection, cultural meaning, and authorial creativity. "Father" in John is a theological strategy intimating the deity as the origin and destiny of Jesus and of all believers, the guarantee of their authority.—C.R.M.

1760r. J. Frey, *Die johanneische Eschatologie,* 3 vols. [*NTA* 42, p. 159; 43, pp. 385-386; 44, p. 579].

J. T. Nielsen, "Den johannaeiske eskatologi – anmeldelse af Jörg Freys trebindsvaerk" [Johannine Eschatology – Review of Jörg Frey's Three-Volume Work], *DanskTeolTids* 64 (1, '01) 63-73.—Frey's work will be received as an *opus magnum* by all Johannine researchers. The article first describes Frey's volumes on (1) the problem of Johannine eschatology in the light of research since H. S. Reimarus, (2) the Johannine understanding of time, and (3) the eschatological proclamation in the Johannine texts. Then as a development of Frey's argument it shows how Johannine Christology (or eschatology) can be construed in a Jewish-apocalyptic understanding of reality.—D.J.H.

1761. S. P. Kealy, "John's Gospel Today: Paralysis by Analysis?" *ProcIrBibAssoc* 23 ('00) 23-44.

After noting that the Fourth Gospel has continued to baffle biblical scholars, the article treats traditional spiritual exegesis of John, the historical approach of the 19th and 20th centuries, and the literary approach (with particular attention to the work of W. G. Stibbe).—C.R.M.

1762. X. Levieils, "Juifs et Grecs dans la communauté johannique," *Biblica* 82 (1, '01) 51-78.

The article explores the doctrinal and geographical itinerary of the Johannine community by focusing on how this originally Jewish group opened itself to Gentiles and the degree to which it was able to achieve and maintain coexistence among its members. It treats the protohistory of the Johannine community, the integration of Greeks, and the internal crisis (1 John). It maintains that while acceptance of the universal vocation of Christian faith was first exercised in Palestine (Judea and Samaria), it was in Asia Minor that the Johannine community first welcomed Gentiles under pressure from existing communities influenced by Pauline thought. The crisis reflected in the Johannine epistles focuses on the particular theological concepts of the Jewish and Greek members of the community.—C.R.M.

1763. G. MARCATO, "Ricerche sulla 'Scuola Giovannea,'" *Angelicum* 75 (3, '98) 305-331.

The many verbal, stylistic, syntactic, and theological similarities and differences among the writings in the Johannine corpus (John, 1–3 John, Revelation) suppose a common inspiring mind (John) and a group of disciple-redactors. After surveying various scholarly approaches to the Johannine "community" or "school," the article considers the "Johannine school" and the redactions of John's Gospel, the Johannine letters, and Revelation, respectively.—D.J.H.

1764. M. J. J. MENKEN, "Envoys of God's Envoy: On the Johannine Communities," *Proc IrBibAssoc* 23 ('00) 45-60.

After elucidating some basic assumptions, the article first attempts to describe the reality of the Johannine community on the basis of the Fourth Gospel and 1–3 John with respect to its structure and composition, relation to the surrounding society, and process of group development. Then against the background of this description it discusses the theological image the group had of itself (how members saw themselves in relation to Jesus and God, and in relation to one another; what members thought about their position and task in this world). It concludes that Johannine Christians saw themselves as envoys of God's envoy, Jesus, and sent just as he was to a world that refused them.—C.R.M.

1765. G. R. O'DAY, "'Show Us the Father, and We Will Be Satisfied' (John 14:8)," *Semeia* 85 ('99) 11-17.

Studies of "Father" in John from a variety of perspectives and methods all tend to look at πατήρ as a category unto itself in the Fourth Gospel. Broad observations about the 118 occurrences of "Father" need to be set aside in favor of concentrated attention on the complex interrelationship of "Father" and its specific Gospel contexts.—C.R.M.

1766. A. PACIOREK, "Jeszcze o autorstwie IV Ewangelii (More Remarks about the Authorship of the Fourth Gospel)," *RoczTeol* 47 (1, '00) 129-152.

With attention to the findings of diachronic and synchronic studies on the authorship of the Fourth Gospel, the article contends that it is the work of the apostle John, the son of Zebedee. His work was continued by a collaborator, one of the most prominent personalities in the Johannine community, John the Elder. The first proper edition of the Gospel was completed at Ephesus. After the death of John the Elder, a final editor in the face of threats to the church of Asia bound the Gospel more tightly to the authority of the "beloved disciple," that is, the apostle John, through the addition of remarks on the composition of the Gospel (see Jn 21:20-25). This set the stage for the main editor of the Fourth Gospel, John the Elder, to fall into oblivion.—C.R.M.

1767. V. Pasquetto, "Il lessico antropologico del Vangelo e delle Lettere di Giovanni (VI)," *Teresianum* 51 (2, '00) 415-456.

This sixth installment in an analysis of the Johannine anthropological terminology [see §§ 41-973; 42-295, 1040; 43-1759; 45-260] considers the relationship of humans with Christ as the "revealer of the Father" under three main headings: the proper identity of Jesus as the "revealer of the Father," the internal dynamic of the revelation of Jesus, and the actualization of the theme. [To be continued]—D.J.H.

1768. A. Reinhartz, "'And the Word Was Begotten': Divine Epigenesis in the Gospel of John," *Semeia* 85 ('99) 83-103.

The paper argues that included in the Johannine understanding of the relationship between God and Jesus is the belief that Jesus was quite literally begotten by God in a manner that closely resembles the human process of procreation as understood by the Evangelist and his earliest audience. It first looks at ways in which the process of generation was understood in the Greco-Roman world (especially Aristotle). Then it examines passages in John that may allude to this process of generation as the basis for the relation between God and Jesus and, by extension, as a key to comprehending the revelatory function that Jesus plays in the world. Finally it considers the implications of this argument for feminist theology. [The same issue contains an introduction (pp. 1-10) by Reinhartz, who also served as the fascicle's editor, as well as responses to all the contributions to *Semeia* 85 by D. A. Lee (pp. 177-187), S. H. Ringe (pp. 189-194), and P. D. Young (pp. 195-202).]—C.R.M.

1769. K. Scholtissek, "Neue Wege in der Johannesauslegung. Ein Forschungsbericht II," *TheolGlaub* 91 (1, '01) 109-133.

The second installment in a review of recent Johannine research [see §§ 43-1048; 44-261] discusses new commentaries on John's Gospel (U. Schnelle, L. Schenke) and individual studies (R. Nordsieck, J. Beutler, A. Heinze), as well as works on Johannine eschatology (A. Hammes, J. Frey), the Johannine account of the cleansing of the Temple (J. Rahner), Johannine mysticism (B. Neuenschwander), Johannine form criticism (M. Labahn), and Johannine Christology in history-of-religions perspective (J. Kügler).—D.J.H.

1770. J. L. Staley, "Disseminations: An Autobiographical Midrash on Fatherhood in John's Gospel," *Semeia* 85 ('99) 127-154.

This essay takes fragments from the Fourth Gospel's father-son language and through a mix of poetry and prose, self-disclosure, and scholarly discourse explores their theological connection to the author's experience of being a father. It reads the personal experience of having a son and a daughter as a context from which to critique that dominating, gendered metaphor in the Fourth Gospel.—C.R.M.

1771. M. M. Thompson, "'The Living Father,'" *Semeia* 85 ('99) 19-31.

In order to flesh out the understanding of God as the Father who gives life to the Son in the Fourth Gospel (see Jn 5:26), the article first considers God as "the living God" in the OT and several 1st-century A.D. Jewish writers, and suggests that the basic view of God as the only source of life for the world fits integrally with John's view of God as the life-giving Father, crystallized in the phrase "the living Father." Then it examines a few key passages in John in which this view of the relationship of Father and Son comes to expression.—C.R.M.

1772. P. TRUDINGER, "St John: A Subtle Sacramentalist," *DownRev* 119 (414, '01) 1-10.

John's Gospel is steeped in deep reflection on the significance of baptism and the Eucharist. As a subtle sacramentalist, John asserts the transparency of common earthly objects—wells, water pots, wine, loaves and fishes—to the sacraments that lie behind them. He has Jesus point the crowds who had eaten their fill of loaves to himself as the bearer of God's gift of eternal life, the true bread from heaven.—D.J.H.

1773. P. WIDDICOMBE, "The Fathers on the Father in the Gospel of John," *Semeia* 85 ('99) 105-125.

After a brief characterization of the use of fatherhood language in Justin, the article examines Origen's interpretation of the Fourth Gospel's portrayal of divine fatherhood: Scripture and language, Father and Son and the doctrine of God, the oneness of God and the existence of the Son, the generation of the Son, etc. Then it considers Athanasius' use of the portrayal of divine fatherhood in John: Scripture and divine fatherhood, the coessentiality of the Son, the begetting of the Son, love and the Father-Son relation, etc.—C.R.M.

1774. M. WILLETT NEWHEART, "The Soul of the Father and the Son: A Psychological (yet Playful and Poetic) Approach to the Father-Son Language in the Fourth Gospel," *Semeia* 85 ('99) 155-175.

This essay applies a "soul hermeneutic" to the "father-son" language in the Fourth Gospel. After summarizing the three elements of this approach (analytical and archetypal psychology, African American cultural experience, reader-response criticism), it first focuses on the two discourses in John 5:19-47 and 17:1-26 and poetically and playfully engages the images in them. Next it identifies likenesses to these images in contemporary African American poetry. Finally it notes likenesses to the author's own experience of "fatherson."—C.R.M.

Jn, § 45-1711.

1775. M. W. DUBE, "Batswakwa: Which traveller are you (John 1:1-18)?" *JournTheol SAfric* 108 ('00) 79-89.

With reference to the traveling Word in Jn 1:1-18 and to the story-maps of people in Botswana and South Africa, the article seeks to show that narratives present readers with plots of powerful and powerless travelers. It concludes that to identify with the traveling Word according to Jn 1:1-18 is to identify with creators, life, light, power, victory, knowledge, grace, and truth, while to fail to adopt this story-map is to travel on the road of failures.—D.J.H.

Jn 1:1-18, § 45-2146.

1776. F. MONDATI, "Struttura letteraria di Gv 1,1–2,12," *RivistBib* 49 (1, '01) 43-81.

Applying the method used previously in studying the general structure of Revelation [§ 42-1191], this article first shows that Jn 1:1–2:12 is in poetic form and consists of six scenes (1:1-18; 1:19-28; 1:29-34; 1:35-42; 1:43-51; 2:1-12) symmetrically arranged on three levels (forms, contents, and indicators). Then it considers how the scenes are linked together and how application of the method brings out the theological dimensions of the passage. An appendix (pp. 66-81) provides the Greek text of Jn 1:1–2:12 and an Italian translation on facing pages that are formatted to show the poetic structure.—D.J.H.

Jn 1:17-18, § 45-1778.

1777. J. C. O'Neill, "Jesus' Reply to his Mother at Cana of Galilee (John 2:4)," *IrBibStud* 23 (1, '01) 28-35.

In light of Gen 23:15-16 and Mt 27:19 it appears that Jesus' answer to Mary's implied request in Jn 2:4a was, "What possible disagreement could there be between you, my dear, and me?" The original version of Jn 2:4b probably was a rhetorical question, "Has not my hour come?" An excursus deals with *Gospel of Thomas* 101.—D.J.H.

1778. [Jn 3:13-14] P. Trudinger, "Nicodemus's Encounter with Jesus and the Structure of St John's Prologue," *DownRev* 119 (415, '01) 145-148.

If we read Jn 3:13 and 14 as immediately following Jn 1:17 and 18, we find an almost perfect poetical quatrain in the form of a chiasm (ABB'A'). These four verses originally belonged together as part of John's extended Prologue (1:1-5, 9-18; 3:13-21, 31-36).—D.J.H.

1779. [Jn 6:25-59] E. O. Nwaoru, "The Motif 'Food of Life' in Biblical and Extra-Biblical Traditions," *BibNotiz* 105 ('00) 16-27.

The article examines the motif "food/bread of life" in biblical and extrabiblical traditions through a comparative analysis to shed light on the Johannine formula (see Jn 6:25-59). The more ancient traditions connected this motif with material food that imparts immortality. The biblical wisdom tradition, Judaism, and early Christianity spiritualized the material food, replacing it with the revelation that promises eternal life. The motif reaches its climax in the Fourth Gospel where the "bread of life" is personified in Jesus as both true food (eucharistic bread) and divine word.—C.R.M.

1780. A. García-Moreno, "El pan de vida (Jn 6, 35-50)," *ScriptTheol* 33 (1, '01) 13-42.

After situating Jn 6:35-50 in the context of Jn 6, the article discusses theories about its literary genre, surveys interpretations of Jn 6:35-58, and considers the introductory dialogue in Jn 6:22-34. Then it deals with the sapiential interpretation of the passage, its clear references to Wisdom, and its treatment of various themes: the manna, the disciples of Jesus, and those who believe as having eternal life. It concludes with reflections on the eucharistic dimensions of the text.—D.J.H.

1781. H. Witczyk, "Bóg jako Ojciec Jezusa (J 10, 22-42) (God as the Father of Jesus [J 10, 22-42])," *RoczTeol* 47 (1, '00) 153-168.

The most essential truth about Jesus Christ revealed in the Fourth Gospel concerns the bond between him and God the Father. Three formulations spell out the implications of the fatherhood of God in relation to Jesus. "The Father and I are one" (Jn 10:30) points to the unity of action insofar as Jesus' action contains the action of the Father. "The Father is in me and I am in the Father" (10:38) expresses the idea of mutual, permanent, complete, and eschatological presence. "The one whom the Father has sanctified and sent into the world" (10:36) reveals the truth about Jesus as a new temple, the sphere of God's constant presence among the people of the covenant.—C.R.M.

Jn 11:1-44, § 45-1532.

1782. [Jn 12:37-41] G. REIM, "Wie der Evangelist Johannes gemäss Joh 12,37 ff. Jesaja 6 gelesen hat," *ZeitNTWiss* 92 (1-2, '01) 33-46.

This investigation of how John read Isaiah 6 in Jn 12:37-41 contends that Isa 6:8 was understood as a conversation between God ("Whom shall I send, and who will go for us?") and the preexistent Jesus ("Here I am; send me!") that Isaiah heard and handed on. Thus Isaiah 6 was taken not as the call of Isaiah to be a prophet but rather as the call of Isaiah to bear witness to this conversation. The Johannine Christology of Jesus as the one sent by God had its origin in the "conversation" based on this reading of Isaiah 6.—D.J.H.

1783. P. VAKAYIL, "An Indian Approach to John 13,1-11," *Biblebhashyam* 27 (1, '01) 19-33.

A method developed in traditional Indian aesthetics known as *dhvani* (a Sanskrit word used in grammatical literature to denote phonemes) offers possibilities for an Indian approach to biblical interpretation. The article first considers various facets of *dhvani* as a hermeneutical principle starting with Ānandavardhana's theory of *dhvani.* Then it provides an example of a *dhvani* interpretation of Jn 13:1-11 with particular attention to the evocative processes of the text.—C.R.M.

1784. J. ZUMSTEIN, "Le lavement des pieds (Jean 13,1-20): Un exemple de la conception johannique du pouvoir," *RevThéolPhil* 132 (4, '00) 345-360.

After introductory considerations on the role played by the notion of power and authority in the Johannine presentation of Christ, the article focuses on the account of the footwashing in John 13:1-20. It treats the structure and content of the text, the history of its formation, the process of theological rereading behind the three phases of the text, and the text in its final form. The process of rereading observed in this text (a double rereading of the initial tradition) shows a veritable reflection on the notion of power as it developed in the Johannine school. If in the older interpretation the accent falls on the paradoxical exercise of power by Christ and the value of his example, the later interpretation sees in this surprising gesture a metaphor for the cross.—C.R.M.

1785. [Jn 14–16] H. LANGKAMMER, "Chrystocentryczne akcenty w parakletologii Janowej (Christozentrische Akzente in der Johanneischen Parakletologie)," *RoczTeol* 46 (1, '99) 63-76.

After discussing the meaning of παράκλητος, the article notes that the "second" Paraclete (the Holy Spirit) must have the characteristics of the first Paraclete (Jesus). Then it examines the Johannine Paraclete texts (Jn 14:15-21, 23-26; 15:26–16:15) with particular attention to the continuities between Jesus and the Holy Spirit.—D.J.H.

1786. [Jn 14:2] P. TRUDINGER, "'In My Father's House.' Expository Note on a Johannine Theme," *ExpTimes* 112 (7, '01) 229-230.

Within the context of John's thought, Jesus' use of the phrase "my Father's house" (Jn 14:2) referred as much, and perhaps more pertinently, to our life in this world as to our life after death. The primary reference is not to heaven but to the day-to-day lives of people of faith in this world.—C.R.M.

Jn 14:8, § 45-1765.

1787. H. WITCZYK, "Paraklet Duchem Nowego Przymierza (J 14, 15-17) (Paraclete – The Spirit of the New Covenant [J 14, 15-17])," *RoczTeol* 46 (1, '99) 77-91.

The article investigates the meaning and implications of the promise of the Paraclete in Jn 14:16-17. It first examines the immediate context (14:11-14) and the condition under which the gift of the Spirit is given (14:15). Then it emphasizes the role that "another Advocate," that is, the "Spirit of truth," plays in the area of the new covenant between God and his people. A fellowship internally united by the power of the Spirit who is forever "in" the disciples will, with Jesus, participate in that perfect bond of the covenant, which is the love of the Father and the Son.—C.R.M.

Jn 15:5, § 45-1949.

1788. G. C. A. FERNANDO, "The Law of God and the Law of the 'Jews' in John 19:7," *Biblebhashyam* 27 (1, '01) 34-43.

In Jn 19:7 the first occurrence of "law" (without the article) indicates the law of the "Jews," the law they claim to have, while the second occurrence (with the article) indicates the law wherein the will of God is manifested. Thus John makes the distinction that Jesus' exaltation was according to the law but not according to the law of the "Jews." At the same time John also distinguishes between Jews in general and "the Jews."—C.R.M.

1789. H. ITO, "Command or petition? A speech act analysis of the parents' utterances in John 9:21cd," *Acta Theologica* [Bloemfontein, South Africa] 20 (2, '00) 88-110.

After outlining a methodological framework, the article engages in a speech act analysis of Jn 9:21c-d. It describes the parents' utterances as a requestive macrospeech act: petition. The parents seek to escape a burdensome situation by requesting the Jews to interrogate their son and not themselves. Communication between the implied author and the reader is enhanced by observation of the "interest principle" and the technique of "reader victimization" (i.e. the parents' surprising request forces the implied reader to explore the possibility of deeper meaning in the text).—C.R.M.

Jn 20:6-7, § 45-2120.

1790. D. BILLY, "Eucharistic Encounter: A Meditative Reading of John 21:1-23," *Emmanuel* 107 (4, '01) 203-210, 223.

In its seven narrative movements, Jn 21:1-23 reveals a wide spectrum of experiences with which the community of believers in John's day could easily identify and with which we too can converse. The center of this post-resurrection account is the meal of bread and fish that Jesus shares with his disciples—a matter with obvious eucharistic implications.—D.J.H.

Acts of the Apostles

1791. K. BACKHAUS, "Im Hörsaal des Tyrannus (Apg 19,9). Von der Langlebigkeit des Evangeliums in kurzatmiger Zeit," *TheolGlaub* 91 (1, '01) 4-23.

Taking Paul's arguing (διαλέγεσθαι) in the lecture hall of Tyrannus (Acts 19:9) as emblematic of how the gospel makes its way in the marketplace of religious possibilities in Acts, the article explores how Luke substantiates his optimistic claim that the gospel can win over a pluralistic, non-Christian world. It first considers how Luke describes the gospel's addressees with theological sympathy and broad-mindedness, drawing upon spiritual nostalgia and metaphysical wanderlust to inculturate the gospel. Then it identifies four factors that Luke reckoned made the gospel attractive to his contemporaries: the emphasis on antiquity in a fast-paced world, the discovery of the individual in the midst of the collective, the bonding power of the community in a fragmented society, and the offer of a critical alternative to the world. The open ending of Acts, which leaves Paul proclaiming "with all boldness and without hindrance" (28:28), allows the story to continue in the reader's own biography.—C.R.M.

1792. R. Brucker, "Die Wunder der Apostel," *ZeitNT* 4 (7, '01) 32-45.

After noting that interpreters must approach the world of the apostles with all its miracles as a foreign world that must be understood within its own cultural framework, the article first briefly reviews references to miracles in Paul's letters. Then it treats miracles in Acts: terminology; miracle-workers; "genres" of the miraculous; the connections between miracle, faith, and reality; parallels between Peter and Paul; intertextual connections to Luke's Gospel; intertextual connections to OT miracles; and miracle and historiography.—C.R.M.

1793. K. Haacker, "Das Bild der Kirche in der Apostelgeschichte des Lukas," *TheolBeitr* 32 (2, '01) 70-89.

The article first considers aspects of Luke's image of the church in Acts in accordance with the thesis that Luke narrates the history of the church as the history of God's action in Jesus Christ through the Holy Spirit, which in the life of the community and the service of called individuals bears witness to the world concerning salvation and the coming of the kingdom of God. Then it examines Luke's portrayal of the relationships between the church and the state and between the church and the people of Israel, respectively.—C.R.M.

1794. J. G. Muthuraj, "Mission in Early Christianity: A Re-reading of Acts of the Apostles," *BangalTheolFor* 32 (2, '00) 1-17.

Against the background of spreading anti-Christian sentiment in present-day India, the article first discusses mission in India, past and present, with particular attention to the reflections on Christ and Christianity by Gandhi and S. Radhakrishnan. Then it examines mission in Acts and suggests that Luke's perception of mission has been overshadowed by a modern western interpretation that glorifies imperialism. In Paul's speech before the Areopagus in Acts 17:22-31, Luke exhibits a remarkably balanced view both in his attitude to other religions in the Greco-Roman world and in his convictions about God the Creator.—C.R.M.

1795. C. Park, "Summarische Berichte über das Leben Jesu: Die Darstellungen im lukanischen Doppelwerk und sogenannten *Testamentum Flavianum* (Ant 18,63-64)," *Yonsei Review of Theology & Culture* [Seoul] 5 ('99) 193-211.

Comparison of the summaries about Jesus in Josephus' *Antiquities* (18:63-64) and in Acts (2:22-24; 10:37-43; 13:23-33; cf. Lk 24:17-27) reveals so many similarities in context, rhetoric, structure, and content as to suggest some historical connections. Of course, Luke describes the activity of God in Jesus from a kerygmatic perspective, while Josephus portrays Jesus as a human from a historical perspective.—D.J.H.

1796. D. E. SMITH, "Introducing the Acts Seminar," *The Fourth R* [Santa Rosa, CA] 13 (3, '00) 6-10.

The article reports on a new phase of the Jesus Seminar that will reexamine the traditional story of Christian origins as presented in Acts. The Acts Seminar will go through Acts from beginning to end and evaluate it for historical accuracy in order to produce a red-letter edition of Acts. [The same issue contains the results (pp. 11, 14-18) of votes taken on propositions dealing with "beginning at/from Jerusalem"; the Jerusalem church; Pentecost—Acts 1–2; Ananias and Sapphira—5:1-11; Stephen—6–7; Philip—8; Peter and Cornelius—10; and Agrippa and the apostles—12.]—C.R.M.

Acts, §§ 45-1731–1734.

1797. M. HENGEL, "'Ἰουδαία in the Geographical List of Acts 2:9-11 and Syria as 'Greater Judea,'" *BullBibRes* 10 (2, '00) 161-180.

The English version of a paper first published in German in *Revue d'histoire et de philosophie religieuses* [§ 45-301]. It argues that the puzzling appearance of Ἰουδαία in the geographical list presented in Acts 2:9-11 can be accounted for in terms of traditional and especially messianic ideas about the extent of the promised land.—C.R.M.

Acts 2:38-41, § 45-1970.

1798. S. J. LAWSON, "The Priority of Biblical Preaching: An Expository Study of Acts 2:42-47," *BiblSac* 158 (630, '01) 198-217.

The early church experienced spiritual vitality not because of gimmicky techniques but because it focused on the priority of biblical teaching. Along this line Acts 2:42-47 demonstrates the primacy, purity, authority, fervency, and potency of the apostles' doctrine.—C.R.M.

Acts 7:42-43, § 45-1803.

1799. R. STRELAN, "The Running Prophet (Acts 8:30)," *NovTest* 43 (1, '01) 31-38.

Attention to OT and early Jewish texts shows that Philip's running in Acts 8:30 carries connotations of prophetic activity as well as priestly cultic service. It is consistent with Luke's portrayal of him as a holy man, as a prophet in the mold of Elijah, inspired, and carrying out a commission that is not of his own choice but of the Spirit.—C.R.M.

1800. W. T. WILSON, "Urban Legends: Acts 10:1–11:18 and the Strategies of Greco-Roman Foundation Narratives," *JournBibLit* 120 (1, '01) 77-99.

The study examines the story of Peter and Cornelius in Acts 10:1–11:18 within the context of Greco-Roman historical literature in order to shed light on the general fund of narrative and tropological strategies that Luke shared with other Greco-Roman writers who were also telling stories about the origins of their communities. It discusses Lukan history and ancient foundation tales, strategies of colonial storytelling, Acts 10:1–11:18 as an episode about the founding of a Gentile *ekklesia,* and means of mythmaking. It observes that the strategies followed in Luke's literary representation of Gentile Christianity's origins reflect conventions utilized in Greco-Roman myths about community origins, and it identifies eight basic areas of agreement between Luke's ecclesial myth and these urban myths with respect to the literary portrayal of how and why a new community would emerge in the Hellenistic world and what participants in that process would typically experience.—C.R.M.

1801. [Acts 13:41] R. W. WALL, "The Function of LXX Habakkuk 1:5 in the Book of Acts," *BullBibRes* 10 (2, '00) 247-258.

The article first examines the function of Hab 1:5 LXX in Acts 13:41 as the climax of Paul's inaugural sermon where it contextualizes the audience's divided response to Paul's gospel according to 13:44-47. Then it argues that Acts 15:3 sounds a loud intertextual echo of Hab 1:5, recalling its meaning from Acts 13 to thicken our understanding of the intramural conflict that convened the Jerusalem Council according to 15:1-5.—C.R.M.

1802. J. B. SHELTON, "Epistemology and Authority in the Acts of the Apostles: An Analysis and Test Case Study of Acts 15:1-29," *The Spirit & Church* [Taejeon City, South Korea] 2 (2, '00) 231-247.

The article first presents a categorized list of sources of authority that Luke has identified in Acts as operative in and universally recognized by the church (God, Jesus/Lord, Holy Spirit, angels, apostles, Peter, etc.). Then it analyzes Acts 15:1-29 as a test case of the epistemological categories of Acts in order to see how the different sources interact and complement one another and also to identify the limits and deficiencies of both the *sola scriptura* model and hierarchical institutionalism.—C.R.M.

Acts 15:3, § 45-1801.

1803. [15:16-18] M. STOWASSER, "Am 5,25-27; 9,11 f. in der Qumranüberlieferung und in der Apostelgeschichte. Text- und traditionsgeschichtliche Überlegungen zu 4Q174 (Florilegium) III 12/CD VII 16/Apg 7,42b-43; 15,16-18," *ZeitNTWiss* 92 (1-2, '01) 47-63.

The citation of Amos 9:11-12 in Acts 15:16-18 frequently figures in connection with two closely related issues: (1) proof for a text-form of the Minor Prophets independent of the MT and LXX, which is also preserved in 4Q174 iii 12 and CD vii 16; and (2) evidence for a pre-Lukan *testimonia* collection, along with the citation of Amos 5:25-27 in Acts 7:42b-43. The study considers whether Acts 15:16-18 is evidence for an independent text-form of Amos 9:11; commonalities among 4Q174, CD, and Acts in connection with Amos; and Amos 5:25-27 and 9:11-12 as parts of a pre-Lukan *testimonia* collection. It concludes that the supposition is warranted that both OT citations in Acts 7:42b-43 and 15:16-18 were part of a pre-Lukan *testimonia* collection. These particular Amos texts were evidently used in early Judaism to strengthen the religious self-consciousness of marginal groups.—C.R.M.

1804. D. RAKOTOJOELINANDRASANA, "The Gospel in Adversity: Reading Acts 16:16-34 in African Context," *WordWorld* 21 (2, '01) 191-197.

This consideration of the account of Paul and Silas in Philippi in Acts 16:16-34 reads it from the context of African churches (particularly Madagascar). It discusses spiritual adversity and the freeing power of the name of Jesus, powers of finance and culture opposing the preaching of the gospel, and the unshackling power of the gospel.—C.R.M.

Acts 17:22-31, § 45-1794.

Acts 19:9, § 45-1791.

1805. W. Rakocy, "Tradycja i redakcja przekazu o pośpiechu Pawła na święta Pięćdziesiątnicy (Dz 20, 16) (Tradition and Redaction of the Record about Paul's Hurry for the Day of Pentecost [Acts 20, 16])," *RoczTeol* 46 (1, '99) 149-169.

The note about Paul's eagerness to arrive in Jerusalem on the day of Pentecost in Acts 20:16 raises numerous questions. An examination of the redactional context of this note and the tradition from which it stems suggests that Luke is a reliable narrator of Paul's itinerary in 20:1-38. But Luke seems to hide the actual reason why Paul sailed past Ephesus, given that the meeting with the elders at Miletus (20:17-38) delayed his journey even more. Paul likely bypassed Ephesus owing to certain historical realities.—C.R.M.

1806. A. Hummel, "Factum et fictum. Literarische und theologische Erwägungen zur Romreise des Paulus in der Apostelgeschichte (Apg 27,1-28,16)," *BibNotiz* 105 ('00) 39-53.

Debate about whether Acts is factual or fictitious results from a misassessment of contemporary literary activity. Neither category may be applied exclusively as a suitable description of Acts. Rather one must suppose an intertextual relationship (an oscillation) between the factual and fictitious, between historicity and literariness. The article illustrates this conception through an examination of Paul's sea voyage and shipwreck in Acts 27:1–28:16: the preponderance of facts (modern expectations of coherence), the preponderance of fictions (ancient expectations of coherence), Paul's journey to Rome as an authentic history-narrative, and Luke the theologian.—C.R.M.

1807. A. Deutschmann, "Die Hoffnung Israels (Apg 28,20)," *BibNotiz* 105 ('00) 54-60.

In Acts 28:20 Paul refers to the "hope of Israel" as the basis for his arrest. This expression reflects the general messianic expectations of the covenant people. When the Lukan Paul declaims the messianic proclamation to the Gentiles as part of the hope and promise of Israel and seeks to legitimize it by Scripture, he enters into an inter-Jewish discussion. The expression "hope of Israel" suggestively embodies the central themes of Acts.—C.R.M.

EPISTLES—REVELATION

Epistles (General)

1808. E. Verhoef, "Pseudepigraphy and Canon," *BibNotiz* 106 ('01) 90-98.

With particular attention to the Pauline epistles, the article contends that the authors of the NT pseudepigraphic epistles consciously tried to deceive readers with regard to the authorship of these epistles. These epistles would not have been accepted into the canon if they had been recognized as forgeries. It is important to study the pseudepigraphic epistles as documents from a later generation that can throw light on the development of the church in the time after Paul.—C.R.M.

Paul

1809. J.-N. Aletti, "Bulletin paulinien," *RechSciRel* 89 (1, '01) 115-145. [See § 43-1788.]

Descriptions and evaluations of twenty-six recent books on Paul (in various languages) appear under three headings: commentaries and the history of redaction (seven), theology and hermeneutics (thirteen), and Paul after Paul and others (six).—D.J.H.

1810. D. G. Bostock, "Osiris and the Resurrection of Christ," *ExpTimes* 112 (8, '01) 265-271.

Paul faced a pressing need to reassure the faithful as well as to convince intellectuals about the resurrection of the dead, but an acceptable theory was not to be found in Judaism or Hellenism. Paul found the necessary *via media* in the principles of a religion whose whole ethos was predicated upon a belief in the resurrection of the dead, namely the religion of ancient Egypt. In his later writings Paul's beliefs breathe the very essence of Egyptian mysticism.—C.R.M.

1811. T. Burke, "Pauline Adoption: a Sociological Approach," *EvangQuart* 73 (2, '01) 119-134.

After noting that the expression υἱοθεσία occurs in biblical literature only in the Pauline corpus (Gal 4:5; Rom 8:15, 23; 9:4; Eph 1:5), the article proposes to examine Galatians for evidence that the adoption metaphor reflects Paul's view that early Christians were "resocialized" in the context of the church as a new family of God. It treats adoption as a sociolegal practice of the Roman world, adoption as a resocialization in conversion, and adoption and the church (God's new family in Galatia). There is every reason to believe that Paul viewed adoption into the family of God as in some sense a replacement for the natural family.—C.R.M.

1812. M. Buscemi, "Dio Padre in S. Paolo," *Antonianum* 76 (2, '01) 247-269.

After surveying the uses of the term πατήρ in the Pauline epistles, the article discusses the Pauline relational uses of the term "Father": the Father of Jesus Christ, the Father as creator of the world, and our Father. Then it deals with the salvific acts of the Father according to the Pauline corpus: chosen to be holy, predestined to be children, redeemed to belong totally to God, and the revelation of the mystery. It concludes with a reflection on the glory of God the Father.—D.J.H.

1813. R. F. Collins, "Saints in the Epistles of Paul," *Living Light* [Washington, DC] 35 (2, '98) 13-25.

The people that Paul calls "saints" in his letters were people whom he knew well: Prisca and Aquila, women evangelists, the Christian "athletes" (see Phil 4:2-3), Clement and the Roman saints, the first converts, Epaphroditus, Stephanas and his companions, and Phoebe. These people were chosen for holiness by God and had a vocation to fulfill.—D.J.H.

1814. A. Gieniusz, "'Identity markers' o 'solus Christus' quale posta in gioco nella dottrina della giustificazione per fede in Paolo?" *EuntDoc* 53 (3, '00) 7-27.

The rationale for Paul's idea of justification from faith and not from the works of the Law was his conviction that Christ is the sufficient and necessary factor in salvation for every believer. This conviction led Paul to exclude from justification the works of the Law as a salvific factor in competition with (Galatians) or in opposition to (Romans) the salvation fostered in Christ. What Paul found wrong with Judaism was that it was impermeable with respect to Christianity.—D.J.H.

1815. H.-J. KLAUCK, "Debate sobre la justificación: Pablo, Santiago y Martín Luthro," *Carthaginensia* [Murcia] 17 (1, '01) 67-86.

After noting the tensions between Rom 3:28 and Jas 2:24 regarding justification, the article discusses Luther's "tower experience" as a help toward understanding his views on the topic. Next it considers Paul's position on justification (only) by faith with reference to Rom 1:16-17, the use of Hab 2:3-4, the Law as the way to salvation and Rom 3:19-24, and open questions. Then it examines James' concept of justification (also) through works according to Jas 2:14-24, and concludes with reflections on the 1999 Augsburg Catholic-Lutheran declaration on justification.—D.J.H.

1816. E. KRENTZ, "Meeting Paul Anew: Rereading an Old Friend in a New Age," *Dialog* 39 (4, '00) 267-283.

With particular attention to Paul's letter to the Philippians, this survey of recent scholarship on Paul takes up such issues as Paul's chronology and life, his Jewishness, his attitude toward the Law, the unity of his thought, the "Lutheran understanding" of Paul, the cutting edge(s), Paul and Hellenism, archaeology, epistolography, rhetoric, social setting, Christian ethos, Christian community, the Philippian contribution, feminist and womanist interpretation, and cultural interpretation. It concludes that Paul stood within a tradition and was not the great innovator, that he was anchored in the polis of the Greek East, that as a missionary pastor he did not have a consistent and unified theology or language, and that the gospel runs through all his letters.—D.J.H.

1817. C. MCMAHON, "Call, Conversion, and Catechesis in St. Paul," *Living Light* [Washington, DC] 37 (4, '01) 56-64.

The dramatic nature of Paul's conversion experience as narrated by Acts 9:1-19a (and 22:3-21; 26:12-18) seems to be in tension with Paul's own retelling of the story in Gal 1:11-24 in which conversion appears as a process in which catechesis plays a vital role. Paul's dramatic and unmediated experience of the risen Christ was brought to expression and meaning as Paul took the time to become familiar with the church and its traditions, which was indispensable for his innovative missionary activity.—C.R.M.

1818. J. MURPHY-O'CONNOR, "St Paul on love," *Priests & People* 15 (4, '01) 129-133.

Paul invested all his energies in keeping the Jesus who "loved and gave himself" before the eyes of his converts. He knew that if they accepted Jesus for what he truly was (the incarnation of love), then they would be constrained (as Paul was). Then they could say, "Imitate me as I imitate Christ" (1 Cor 11:1). Only by the power of love is Christ present in our world.—D.J.H.

1819r. *The New Interpreter's Bible,* vol. 11 [*NTA* 45, pp. 179-180].

O. C. EDWARDS, "A Brief Examination of Volume Eleven of *The Interpreter's Bible,*" *SewaneeTheolRev* 44 (2, '01) 227-234.—The treatments of the Pauline epistles in this volume are likely to be of more practical use for preachers than any since the volumes on the Gospels in the series. The article comments on the exegesis and reflections for each letter: J. P. Sampley on 2 Corinthians, R. B. Hays on Galatians, P. Perkins on Ephesians, M. D. Hooker on Philippians, A. T. Lincoln on Colossians, A. Smith on 1–2 Thessalonians, J. D. G. Dunn on the Pastorals, and C. H. Felder on Philemon.—D.J.H.

1820. T. SÖDING, "Verheissung und Erfüllung im Lichte paulinischer Theologie," *NTStud* 47 (2, '01) 146-170.

Paul, the apostle of God's righteousness, was the first NT author to stress the theme of promise and fulfillment: The one God remains true to himself as the God of hope (Rom 15:13); in sending his Son to save the world, God says "yes" to all that he has given in his grace to his people (2 Cor 1:20); and he creates the eschatological act of redemption that is radically new in opening the kingdom of God (Rom 14:17). In the horizon of his theology of justification, Paul discovers what God has promised to Abraham; in the horizon of his theology of promise, he discovers what God fulfills in justifying Jews and Gentiles by their faith.—D.J.H.

1821. L. L. TONLIEU, "The Church as Family of God in the Pauline Corpus," *Hekima Review* [Nairobi] 24 ('00) 16-27.

The pervasiveness of the household terminology in the Pauline corpus is indicative of Paul's understanding of the church and of its constitutive relationships. In the church as family, God is the Father. Jesus Christ, the Son, shares his sonship with Christians. Christians are brothers and sisters by virtue both of their baptism in the death and resurrection of Christ and their life in the Spirit. Faith, hope, and love are the cardinal virtues of life in this household.—D.J.H.

1822. P. TRUDINGER, "The Gospels as Pauline Christology Historicized: A Speculation Revisited," *Faith and Freedom* [Oxford] 54 (1, '01) 34-45.

Paul was the first to declare that Jesus is the Messiah and to explain the problem of a crucified Messiah in terms of his death being ordained by God as an atonement for humankind's sin. The christological, soteriological, and apocalyptic viewpoints attributed to Jesus in the canonical Gospels and Acts have their source in Paul's fertile mind.—D.J.H.

1823. A. XAVIER, "Faith vs Law: A Cultural Identity Crisis in Pauline Theology," *Biblebhashyam* 27 (1, '01) 5-18.

Although Paul was a Jew, he did not join the Jewish Christians in imposing his culture on Gentile Christians but opposed the tendency toward cultural domination. Paul had to fight for the freedom of the Greeks to follow their cultural uniqueness. Provided the issue was not against the principles of faith, Paul did not allow one culture to exercise a dominating role over another.—D.J.H.

Paul, §§ 45-1792, 1808.

Romans, 1–2 Corinthians

1824. [Rom] R. L. PLUMMER, "Melanchthon as Interpreter of the New Testament," *West TheolJourn* 62 (2, '00) 257-265.

Modern scholars regularly pillory Melanchthon for treating Paul's letter to the Romans as an abstract summary of the gospel. However, the Reformer was exegetically sophisticated and correctly treated the text as conveying soteriologically significant and pragmatic doctrine. Even though his rhetorical approach may seem forced at times, it arguably presents the major themes of Romans accurately.—D.J.H.

1825. A. Ito, "The Continuity between 'Faith' and the 'Torah': Concerning the νόμος πίστεως (Rom 3:27)," [in Japanese] *Exegetica* [Tokyo] 11 ('00) 1-20.

In Rom 3:27 Paul raises the question, "Through what kind of Torah?" and answers, "Through the Torah of faith." The original audience would have taken for granted that νόμος πίστεως meant the Torah concerning faith, which is dealt with in Romans 4. Rom 9:30–10:13 suggests that "the Torah of faith" refers to pursuing the Torah from the perspective of faith (especially after the exile) rather than from the perspective of works.—D.J.H.

1826. [Rom 5–8] W. J. Harrington, "Paul's Word of Hope," *Scripture in Church* [Dublin] 31 (122, '01) 249-256.

After reflecting on the nature of Christian hope, the article considers Paul's word of hope in Romans 5–8 with reference to the overlap of the ages, suffering, being in Christ Jesus, sharing Christ's sufferings, life in the Spirit, and the love of God.—D.J.H.

1827. [Rom 5:12-21] G. A. Anderson, "Biblical Origins and the Problem of the Fall," *Pro Ecclesia* [Delhi, NY] 10 (1, '01) 17-30.

The story of Adam and Eve in Genesis 1–2 provides an apt summary of the tragic epic of Israel's national story in the Torah (see *Gen. Rabb.* 19:9). But Paul in Rom 5:12-21 struck out on completely new ground when he left behind the story of the golden calf and fixed his attention on Adam. The reason is that if Paul looked solely at the central OT narratives about Israel's proclivity for sin and rebellion, he could not have said anything about the Gentiles.—D.J.H.

1828. [Rom 7:1] W. Deming, "Paul, Gaius, and the 'law of persons': the conceptualization of Roman law in the early Classical period," *ClassQuart* 51 (1, '01) 218-230.

The phrase *ius personarum* first appears in Roman legal literature in Gaius' *Institutes* in the mid-2nd century A.D. However, when properly understood, Rom 7:1 ("the law of the person has jurisdiction . . .") yields the first occurrence of the phrase "law of persons" as well as the first evidence of a general theory of *alieni ius,* or legal governance by another, in the western legal tradition. Paul may have become familiar with this phrase through his involvement in a lawsuit between members of his Corinthian church as documented in 1 Corinthians 5–7.—D.J.H.

1829. C. K. Rowe, "Romans 10:13: What Is the Name of the Lord?" *HorBibTheol* 22 (2, '00) 135-173.

Paul's use of Joel 3:5 (English, 2:32) in Rom 10:13, if taken at all as instructive for the way in which Paul conceived of God's relation to Christ, eliminates the possibility of thinking of YHWH the God of Israel as apart from the human being Jesus. This unitive relationship is dialectical and hinges in fact on the unreserved identification of one with the other as well as on clear differentiation. After considering the larger context of Rom 10:13, the article presents an exegetical interpretation of 10:13 within the immediate context of 10:11-13, historical and theological reflections on Jewish monotheism and the implications of Rom 10:13, and theological reflections on the unity of the Christian Bible and the doctrine of God.—D.J.H.

1830. M. Neubrand and J. Seidel, "'Eingepfropft in den edlen Ölbaum' (Röm 11,24): Der Ölbaum ist *nicht* Israel," *BibNotiz* 105 ('00) 61-76.

The image of the cultivated olive tree in Rom 11:24 is intelligible in the context of Romans

9–11 and compatible with Paul's viewpoint elsewhere only if it is viewed as a reference not to Israel or to the people of God but rather to Jesus Christ as the Messiah (Anointed) of Israel.—D.J.H.

1831. N. Kiuchi, "A Living Sacrifice (Rom 12:1)," [in Japanese] *Exegetica* [Tokyo] 11 ('00) 21-51.

The article seeks to elucidate the meaning of "a living sacrifice" in Rom 12:1 by surveying the relation between sacrifice and offerer in Leviticus, the prophetic books, and the Psalms. While the terms "living," "holy," and "acceptable to God" have been taken to mean that literal sacrifices became spiritual in the NT, this is superficial since OT sacrifice was also spiritual. The Azazel goat of Leviticus 16, which was kept alive to bear the sins of the Israelites, provides a fitting general context for Rom 12:1.—C.R.M.

1832. [1–2 Cor] R. G. Fellows, "Was Titus Timothy?" *JournStudNT* 81 ('01) 33-58.

The article details the numerous coincidences in the information that we have concerning Titus and Timothy and proposes that since they never appear together, the two names may actually have belonged to the same person. The main texts examined are 1–2 Corinthians, since they contain data on Titus and Timothy that cover the same time period. The Titus-Timothy hypothesis accounts for the data in these letters with a surprisingly simple sequence of events. The conventional two-person theory necessitates greater complexity and becomes increasingly improbable with every additional assumption that it requires us to make.—C.R.M.

1833. J. Murphy-O'Connor, "First Corinthians," *RevBib* 108 (2, '01) 301-307.

Descriptions and evaluations of R. F. Collins, *First Corinthians* (1999); V. F. Furnish, *The Theology of the First Letter to the Corinthians* (1999); D. Newton, *Deity and Diet* (1998); A. T. Cheung, *Idol Food in Corinth* (1999); and D. D. Hannah, *The Text of 1 Corinthians in the Writings of Origen* (1997).—D.J.H.

1834. [1 Cor 11:3] W. Grudem, "The Meaning of κεφαλή ('Head'): An Evaluation of New Evidence, Real and Alleged," *JournEvangTheolSoc* 44 (1, '01) 25-65.

The article raises concerns about the level of care and accuracy in C. C. Kroeger's article on "head" in the *Dictionary of Paul and His Letters* (1993). It treats problems with Kroeger's argument based on John Chrysostom's Homily 26 on 1 Corinthians that κεφαλή primarily meant "source" and not "authority over," other evidence from Chrysostom on the meaning of κεφαλή as "authority over," Kroeger's citations from other Church Fathers, nine patristic citations, alleged evidence from classical literature, Kroeger's 1998 response, recent lexicographical developments concerning κεφαλή, other recent authors on κεφαλή, and accuracy in academic work. It concludes that the meaning "authority over" is firmly established for κεφαλή and that the meaning "source" does not exist.—C.R.M.

1835. A. Winterer, "Das Verständnis von Gemeinde und 'Amt' bei Paulus: Die charismatisch strukturierte Gemeinde von 1 Kor 12," *BibNotiz* 105 ('00) 77-87.

After asking whether the charismatically structured community of 1 Corinthians 12 was a wish or a reality, the article explores whether the passage puts forward a Pauline community constitution, whether Paul was an opponent or a proponent of church offices, and what the intention of Pauline teaching on the charisms was. It concludes that for Paul the charisms are the bridge between life in the Holy Spirit and the lives of individual community members.—D.J.H.

1 Cor 15:20-28, § 45-1838.

1836. J.-M. Vincent, "'Avec quel Corps les Morts reviennent-ils?' L'Usage des Écritures dans 1 Corinthiens 15,36-45," *FoiVie* 100 (2, '01) 63-70.

After noting the role of the OT in Christian argumentation about resurrection "according to the Scriptures" (see 1 Cor 15:3b-5), the article explores Paul's utilization of Genesis 1–3 and other OT texts in his discussion of the resurrected body in 1 Cor 15:36-45.—C.R.M.

1837. J. R. Asher, "Σπείρεται: Paul's Anthropogenic Metaphor in 1 Corinthians 15:42-44," *JournBibLit* 120 (1, '01) 101-122.

In 1 Cor 15:42-44 σπείρεται functions as an anthropogenic metaphor. In these verses Paul uses a sowing metaphor to describe the creation of Adam according to Genesis 1–2. This observation corresponds to the context within which Paul uses the sowing metaphor in vv. 35-57 and to the internal evidence that indicates that the metaphor is anthropogenic. The reliability of this conclusion is further enhanced by the similarities between Paul's use of the metaphor of sowing and its uses in the Greek mythic tradition, the philosophical adaptation of that tradition, and the further adaptation of this metaphor among Jewish intellectuals to describe the creation of humankind in Genesis 1–2.—D.J.H.

1838. [2 Cor 4:7–5:5] D. E. Fredrickson, "Paul Playfully on Time and Eternity," *Dialog* 39 (1, '00) 21-26.

In 2 Cor 4:7–5:5 and in 1 Cor 15:20-28 we can see that Paul's understanding of the gospel requires the expectation of an eschatological future and a consummation of the whole of time into eternity. In the former passage Paul offers not a restatement but rather a parody of Platonic ideas in Christian form. In the latter text he uses the *taxis* motif but undermines its normal functions of ordering through separation and harmonizing through the superior ruling the inferior. Instead of order as a dimension of the physical world operating through separation and power, Paul insists that order is a temporal matter.—D.J.H.

Galatians–Philemon

1839. [Gal] L. Thurén, "John Chrysostom as a Rhetorical Critic: The Hermeneutics of an Early Father," *BibInt* 9 (2, '01) 180-218.

With reference to John Chrysostom's exposition of Paul's letter to the Galatians, this article investigates how he understood biblical rhetoric and how he utilized his own rhetorical education in exegesis. It concludes that John Chrysostom's thorough rhetorical education, which was not limited to judicial training, offered him a good basis for a sound interpretation. Instead of focusing on technical details, he used his knowledge to clarify the "intention" of the author or the interactive functions of his expressions. Thereby he would guard his readers from unnecessary theological misunderstandings. Compared with most exegetes of our millennium, John Chrysostom's many comments on the communicative aspect in Galatians display a fresh, new perspective on the text.—D.J.H.

Gal, § 45-1811.

1840. D. F. Tolmie, "Paulus se retoriese strategie in Galasiërs 1:1-10 (Paul's rhetorical strategy in Galatians 1:1-10)," *Acta Theologica* [Bloemfontein, South Africa] 20 (2, '00) 122-137.

Instead of forcing ancient rhetorical categories on Galatians, Paul's rhetorical strategy in the letter should be analyzed in terms of a "grounded theoretical approach." The article demonstrates this procedure via a systematic examination of Paul's basic rhetorical strategy as well as its supportive persuasive techniques in Gal 1:1-5 and 1:6-10, respectively.—C.R.M.

1841. G. Häfner, "Zur Auslegung von προειρήκαμεν in Gal 1,9," *BibZeit* 45 (1, '01) 101-104.

Although the verb προλέγειν in Gal 1:9 is usually taken to refer to an earlier occasion in the past, it is also possible to understand it as referring to the statement in the immediately preceding verse. The article considers and rejects objections to this second alternative, raises difficulties with the usual interpretation (the unlikelihood of an earlier visit by Paul to the Galatian community), and advances positive arguments in favor of a reference to v. 8 based on the structure and content of the two verses (Paul says the same thing twice).—C.R.M.

1842. F. K. T. Clarke, "'Remembering the Poor'. Does Galatians 2.10a allude to the Collection?" *ScriptBull* 31 (1, '01) 20-28.

Analysis of the statement on mission and its single condition (Gal 2:9-10a) in the wider context of Gal 1:16–2:14 shows that the Jerusalem leaders endorsed the Gentile mission provided that the poor (and not simply the Jerusalem community) were the focus of the mission, a focus that Paul states that he was eager to uphold (2:10b). This was in continuity with Jesus' concern for the poor, a concern that was integral to his covenant faithfulness.—D.J.H.

1843. P. J. Bekken, "Abraham og Ånden. Paulus' anvendelse av Genesis 15:6 i Galaterbrevet 3:6 belyst ut fra jødisk materiale (Abraham and the Spirit. Paul's Application of Genesis 15:6 in Galatians 3:6 in light of Jewish Material)," *TidsTeolKirk* 71 (4, '00) 265-276.

Paul's use of Gen 15:6 in Gal 3:6 sounds like an echo of an interpreted and applied Scripture. In the Jewish tradition Gen 15:6 can be seen to be connected to the way in which Abraham is said to have received the Spirit as a Jewish proselyte and as righteous. Such a picture of Abraham and other motifs associated with the Spirit such as blessing, faith, and fulfillment of the Law of Moses seem to be presuppositions in and behind Paul's argumentation in Gal 3:1-14.—D.J.H.

1844. D. Brondos, "The Cross and the Curse: Galatians 3.13 and Paul's Doctrine of Redemption," *JournStudNT* 81 ('01) 3-32.

Underlying Paul's thought in Gal 3:13 is some doctrine or story of redemption. Christian theologians through the centuries generally looked to one of the traditional doctrines of redemption or "theories of atonement" for the necessary framework to interpret Paul's words. The article contends that the basic elements of the Jesus tradition and the primitive kerygma provided all that was necessary to "fill in the gaps" in Paul's argument in Gal 3:13. Thus Paul does not affirm here that Jesus' death was the only way God could deal with the power of sin and death. The purpose for which God's Son had been sent was not that he might die, but that he might redeem God's people from the Law's curse; as a result of obedience to that task he had died at the hands of the authorities but had then been raised by God so that he might complete that task.—C.R.M.

Gal 4:4, § 45-1714.

1845. C. Basevi, "La Benedizione di Ef 1, 3-14: il disegno di salvezza di Dio Padre," *Annales Theologici* [Rome] 14 (2, '00) 305-342.

After discussing literary aspects of Eph 1:3-14, the article presents a detailed exposition of its content according to the following outline: the initial blessing (1:3), creation and election (1:4-6), the universal redemption of Christ (1:7-12), and the action of the Holy Spirit (1:13-14).—D.J.H.

Eph 1:10, § 45-1714.

Eph 2:14-18, § 45-1850.

Eph 5:1, § 45-1918.

Eph 5:24, § 45-1834.

1846. G. Baldanza, "L'originalità della metafora sponsale in *Ef* 5, 25-32. Riflessi sull' ecclesiologia," *Salesianum* 63 (1, '01) 3-21.

After considering the originality of the argumentative structure of Eph 5:25-32, the article discusses the marriage language in this pericope in relation to the new covenant, with particular attention to the theme of purification and to the roots in Pauline thought. Then it places the marriage metaphor in the ecclesial context of the union of Jews and Gentiles with reference to Eph 2:11-16, the terms σάρξ and σῶμα, the great mystery, and the theological significance of ἐν ῥήματι.—D.J.H.

1847. [Phil] E. Krentz, "De Caesare et Christo," *CurrTheolMiss* 28 (3-4, '01) 341-345.

The extensive use of political and military language in Philippians (see e.g. 3:17-21) is illuminated by the Prima Porta statue of Caesar Augustus, which celebrates peace won by military triumph and the beginning of a new age of prosperity and wealth. The martial motifs of the Gemma Augustea (a large Arabian onyx cameo) aid in the interpretation of the language of Col 2:13-15, which uses such imagery to portray the crucifixion as the erection of a trophy that commemorates the victory over cosmic forces.—C.R.M.

Phil, § 45-1816.

1848. G. L. Nebeker, "Christ as Somatic Transformer (Phil 3:20-21): Christology in an Eschatological Perspective," *TrinJourn* 21 (2, '00) 165-187.

This exegetical overview of Phil 3:20-21 gives special attention to the contextual meaning and biblical-theological import of the terms "citizenship," "eagerly await," "body," and "glory," as well as the nature and significance of Christ's role as somatic transformer. It concludes that while transformation into Christ's own likeness has already begun, the return of Christ the somatic transformer signals the fulfillment of corporate, reconciliatory, and cosmic aspects of hope.—D.J.H.

1849. J. Peterson, "'The Circumcision of the Christ': The Significance of Baptism in Colossians and the Churches of the Restoration," *RestorQuart* 43 (2, '01) 65-77.

Colossians is structured around the most extensive baptismal paraenesis in the Pauline letters, and the central section of the letter (2:6–4:6) constitutes the longest sustained reflection on baptism to be found in Scripture. The essay draws three suggestions from this paraenesis regarding what baptism signifies: transfer of allegiance to Christ as Lord, entry into the eschatological covenant people of God, and moral transformation of the people of God into the image of Christ.—C.R.M.

1850. P. Garuti, "Il Primogenito, immagine del Dio invisibile. Qualche spunto di cristologia da *Col* 1,15-20 ed *Ef* 2,14-18," *DivThom* 28 (1, '01) 119-137.

After methodological considerations about recovering early Christian hymns, the article discusses the hymn preserved in Col 1:15-20 and its context, with attention to the letter to the Laodiceans, the integrity of the hymn's citation in Eph 2:14-18, and the wording of the hymn and its models in the Greek OT. Then it reflects on the function of the hymn in situating the redemptive work of Christ in its cosmic context.—D.J.H.

1851. J. Kremer, "Was an den Bedrängnissen des Christus mangelt. Versuch einer bibeltheologischen Neuinterpretation von Kol 1,24," *Biblica* 82 (1, '01) 130-146.

After surveying the various approaches to the interpretation of Col 1:24, the article considers the context of the verse in the letter to the Colossians, provides a detailed analysis (structure, exegesis of the individual components), and relates the text to other NT texts and to biblical theology. It concludes that what "Paul" suffers occurs in the context of the still incompleted messianic work of salvation and totally in the service of the church (the body of Christ) whose minister he is.—D.J.H.

Col 2:13-15, § 45-1847.

1852. M. Konradt, "Εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι . . . Zu Paulus' sexualethischer Weisung in 1Thess 4,4f.," *ZeitNTWiss* 92 (1-2, '01) 128-135.

The term σκεῦος in 1 Thess 4:4-5 refers not to the body or to the male sexual organ but rather to the wife. Paul's advice concerns how sexual relations are to be carried out by Christians within marriage: "in holiness and honor, not with lustful passion."—D.J.H.

1853. G. Häfner, "Die Gegner in den Pastoralbriefen und die Paulusakten," *ZeitNTWiss* 92 (1-2, '01) 64-77.

The article examines the proposal (as espoused by D. R. MacDonald) that there are concrete tradition-historical connections between the Pastorals and *Acts of Paul and Thecla,* specifically that the Pastorals were directed against traditions (and their tradents) that come to literary expression in *Acts of Paul.* It first reviews a series of agreements between the Pastorals and *Acts of Paul* that have been taken to support the proposal. Then it details four principal difficulties that burden MacDonald's reconstruction. It concludes that if the connection of the tradition in *Acts of Paul* with the false teachers of the Pastorals appears attractive, in view of the widespread ascetic tendencies of the early church one can hardly hold to any specific connection between them.—C.R.M.

1854. M. Prior, "Revisiting the Pastoral Epistles," *ScriptBull* 31 (1, '01) 2-19.

In his commentaries on Titus (1990) and 1 and 2 Timothy (2000, with W. C. Wacker) J. D. Quinn attributed the Pastorals to the author of Luke-Acts. The article places Quinn's views in the context of the debate about the Pastorals' authenticity, notes the significance of Quinn's work, reflects on the seduction of pseudonymity, reviews scholarship since Quinn's death in 1988 (with reference to coauthorship and the Pauline letters, Paul's use of secretaries, and ecclesial correspondence), and recommends unfreezing the stereotype of Paul as a solitary and unaided letter-writer.—D.J.H.

Pastorals, § 45-1832.

1855. O. Petit, "1 Timothée 1: Où Timothée est invité à servir l'Évangile, appuyé sur l'exemplaire témoignage de Paul," *SémiotBib* 101 ('01) 8-20.

The first chapter of 1 Timothy nourishes a reflection on the apostolic preaching by reviewing the personal history of Paul and the conditions of the mission in which he engaged Timothy. After commenting on problems of translation, the article divides the chapter into four sequences (vv. 1-2, 3-11, 12-17, 18-20) and comments on them in turn. Finally it considers the transmission of the apostolic mission from Paul to Timothy.—C.R.M.

1856. S. Coupland, "Salvation Through Childbearing? The Riddle of 1 Timothy 2:15," *ExpTimes* 112 (9, '01) 302-303.

The article examines five different interpretations of 1 Tim 2:15. The only explanation that both makes satisfactory sense in context and is in accord with Pauline and Deuteropauline teaching on salvation through faith in Christ is to recognize that διά here refers to difficult circumstances through which women must pass. Thus following the reference to Eve's disobedience (2:14) the author is saying that women will be saved despite suffering the curse of Gen 3:16, the pain of childbearing.—C.R.M.

Hebrews

1857. K. Backhaus, "Das Land der Verheissung: Die Heimat der Glaubenden im Hebräerbrief," *NTStud* 47 (2, '01) 171-188.

In the theological topography of Hebrews, the "land of promise" (11:9), the promised rest, the sanctuary of the first covenant, and Mount Sinai are left behind in the shadows of earth; and all light is shed upon their counterparts in God's heavenly realm, which turns out to be the faithful's true homeland. This theocentric transformation is ascribable to the author's radical interpretation of ἐπαγγελία: Any earthbound hope will look vague because with Christ's "new and living way" (10:20) the promise has come to be so bright.—D.J.H.

1858. J. Cervera, "Hebreus, una exhortació a perseverar," *RevistCatTeol* 23 (2, '98) 299-328.

The article first classifies the paraenetic parts of Hebrews into three categories: exhortations meant to give encouragement (Heb 2:16-18; 3:1, 6; 4:2-3, 11a, 14-16; 6:1, 9-12, 19-20; etc.), warnings marked by severity (2:1-3; 4:1, 11b, 13; 12:25-29; 13:8-9), and threats against "heresy" (3:12-14; 6:4-8; 10:26-31; 12:14b-17). Then it focuses on the threat of the exclusion of those who deny the divine sonship of Christ and the saving value of the cross (12:16-17), with particular attention to the Jewish traditions of *pāsûl* and the sin of Reuben that talk of divine election and rejection in justifying the decision to exclude "heretics" who disturb the community [see *NTA* 45, p. 175].—D.J.H.

1859. M. L. MUONEME, "The Terrestrial Jesus and the Celestial Christ: Our Forerunner of Salvation in Hebrews," *Hekima Review* [Nairobi] 25 ('01) 71-83.

From an African perspective the Jesus presented in Hebrews is a proto-ancestor. The article first considers the following characterizations of Jesus in Hebrews: the anthropological Jesus, the divine Jesus, the priestly Jesus, the soteriological Jesus, and the eschatological Jesus. Next it considers the symbolic language of Hebrews. Finally it discusses the relevance of the Christology of Hebrews for Africa today.—C.R.M.

1860. A. PACIOREK, "Duch Święty jako dar w Liście do Hebrajczyków" (The Holy Spirit as a Gift in the Letter to the Hebrews)," *RoczTeol* 46 (1, '99) 93-109.

In Hebrews the word πνεῦμα appears twelve times in all, and seven of these appear to be references to the Holy Spirit (Heb 2:4; 3:7; 6:4; 9:8, 14; 10:15, 29). An analysis of these passages shows that Hebrews presents the Holy Spirit above all as a gift for Christians. Only once (9:14) is the Spirit shown as the one who led Jesus in the offering of his blood.—C.R.M.

1861. D. PETERSON, "The Epistle to the Hebrews and the Decline of Anglicanism," *Churchman* 114 (4, '00) 330-345.

According to Hebrews, it is of the essence of the new covenant where sins are remembered no more that Christ's work should be a finished work, that having "provided (aorist) purification of sins, he sat down at the right hand of the Majesty in heaven" (Heb 1:3). Failure to grasp the "finished" nature of Christ's saving work has led to great confusion among Anglicans (and other Christians) about the Eucharist and other doctrines.—D.J.H.

1862. [Heb 1:5-13] H. W. BATEMAN, "Psalm 45:6-7 and Its Christological Contributions to Hebrews," *TrinJourn* 22 (1, '01) 3-21.

This investigation of the importance of Ps 45:6-7 to Hebrews in light of its christological contributions in Heb 1:5-13 focuses on the statement "your throne . . . is forever," the designation of the Davidic monarch as "O God," the emphasis given to the "scepter of justice . . . of your kingdom," and the phrase "above your companions" by highlighting the compositional and interpretive contexts first of the psalmist and then of the author of Hebrews. It concludes that the author of Hebrews used Ps 45:6-7 to focus attention on the Son's superiority over the angels in God's new administration of human history by underscoring the Son's current and permanent rule as the superior Davidic Son.—D.J.H.

Heb 4:12, § 45-1528.

1863. [Heb 10:5] P. GRELOT, "Le texte du Psaume 39,7 dans la Septante," *RevBib* 108 (2, '01) 210-213.

In Ps 39:7 (40:7 MT) the Septuagint reads ὠτία ("ears") rather than σῶμα ("body") as in

Heb 10:5. The reading σῶμα got into some Septuagint manuscripts through the influence of Heb 10:5.—D.J.H.

Catholic Epistles

1864. D. H. EDGAR, "The Use of the Love-Command and the *Shema'* in the Epistle of James," *ProcIrBibAssoc* 23 ('00) 9-22.

The article explores the possible link between the epistle of James and the double love-command of Mk 12:29-31 parr. through an examination of the possible uses of the love-of-neighbor command (Lev 19:18) and of the Shema (Deut 6:4) in Jas 2:8; 2:19; 4:12; and 5:7. It concludes that the combination of the command to love God and to love one's neighbor fits very well with the subject matter of the epistle.—D.J.H.

Jas, § 45-1815.

1865. C. B. CARPENTER, "James 4.5 Reconsidered," *NTStud* 47 (2, '01) 189-205.

The article suggests that λέγει in Jas 4:5a introduces indirect discourse and that consequently γραφή refers to the actual LXX Prov 3:34 citation that appears in v. 6c. The subject of λέγει in v. 6b is not an implied reference to God but the γραφή of v. 5a. Thus James regards the interpretative paraphrase of Prov 3:34 in vv. 4:5b-6a as what Scripture means.—C.R.M.

1866. P. BONY, "Lecture cursive de la première épître de Pierre. I. Une adresse significative (1 P 1, 1-2)," *EspVie* 111 (30, '01) 14-18; "II. La bénédiction initiale (1 P 1, 3-12)," (31, '01) 16-21; "III. Parcours éthique (1 P 1, 13-25)," (32, '01) 15-21.

After reflecting on why one should read 1 Peter, the first installment considers the address in 1:1-2 with particular attention to the term διασπορά and its trinitarian qualification, the newness of the Christian διασπορά, and the addressees as πάροικοι and παρεπίδημοι. The second installment considers the literary structure and unity of the initial benediction in 1 Pet 1:3-12, traces the three movements in it (vv. 3-5, 6-9, 10-12), and concludes with suggestions for actualization. The third installment treats the literary structure of the ethical instruction in 1:13-25, and focuses on four imperatives that govern the exhortation: "hope . . . be holy . . . live with fear . . . love one another."—D.J.H.

1867. J. B. GREEN, "Identity and Engagement in a Diverse World: Pluralism and Holiness in 1 Peter," *Asbury Theological Journal* [Wilmore, KY] 55 (2, '00) 85-92.

The pluralism of the Roman world was guided by narratives that had to do with Roman conquest and the ethics of obligation and status. In 1 Peter the challenges of pluralism outside the church are taken as an occasion for reflecting on and articulating what is common ground within the church, and for solidifying the church's roots in the ancient purpose of God.—C.R.M.

1868. F. J. VAN RENSBURG, "Dékor of konteks? - Die verdiskontering van sosio-historiese gegewens in interpretasie van 'n Nuwe Testament-teks vir die prediking en pastoraat, geïllustreer aan die hand van die 1 Petrus-brief (Decor or context? The utilisation of socio-historic data in the interpretation of a New Testament text for the preaching and pastorate, illustrated with First Peter)," *SkrifKerk* 21 (3, '00) 564-582.

With reference to 1 Peter the article proposes a method for the valid use of the sociohistorical data of a NT book in the process of interpretation. It first treats the differences between "background" and "context," sociohistorical and socioscientific, and emic and etic approaches, respectively. Then it discusses the sources for the determination of the sociohistorical context of the NT, the theological perspective from which the utilization is done (in light of Articles 2-7 of the Belgic Confession), and the preferred view of text and society.—C.R.M.

1 Pet, § 45-1870.

1 Pet 1:1-25, § 45-1866.

1869. [1 Pet 2:1–3:7] P. Bony, "Lecture cursive de la première épître de Pierre. IV. Réhabilitation et vocation de la communauté des chrétiens (1 P 2, 1-10)," *EspVie* 111 (33, '01) 19-24; "V. Les chrétiens dans la société (1 P 2, 11-3, 7)," (34, '01) 18-22.

After introductory observations on the place and function of 1 Pet 2:1-10, the fourth installment [see § 45-1866] presents a commentary on 2:4-10 according to the following outline: the spiritual house—you the living stones and the living stone (vv. 4-5); facing the cornerstone—"they" and "you" (vv. 6-8); and you—the people of God, sent to proclaim (vv. 9-10). It concludes with some suggestions about reading this text today. The fifth installment considers the witness of communities as the basis of evangelization in 1 Peter, the program or "model" of revelation in 2:11-12, and the social and household codes in 2:13–3:7.—D.J.H.

1870. R. W. Wall, "The Canonical Function of 2 Peter," *BibInt* 9 (1, '01) 64-81.

This study tests the thesis that the canonical function of 2 Peter is to complement the theological conception of 1 Peter toward the end of transmitting an authoritative account of this apostle's testament to God's revelation in Jesus. Thus it offers a correction to the current devaluation of 2 Peter for biblical theology, not by questioning the historical (authorship, early catholic) or literary (testamental) basis for this neglect but by exploiting its canonical relationship with 1 Peter. This approach intends to shape a more holistic and persuasive perspective on the contribution that this Petrine witness makes to NT theology insofar as a Petrine theology constituted by 1 and 2 Peter is more difficult to marginalize in a fully biblical theology.—C.R.M.

1–3 Jn, §§ 45-1763–1764, 1767.

1–2 Jn, § 45-1942.

1 Jn, § 45-1762.

Revelation

1871. H. Ausloos, "Als de nood het hoogst is, is de redding nabij! Jehovah's getuigen en het boek Openbaring (Jehovah's Witnesses and the Book of Revelation)," *TijdTheol* 41 (1, '01) 13-36.

Against the background of their dualistic view of humanity and the world, Jehovah's Witnesses give particular attention to Rev 1:1-10 as the key to the whole book. After noting that according to them Revelation predicts what has happened since 1914 and what will happen until Jehovah's kingdom will be established, the article examines some significant passages from Revelation that play a crucial role in their scenario for the end of time, and shows how their reading of Revelation is part of the phenomenon of biblical fundamentalism in general.—D.J.H.

1872. A. BANDERA, "Cómo leer el Apocalipsis," *Angelicum* 76 (1, '99) 3-23.

Taking as its starting point the opening of the seals in Revelation 6, the article shows that the persecution decreed by the Roman empire is directed primarily against the church at Rome. Examination of various features in the book—the references to Rome, the angels, Jerusalem, and heaven and earth—confirm the thesis that Revelation is a Roman writing.—D.J.H.

1873. A. BANDERA, "La iglesia de Roma en el Apocalipsis. Un proyecto que espera desarrollo," *Angelicum* 78 (1, '01) 23-48.

Revelation is a prophetic book rather than an apocalyptic book. Its focus is the Roman empire's persecution against the church, especially against the church at Rome. The seven churches are a Christian response to the seven hills of Rome (see Rev 17:9) as a symbol of the empire's paganism.—D.J.H.

1874. M.-P. BAUDIENVILLE, "Iconographie de l'Apocalypse et histoire de l'art," *MélSciRel* 58 (1, '01) 23-38.

Revelation affords the imagination with infinite possibilities by proposing images that transgress certainty. The article first considers the symbols from the book that early Christian artists favored: Alpha and Omega, the Lamb, the four living creatures, and the heavenly Jerusalem. Then it treats various illustrated cycles used to accompany the text of the book, some isolated initiatives, and A. Dürer's woodcuts.—D.J.H.

1875. J. DU PREEZ, "Die rol van die see in die Patmos-visioene (The role of the sea in the Patmos visions)," *Acta Theologica* [Bloemfontein, South Africa] 20 (2, '00) 1-25.

Commentaries and other studies on Revelation often claim a very negative view of the sea in John's visions. However, examination of the pertinent passages shows that, although in John's final vision of the new world there seems to be no place for the sea (see 21:1), the sea plays a more positive role in Revelation than is generally admitted and this fact has theological-ecological implications.—D.J.H.

1876. J. A. DU RAND, "'Hy wat is en wat was en wat kom': Die God van betrokkenheid volgens Openbaring ('The one who is and who was and who is to come': The God of commitment according to the book of Revelation)," *SkrifKerk* 21 (3, '00) 530-544.

The theocentricity of Revelation makes imperative the placement of the committed "one who is and who was and who is to come" (Rev 1:4, 8; 4:8; see 11:17; 16:5) in the center of human history. In Revelation God's character is developed through interaction with all creation. The focus falls on the expression "who is to come" to emphasize God's commitment through the sacrifice of the Lamb.—D.J.H.

1877r. E. LUPIERI, *L'Apocalisse di Giovanni* (Milan: Mondadori, 1999).

F. BOLGIANI ET AL., "Confronti sull' 'Apocalisse' di Giovanni," *RivistStorLettRel* 36 (3, '00) 467-494.—After Bolgiani (pp. 467-471) places Lupieri's work in the context of scholarship on Revelation, J. H. CHARLESWORTH ("The Power of the Millennium and the Mystery of the Apocalypse of John," pp. 473-481) reflects on the proper interpretation of Revelation, its Jewish and Christian character, the function of an apocalypse, the nature of Jesus' messiahship, the book's ethical teachings, its portrait of God, and its attractiveness. A. YARBRO COLLINS ("Remarks on 'L'Apocalisse di Giovanni' by Edmondo Lupieri," pp. 483-486) expresses agreement with many of Lupieri's views, but suggests the need for distinguishing between the use of allegory in composition and the technique of allegorical interpretation and questions his contention that the Jewish apocalyptic tradition emerged as a reaction to the exaltation of the Law and the norms of its observance. J. SIEVERS ("A Unique Commented Edition of the Book of Revelation," pp. 487-489) praises various features of the book and notes that Lupieri never loses sight of his main task: to aid the reader in understanding the Apocalypse of John. LUPIERI ("A Reply to my Reviewers," pp. 491-494) responds to various points made in the above presentations.—D.J.H.

1878. E. LUPIERI ET AL., "L'Apocalisse di Giovanni: una discussione," *Henoch* 22 (2-3, '00) 325-362.

After Lupieri's introduction (pp. 325-328) to his *L'Apocalisse di Giovanni* (1999), P. SACCHI (pp. 328-335) discusses the Jewish background to Revelation, with particular attention to *1 Enoch.* Then E. CORSINI (pp. 335-360) takes up various hermeneutical and exegetical issues, and C. DOGLIO (pp. 360-362) treats some philological matters.—D.J.H.

1879. J. MANIPARAMPIL, "A Spiral-Teleological Literary Structure (An Overall Structure to the Book of Revelation)," *Biblebhashyam* 27 (1, '01) 44-75.

The structure of the book of Revelation is spiral and teleological, and winds around a central point (the theme of life). The book is an interpretation of the first coming of Jesus, though his second coming is intertwined with the first. There is a close parallelism between the structure of Revelation and John's Gospel. Besides the prologue and epilogue, Revelation has two major parts: the Book of Four Sevens (1:9–16:21), and the Book of the Garden City of Life (17:1–22:5).—D.J.H.

1880. M. NAKHRO, "The Manner of Worship according to the Book of Revelation," *BiblSac* 158 (630, '01) 165-180.

Revelation offers five reasons for worship: God's creative works, Christ's redemptive activity, God's realized design, God's righteous judgment, and consummated union. The worship of God in heaven is expressed through praise and thanksgiving, songs, prayers, gifts, response to God's revelation, anticipatory silence for divine intervention, and festive celebration of God's goodness.—D.J.H.

1881. F. G. UNTERGASSMAIR, "Das Buch der Offenbarung (1). Einführung," *BibLiturg* 74 (1, '01) 61-64.

This introduction to the book of Revelation discusses the relationship between its content and literary form, its place in the tradition of Jewish apocalyptic, special characteristics, author and addressees, and influence on art.—D.J.H.

Rev, §§ 45-1540–1541, 1762–1763.

1882. [Rev 1–3] F. G. UNTERGASSMAIR, "Das Buch der Offenbarung (2). Johannes an die sieben Gemeinden in der Provinz Asien (Offb 1,4)," *BibLiturg* 74 (2, '01) 132-136.

After providing an outline of Revelation as a whole, the article focuses on aspects of 1:1-20: the epistolary framework and liturgical function, and God's saving activity in Jesus Christ as the basis for trust leading to appropriate action. Then it considers the letters to the seven churches with reference to the past, present, and future of a Christian community.—D.J.H.

1883. F. BOVON, "John's Self-presentation in Revelation 1:9-10," *CathBibQuart* 62 (4, '00) 693-700.

After noting the highly self-conscious presentation of the "I" in Rev 1:9-10, the article investigates the narrator's strategy for constructing an image of himself and how this self-presentation fits within his overall literary program. The first person singular conveys to readers the narrator's role as an indispensable link between the divine and human realms. The spontaneous "I," present throughout Revelation, is legitimized in chapter one with the giving of the name John, which is not repeated until the end of the book as a literary *inclusio* to reassure readers of the narrator's function (Rev 22:8).—C.R.M.

1884. A. H. GROVÉ, "Ou metodes van die Satan in 'n moderne samelewing - met besondere verwysing na Openbaring 2 en 3 (Satan's ancient methods in a modern society)," *Acta Theologica* [Bloemfontein, South Africa] 20 (2, '00) 42-69.

According to the letters to the seven churches in Revelation 2–3, Satan's strategies and methods include the lie, the prosecution and oppression of the church, the constant attempt to get the faithful to compromise their faith, violence in which no compromise is possible, and using external circumstances (longing for earthly possessions and wealth, self-satisfaction, search for instant gratification, smugness and frailty to get the upper hand) to bring about the fall of a congregation.—D.J.H.

1885. A. KIEJZA, "Zbawienie w ujęciu Ap 7, 9-17 (Salvezza alla luce di Ap 7, 9-17)," *RoczTeol* 47 (1, '00) 169-184.

The article investigates the proper meaning of the term σωτηρία in the context of Rev 7:9-11. There it appears to acquire a sense that alludes solely to the liberation from earthly suffering, caused in part by the world hostile to God and all his faithful. Consideration of symbolic elements in the vision of the multitude from every nation permits more ample conclusions in terms of the author's realized eschatology. On the basis of a reading of Rev 7:9-11 the salvation of the faithful may be defined as a state realized by God and by the Lamb from the moment of his perfect offering. This in turn gives believers access to communion with God and the Lamb, and thus indicates a radical change from their preceding state characterized by suffering and the hostility of the world.—C.R.M.

1886r. P. FARKAŠ, *La "donna" di Apocalisse 12* [*NTA* 43, p. 179].

M. MASINI, "Una rassegna di interpretazioni di Apocalisse 12," *Marianum* 62 (1-2, '00) 263-269.—The article summarizes Farkaš's survey of interpretations of the woman in Revelation 12, and offers reflections on efforts at keeping together the mariological and ecclesiological dimensions of the figure by Farkaš and by other scholars.—D.J.H.

1887. [Rev 12–13] P. de Martin de Viviès, "Les origines du mal: trois approches apocalyptiques. III. Troisième approche: le dragon de l'apocalypse ou 'le combat du monde d'en-haut transposé dans le monde d'en-bas,'" *EspVie* 111 (28, '01) 15-22.

With reference to the various parts of Revelation 12–13, the third installment [see § 45-2008] shows that, for John, evil proceeds from the "dragon" who begins the combat in heaven and continues it on earth in the pursuit of domination over creation and recognition of this domination by creatures.—D.J.H.

1888. [Rev 12:5] M. J. Svigel, "The Apocalypse of John and the Rapture of the Church: A Reevaluation," *TrinJourn* 22 (1, '01) 23-74.

The article first examines critically various passages in Revelation where commentators, exegetes, and theologians have identified the rapture of the church. Then it argues on the basis of genre, context, and lexical analysis that the catching up of the male child in Rev 12:5 is best identified as the rapture of the church as the body of Christ.—D.J.H.

1889. [Rev 16:16] A. Alvarez Valdés, "Le sens biblique de la bataille de Harmagedôn," *NouvRevThéol* 123 (1, '01) 19-26.

Throughout the 20th century Rev 16:16 was interpreted as foretelling the imminence of the battle of Armageddon. But analysis of the three passages that allude to the final battle (Rev 16:16; 17:14; 19:11-15a, 19-21) indicate that the ultimate struggle against the forces of evil has already taken place in Jesus' death and resurrection, and that Christians are called to let his victory spread its effects through their fidelity and the divine word.—D.J.H.

1890. [Rev 20:1-6] B. Fauvarque, "La représentation du millenium dans quelques manuscrits médiévaux de l'Apocalypse," *MélSciRel* 58 (1, '01) 5-21.

That early Christians had a very materialistic conception of the millennial kingdom can be seen by the rare early artistic representations. The Augustinian interpretation of the millennium as the reign of the church marked the first symbolic representations of the text. A whole series of manuscripts (Valenciennes, Bamberg, the Beatus manuscripts) confuse the two resurrections. A gloss from the 11th and 12th centuries allowed a return to a historical perspective on Revelation and a spiritualized conception of the millennium based on access to the kingdom through penitence.—D.J.H.

BIBLICAL THEOLOGY

1891r. J. Barr, *The Concept of Biblical Theology. An Old Testament Perspective* [§ 45-1218r].

R. Gnuse, "The Critic of Biblical Theologians: A Review of James Barr's *The Concept of Biblical Theology: An Old Testament Perspective,*" *BibTheolBull* 31 (2, '01) 44-52.—The article sketches the book's principal features, key issues, major contributions, and valuable features. This volume is Barr's magnum opus of attempts to clarify the task of biblical theology. It will endure as a benchmark study on biblical theology, especially for those interested in the task of OT theology.—C.R.M.

1892. J. Barr, "Predictions and Surprises: A Response to Walter Brueggemann's Review," *HorBibTheol* 22 (2, '00) 93-119.

Barr responds to Brueggemann's review of his *Concept of Biblical Theology* [§ 45-464r] under sixteen headings, including the following: sliding toward the NT; seeing polemic where none exists; on the "evolution" of Israel's religion; alleged anti-church bias; method and the historical-critical mode; relations to dialectical theology, Barth, and Childs; objectivity and "emotional dismissals"; and the charge of being anti-theological.—C.R.M.

1893. J. STRANGE, "Bibelsk Arkaeologi og Bibelsk Teologi" [Biblical Archaeology and Biblical Theology], *DanskTeolTids* 64 (2, '01) 81-96.

This discussion of revelation and the relation between biblical and natural theology and biblical archaeology rejects the approach of K. Barth and follows that of J. Barr (especially as supported by Acts 17:16-31 and Rom 1:18–2:29). It postulates that biblical theology is prepared by natural theology, which is to be found not only in texts from the ancient Near East but also in the patterns we can trace in other kinds of cultures as well as in the archaeological record. The discipline of biblical archaeology is redefined and some concepts in the Bible (e.g. afterlife, monotheism) are shown to have their origin in nonbiblical cultures.—C.R.M.

Christology

1894. D. J. GOERGEN, "The Quest for the Christ of Africa," *African Christian Studies* [Nairobi] 17 (1, '01) 5-41.

African theologians have highlighted the images of Jesus Christ as proto-ancestor, healer, liberator, and servant-king. Other approaches might include Jesus as host or master of hospitality, Christ our life, and the risen Jesus as giver of the Spirit and lord of the spirits.—D.J.H.

1895r. R. HAIGHT, *Jesus Symbol of God* [*NTA* 43, p. 609; § 45-491r].

C. ASTORGA, "Constructive Christology in Roger Haight's *Jesus, Symbol of God*: A Continuing Critical Christological Discourse," *Budhi* [Manila] 4 (2-3, '00) 187-219.—Haight has attempted an answer to the question "Who do you say that I am?" that is grounded in an erudite historical-apologetical-symbolical retrieval of the christological tradition of Scripture and of the conciliar teachings. Consistent with the Chalcedonian criteria, Jesus as symbol of God, in the tensions of "is" and "is not" relative to being divine and human, mediates an image of him who has drawn so close to our humanity, making it truly his own, so that he is imitable and so that faith in him is empowering.—D.J.H.

1896r. IBID.

T. WEINANDY, "The Symbolic Theology of Roger Haight," *Thomist* 65 (1, '01) 121-136.—By employing his negative axiom concerning religious symbolic language as not providing statements of information about God, Haight is able to deny that Scripture, and particularly the NT, provides any specific objective knowledge about the nature of God and of his actions. Moreover, with Haight's account there appears to be no epistemological connection between the symbol or the symbolic language and the transcendent reality that is meant to be experienced symbolically. Haight's reinterpretative enterprise is a form of philosophical and theological colonialism, for it does not arise from within the gospel itself but is the importation of a foreign hermeneutic.—D.J.H.

1897. C. HOUTMAN, "God in een nieuwe gestalte. Exegetische kanttekeningen bij het *Ad dexteram Dei* (God in a New Form: Exegetical Remarks on the *Ad dexteram Dei*)," *NedTheolTijd* 55 (1, '01) 1-12.

With particular attention to the relevant biblical (especially OT) data, the article contends that by giving Jesus Christ a seat "at his right hand" God has extended himself to humankind in a new form by providing a very special intercessor. The concept of Jesus as God's only intimate, representative, and co-regent is part of a new strategy in God's battle against chaos that aims at the control of and final victory over the powers that are seeking the destruction of humankind and the world.—D.J.H.

1898. L. E. KECK, "Christology and History: A Review Essay," *TheolToday* 57 (2, '00) 232-238.

Of the three books under review here, it is H. Schwarz's *Christology* (1998)—a concise yet comprehensive restatement of classical Christology from preexistence to parousia—that addresses the role of history in Christology. M. A. Powell's *Jesus as a Figure in History* (1998) shows how difficult it is to restate classical Christology "from below," and that Schwarz's claim about a consensus among NT scholars on information about Jesus is too sanguine. "Story" is basic in F. J. Matera's *New Testament Christology* (1999). Because he rightly understands NT Christology as that of the canonical texts, his well-wrought book is thoroughly exegetical. The essay concludes that the truth of Christology is not to be measured solely against the probabilities of history but by the degree to which it penetrates the depths of the human condition and precisely there shows why the Jesus story can transform it for love and service.—C.R.M.

1899. F. MANZI AND G. C. PAGAZZI, "Lo sguardo di Gesù. Linee per una visione cristologica della creazione," *Teologia* 25 (3, '00) 257-284.

Jesus was affected by the "ego-world co-implication." Comprehending himself as the son of Mary and as the only son of the Father allowed him to perceive the outlines that revealed God's paternity within the world scene. Such understanding was attained by Jesus both as a student of the OT and out of his own humanity.—D.J.H.

1900. F. J. MATERA, "Christ Will Come Again," *Living Light* [Washington, DC] 37 (3, '01) 47-55.

After considering "the day of the Lord" in the OT, the article discusses how it was treated by Jesus and the early church and by Paul and other NT writers in particular. It concludes that the hope that Christ will come again stands at the heart of NT faith and offers suggestions about how it can be understood today.—D.J.H.

1901. U. B. MÜLLER, "Parusie und Menschensohn," *ZeitNTWiss* 92 (1-2, '01) 1-19.

This investigation of the relationship between the Son of Man Christology and the parousia tradition notes that the expectation of Jesus coming from heaven to bring salvation (see 1 Thess 1:10; 1 Cor 16:22) has no analogy in early Jewish messianism, contends that early Christian parousia expectation was rooted in the Jewish theophany tradition (*1 Enoch* 1:3-4, 9; *Assumption of Moses* 10), and explores the relationship between the parousia statements and the Son of Man sayings in Q.—D.J.H.

1902. R. NORMAN, "Beyond the Ultimate Sphere: The Ascension and Eschatology," *ModBelieving* 42 (2, '01) 3-15.

The ascension should be seen as initiating Christ's human absence rather than ubiquitous presence because the ascension is an event in the history of a natural human body. One of the primary functions of the ascension in the NT is the affirmation that the man Jesus of Nazareth is of equal importance with any heavenly figure. Only later did Christian theology interact on a sophisticated level with cosmological theory. The article discusses heaven in Hellenistic cosmology, above the highest heaven (see Eph 4:10; Heb 7:26), and the absence of Christ.—C.R.M.

1903. P. OWEN AND D. SHEPHERD, "Speaking up for Qumran, Dalman and the Son of Man: Was *Bar Enasha* a Common Term for 'Man' in the Time of Jesus?" *JournStudNT* 81 ('01) 81-122.

Contrary to the claims of some scholars (G. Vermes, B. Lindars, M. Casey), the Aramaic expression *br ʾnš(ʾ)* was not a generic term for "man," though it was used on occasion in the absolute state as a way of referring to "a man/someone" when the context required it. The Qumran evidence verifies the fact that the emphatic state of Aramaic nouns was still in common use with determinative force in Palestine at the time of Jesus.—D.J.H.

1904. J. H. SAILHAMER, "The Messiah and the Hebrew Bible," *JournEvangTheolSoc* 44 (1, '01) 5-23.

The article describes an approach to understanding the messiah in the Hebrew Bible with the help of three basic propositions: (1) The nature of OT messianic prophecy consists of both prediction and identification; (2) the OT messianic vision is a fragmented vision that becomes increasingly more cohesive as one moves toward the final stages of the formation of the Hebrew Bible; and (3) the Hebrew Bible is both text and commentary. It concludes that the messianic thrust of the OT was the whole reason why the books of the Hebrew Bible were written.—D.J.H.

1905. L. J. VAN DEN BROM, "Can Anything Good Come from Nazareth? Universality of Divine Action in the Particularity of Jesus Christ," *NeueZeitSysTheolRelPhil* 43 (1, '01) 92-117.

This attempt to construct a model for divine action that accounts for both the universality and the historical particularity of Jesus Christ proposes a dynamic conception of the Christ-event that expands from the life of Jesus of Nazareth as a core process that encompasses his interactions with contemporaries. The core is hidden behind the process of the preaching of the kerygma through the ages. Because of the continuity between the core and the process of kerygmatic preaching, the Christian faith as a response to this preaching will simultaneously be an answer to Jesus of Nazareth who is none other than the kerygmatic Christ. An apt metaphor for the Christ-event is the comet: Jesus Christ is a comet traveling through human history.—D.J.H.

Church and Ministry

1906. A. J. DE ALMEIDA, "A origem dos presbíteros-epíscopos na Igreja do Novo Testamento (II)," *PerspTeol* 33 (89, '01) 67-86.

This installment [see § 45-1232] investigates the origin of the presbyters-bishops in the NT first with reference to Jesus' public ministry: his male and female disciples, the Twelve, the role of Cephas/Peter, and Jesus and the founding of the church. Then it treats the community at Jerusalem with particular attention to the Twelve and to the elders among the Jews and among the Hellenists (the "Seven"). [To be continued]—D.J.H.

1907. P. V. HARRISON, "Pastoral Turnover and the Call to Preach," *JournEvangTheolSoc* 44 (1, '01) 87-105.

The Scriptures present a picture of pastors being selected from within each congregation, this selection being understood to have been overseen by God. There is no clear biblical evidence for what is commonly referred to as a call to preach.—D.J.H.

1908. H.-J. KLAUCK, "Gemeinde und Gesellschaft in frühen Christentum. Ein Leitbild für die Zukunft?" *Antonianum* 76 (2, '01) 225-246.

After examining some 2nd-century A.D. pagan testimonies concerning early Christian communities (Lucian of Samosata, Apuleius of Madaura), the article discusses *Letter to Diognetus* as an example of an internal perspective, considers the self-understanding of the early Christians (the people of God and the gathering of citizens), and explores as possible models the perspectives of Paul and John (the author of Revelation). It concludes that the NT presents the church not only as small and weak but also as dynamic and fascinating, and views Christian identity as shaped through dialogue and critique in the context of a pluralistic and syncretistic religious world.—D.J.H.

1909. U. LUZ, "Ekklesiologie und Gelder der Kirche. Neutestamentliche Perspektiven für heute," *EvangTheol* 61 (1, '01) 6-18.

After personal and historical observations about the theme of the church and money, this article sketches nine main lines in the NT regarding this theme, notes five lines of continuity within the NT, and proposes two theses. It contends that in light of the NT finance is a central task of ecclesiology, and that no model for the financial support of the church is as far from the NT as the "church tax" model is.—D.J.H.

1910. C. NICOLAS, "Sacerdoce commun des croyants et ministères ou ministère de l'Eglise et ministères dans l'Eglise," *RevRéf* 52 (213, '01) 59-80.

With reference to various NT texts, the article first considers the priesthood of all believers through union with Christ (signified by baptism) and its implications for the ministry of the church. Then it discusses the importance of ministries in the church, and offers suggestions about moving beyond the impasses associated with the ministry of all and particular ministries.—D.J.H.

1911. J. B. POHILL, "Antioch's Contribution to Christianity," *Faith & Mission* [Wake Forest, NC] 18 (1, '00) 3-20.

While in origin Antioch was in many ways a "sister" church of the Jerusalem church, it quickly developed in its own unique direction and became one of early Christianity's greatest centers. The article discusses the founding and early days of the church at Antioch, examines the relevant passages in Acts and Galatians, and considers Antioch after the NT and its legacy. Antioch was the first church to develop its distinct Christian identity and launched the first "foreign mission."—D.J.H.

1912. G. SCHELBERT, "Zur frühen Missionsgeschichte," *Neue Zeitschrift für Missionswissenschaft/Nouvelle Revue de science missionnaire* [Immensee] 57 (1, '01) 3-14.

As W. Reinbold shows in *Propaganda und Mission im ältesten Christentum* (2000), Christianity expanded from the beginning more by "microcommunication" through unknown and simple Christian men and women who acted as informal missionaries than by missionary preaching in word and deed. Paul the apostle was an atypical figure in the early history of the Christian mission.—D.J.H.

1913. T. SÖDING, "Zukunft der Kirche — Kirche der Zukunft. Orientierungen am Neuen Testament," *TheolGlaub* 91 (1, '01) 87-108.

The church's future is to be found in orienting itself more to the NT. The mission of the church is to carry on the memory of Jesus by testifying to his faith, hope, and love. The church must take its responsibility from history, working for unity in faith, continuing the dialogue with the Jews, and criticizing the spirit of modern times in a differentiated way. The church is challenged to read the signs of the times and to connect love of God and love of neighbor in a convincing way.—D.J.H.

1914. R. WILLIAMS, "The Unity of the Church and the Unity of the Bible: An Analogy," *IntKirchZeit* 91 (1, '01) 5-21.

The nature of the Bible warns us against a simplistic account of what unity we may reasonably hope for in the church. Equally and reciprocally, the tensions of the church's life ought to warn us against an unhistorical and bland account of the unity and coherence of the Bible.—D.J.H.

Various Themes

1915r. D. L. BALCH (ED.), *Homosexuality, Science, and the "Plain Sense" of Scripture* [*NTA* 44, p. 603].

R. A. J. GAGNON, "A Comprehensive and Critical Review Essay of *Homosexuality, Science, and the 'Plain Sense' of Scripture,* Part 1," *HorBibTheol* 22 (2, '00) 174-243.—Among the several collections of essays on the Bible and homosexuality published in recent years, this may well be the best at least from the side of those who endorse same-sex intercourse. To say this, however, is not to claim that the scholars endorsing same-sex intercourse have made a convincing case. On the contrary, they (along with some of the authors who oppose same-sex intercourse) exhibit serious problems in terms of exegesis, logic, and/or interpretation of the data. This first installment assesses the contributions of those writing on the relation of the Bible to science (S. L. Jones and M. A. Yarhouse, and C. E. Gudorf) and on homosexuality from the perspective of theological ethics (K. Greene-McCreight and N. J. Duff), as well as M. G. Toulouse's historical survey.—D.J.H.

1916. M. BARKER, "Time and eternity: the world of the Temple," *Month* 34 (1, '01) 15-22.

With reference not only to pertinent OT texts but also to later Jewish and Christian works, the article considers the tabernacle/temple as a microcosm of the creation, as a symbol of hidden eternity in the midst of the created world, as the place of great light, and as the occasion for transforming experience.—D.J.H.

1917. R. W. BERTRAM, "Salvation(s)," *CurrTheolMiss* 28 (3-4, '01) 316-321.

The article first reflects on the salvation of the world in the gospel (the world's sinners or the sinners' world?). Next it considers saving the sinners' world without saving the sinners, with reference to Lk 17:11-19. Finally it contemplates healing and salvation.—C.R.M.

1918. G. Besse, "Devenez les imitateurs de Dieu!" *RevRéf* 52 (213, '01) 47-58.

Taking Eph 5:1 as its starting point, the article first reflects on the imitation of God in Christ and how this should be practiced ("as beloved children"). Then it considers imitating Paul in imitation of Christ (see Phil 3:17) and the image of the church as a flock (see 1 Pet 5:2-5).—D.J.H.

1919. F. Brändle, "La Trinidad del Antiguo Testamento," *RevistEspir* 59 (237, '00) 443-464.

This investigation of the OT foundations for the doctrine of the Trinity considers the unfathomable depth of God according to Genesis, the God of his people in Exodus and other OT books, the test of "exile" and greater test of the "return," the mystery of God in the framework of apocalyptic, knowledge of God according to the Psalms, and forms of mediation (wisdom, word, and spirit).—D.J.H.

1920. W. A. Brindle, "Biblical Evidence for the Imminence of the Rapture," *BiblSac* 158 (630, '01) 138-151.

The article discusses NT passages that teach or strongly imply that Christ's return for the church can occur at any time without any predicted intervening signs or events: Jn 14:1-3; 1 Thess 1:9-10; 5:4-9; 1 Cor 1:7; Tit 2:13; 1 Jn 3:2-3; and Rev 22:7, 12, 20. Most of these passages seek to encourage believers concerning the hope that awaits them or to motivate them to pursue holiness in anticipation of seeing Christ soon.—D.J.H.

1921. J. Brumberg-Kraus, "'Not by bread alone . . .': The Ritualization of Food and Table Talk in the Passover *Seder* and in the Last Supper," *Semeia* 86 ('99) 165-191.

The Christian Eucharist is a ritual of both separation and reintegration, stressing the Christians' break with other 1st-century Jews, as well as the union of contemporary Christians with their ancestors. The rabbinic seder is primarily a ritual of reintegration, stressing the unbroken link between contemporary Jews and their ancestors, despite the traumatic events of the Temple's destruction and exile. The "table talk" of these rituals associates words of "Scripture" (whether the Written or Oral Torah, or the sayings of Jesus) with the food and drink to be consumed. Ingesting the foods "inscribed" with the words of God transforms the participants into "embodied Torah" or "the body of Christ," respectively.—D.J.H.

1922. J. T. Carroll, "Children in the Bible," *Interpretation* 55 (2, '01) 121-134.

The Bible and the Jewish and Christian communal practices to which it points reflect deep cultural ambivalence about children. The biblical tradition prizes children as a blessing given by a gracious God. And yet their social position is marginal, and they are vulnerable even to abuse in the name of good household management. It is therefore all the more astonishing that the Gospels present Jesus as "the friend of children" in a way that departs radically from this larger cultural and biblical pattern. Not only does Jesus heal children, but the Synoptic Evangelists present children as models of discipleship (Mark) and humility (Matthew) and among the poor and powerless (Luke). Jesus' attitude toward children presents challenges to the church today in worship, education, and pastoral care.—D.J.H.

1923. C. Combet-Galland, "Des Images et des Voyages. La Mort et la Résurrection selon le Nouveau Testament," *FoiVie* 100 (2, '01) 9-23.

The article first reflects on the inseparability of death and resurrection in the NT and the even more complex relation between death and life in some texts. Then it considers images employed by Paul in 1 Thess 4:13-18 and 1 Corinthians 15, and narrative representations in the Gospels in Lk 24:13-35 and Mark. Finally it reflects on some texts that speak indirectly but essentially about resurrection (Mt 5:3-12 and 1 Cor 13:1-13).—C.R.M.

1924. D. L. Dabney, "'Justified by the Spirit': Soteriological Reflections on the Resurrection," *International Journal of Systematic Theology* [Oxford—Malden, MA] 3 (1, '01) 46-68.

After a survey of the NT witness to the resurrection and its soteriological implications for believers (with particular attention to justification), the article suggests a threefold possibility for a soteriology that reclaims the relation of the Spirit to resurrection: (1) Soteriology could speak of the whole of the life, death, and resurrection of Christ; (2) soteriology could speak of the salvation of the whole of our life and death in resurrection; and (3) soteriology could be concerned with the material, social, and embodied from the outset.—D.J.H.

1925. E. F. Davis, "Slaves or Sabbath-Keepers? A Biblical Perspective on Human Work," *AnglTheolRev* 83 (1, '01) 25-40.

With reference mainly to OT texts (especially in Exodus), the article shows how the Bible sets forth two systems of human work: a system oblivious to God and God's intentions for the world (slavery), and an understanding of human work that develops when the world is seen as God's creation (Sabbath-keeping). It concludes that work can be blessed that is done in remembrance and imitation of God's work of creation, that eschews excess in terms of both time and material expended, and to which we can give ourselves "eucharistically."—D.J.H.

1926. P. de Martin de Vivies, "Les origines du mal: Trois approaches apocalyptiques. IV. L'originalité des approches apocalyptiques," *EspVie* 111 (29, '01) 12-18.

This concluding installment in an investigation of the origins of evil according to *1 Enoch* and Daniel [§ 45-2008] and to Revelation [§ 45-1887] examines how they treat human and extrahuman responsibilities, the agents of evil as collaborators with humans, the hostile figures, and the nature of the threat.—D.J.H.

1927. K. Erlemann, "Anfänge, die das Ganze verbürgen. Überlegungen zu einer frühchristlichen Metapherngruppe," *TheolZeit* 57 (1, '01) 60-87.

After identifying four strategies adopted by early Christians to deal with tensions between faith in Christ as the eschatological savior and the outwardly unchanged reality of the world, the article focuses on the approach that detected in the fate of Jesus and situation of the Christian community signs that guaranteed the as yet imperceptible redemption of the world. It considers how this counter-factual interpretation of events and experiences was carried out through the creation of certain metaphors and images. It first examines the textual evidence of the various metaphors under three main headings: Jesus Christ as the guarantee of salvation (e.g. Christ as firstborn of the resurrection, first fruits, surety, pioneer, leader); the Spirit, faith, and the word of God as the initial gifts of redemption; and the suffering of the community as a counter-factual indication of salvation. Then it evaluates the function of the metaphors employed, their various emphases, their image of God, and their basis in a two-stage eschatology. These metaphors portrayed the Christian certainty of redemption in the present as an irreversible development guaranteed for the future by God.—C.R.M.

1928. H. FRANKEMÖLLE, "Zehn Gebote für die Kirche im dritten Jahrtausend. Biblische Impulse aus dem Neuen Testament," *Diakonia* 32 (3, '01) 205-212.

On the basis of various impulses from the NT, the article states and explains "ten commandments" for the church in the third millennium: Read Holy Scripture; read all of Holy Scripture; live according to the Bible; live in the local church; and so forth.—D.J.H.

1929. K. GRAYSTON, "Is Baptism Initiation?" *EpworthRev* 27 (3, '00) 41-43.

According to the NT, to baptize people is not to initiate them into the Christian community (the Lord's Supper does that) but to clean them up, to take them into your care and protection, and to teach them. [In the same fascicle (pp. 44-46) N. Dixon defends the understanding of baptism as initiation into the Christian community.]—D.J.H.

1930. L. GREEN, "Visual Impairment in the Bible and the Church," *EpworthRev* 28 (2, '01) 44-56.

The article first presents an overview of blindness in the Bible as both a physical condition and a metaphor, and analyzes the literal and metaphorical dimensions of Jesus' healings of blind persons. Then it deals with the integration of the visually impaired into church life today—physically, socially, and spiritually.—D.J.H.

1931. M.-L. GUBLER, "Der versperrte Himmel. Biblische und literarische Spurensuche nach dem Bösen," *Diakonia* 32 (2, '01) 89-97.

This reflection on evil as an obstacle to heaven considers the various biblical and extrabiblical approaches to the origin of evil: the original sin of Adam and Eve, destiny and fate, God or Satan, the vanquishing demons and the power of the devil, the key to the abyss (Revelation), and the "laughing Adam."—D.J.H.

1932. M. HENGEL, "The Genesis of Our Woes," *ChristToday* 45 (8, '01) 78-80.

The book of Genesis contains prophecies that help us to understand our exciting but overbearing world, and thus point implicitly to God's promises for his church: nothing is impossible, God's insistent question, and indestructible trust.—D.J.H.

1933. V. J. JOHN, "The Role of the Bible in the Ecological Debate," *BangalTheolFor* 32 (2, '00) 28-46.

The varying views regarding the role of biblical religion in the ecological crisis can be summarized in three positions: that biblical religion is primarily responsible for the ecological crisis (the stress on human history, the concept of dominion, the notion of spirituality); that biblical tradition has no role in the abuse of nature (appreciation of creation, humans and creation in relation, nature and human culture); and that biblical faith encouraged the crisis with its ambiguous views regarding the divine-human relationship toward nature (divergent biblical positions, differing Christian interpretations).—D.J.H.

1934. Y. KHIOK-KHNG, "An Eschatological View of History in the New Testament: Messianic and Millenarian Hope," *AsiaJournTheol* 15 (1, '01) 38-51.

The article explores how apocalyptic and millenarian eschatology gave hope to Jewish and early Christian communities as they tried to sacralize and replace the dominant secular politics of their day (especially as manifest in the Roman empire) with a theology of history. Millenarian theology views history as one story and as a drama with God as the main actor in bringing about the consummation of history, and looks to the utopian hope in the future as the means of survival in the midst of the conflicting or opposing forces in the present.—D.J.H.

1935. J. Kuttianimattathil, "Towards a Theology of the Body," *Vidyajyoti* 65 (1, '01) 27-39; (2, '01) 98-104.

The first installment shows how according to the NT Jesus and Paul continued the holistic idea of the human being found in the OT, and how early Christianity encountered the dualism of Greek philosophy and the anti-matter (body) teaching of heretical groups (e.g. docetists, gnostics, Manichaeans). The second installment discusses the theme of the body in official church documents and considers some elements toward a theology of the body.—D.J.H.

1936. C. Mangan, "Soundings in Ecology: Creation Theology in the Bible," *MilltownStud* 46 ('00) 85-92.

Examination of the creation accounts in Genesis 1–2, Job 38–41, and Rom 8:18-25 indicates that God's saving activity on behalf of his people flows from the overcoming of chaos and consequently the maintaining of right relations between God, people, and earth.—D.J.H.

1937. C. U. Manus, "The Liberating Power of the Eucharist," *AfricEcclRev* 42 (5-6, '00) 217-227.

This exploration of the relationship between the Eucharist and issues of social justice gives particular attention to the Passover meal as the reenactment of ancient Israel's liberation, Paul's linking the Eucharist to social issues in 1 Corinthians, the theme of sharing in Acts, and John's perspectives on Jesus as the bread of life and the paradigm for Christian service.—D.J.H.

1938. I. H. Marshall, "Being Human: Made in the Image of God," *Stone-Campbell Journal* [Joplin, MO] 4 (1, '01) 47-67.

Taking as its starting point Psalm 8 and its use in Heb 2:5-9, the article considers the theme of the image of God in the OT and in the NT, reflects on the implications of the doctrine of the image of God, and concludes that being human is being like Jesus (see Col 3:1-14).—D.J.H.

1939. P. L. Metzger, "Why Do the Nations Rage? An Analysis of the Atonement," *NeueZeitSysTheolRelPhil* 43 (1, '01) 75-91.

With reference to various biblical and theological sources, this analysis of the atonement develops three points: (1) Glory comes through the judgment of the cross, conquering the pride and disdain of humans. (2) Grace comes through the judgment of the cross, overwhelming the despair of humans. (3) Gratitude comes through the judgment of the cross in view of God's glorious grace in Christ, which he lavished on humans.—D.J.H.

1940. F. Mussner, "Das jüdische Nein zu Jesus und zum Evangelium. Gründe und Konsequenzen für die Juden," *TrierTheolZeit* 110 (1, '01) 47-66.

The article first explores the reasons for Jewish resistance to Jesus in the Gospels and to the gospel in the early church's proclamation. Then it considers some positive consequences of this resistance for Jews: the separate existence of Judaism, recognition of the Jewishness of Jesus, the eschatological reservation, and the continuing existence of the Jewish people. Finally it reflects on the implications of the Jewish "No" for the churches with regard to theology, ecclesiology, Christian-Jewish dialogue, missionary activity, and anti-Judaism.—D.J.H.

1941. J. NAVONE, "Famine, Hunger, and Thirst in the Bible," *BibToday* 39 (3, '01) 155-159.

Besides reflecting real experiences in biblical times, references to famine, hunger, and thirst in the Bible are often associated with our spiritual condition or relationship with God.—D.J.H.

1942. S. J. NICHOLS, "Prophecy Makes Strange Bedfellows: On the History of Identifying the Antichrist," *JournEvangTheolSoc* 44 (1, '01) 75-85.

In interpreting the NT references to the "antichrist" (1 Jn 2:18, 22; 4:3; 2 Jn 7) there is no good reason to look for an individual per se. A review of the attempts at identifying the antichrist throughout history suggests that prophecy makes strange bedfellows. We misread John when we use the word "antichrist" as a launching pad for what amounts to a cottage industry of eschatological speculations.—D.J.H.

1943. H. M. NIEMANN, "Altorientalische und Israelitisch-Jüdische Religion," *Jahrbuch für Liturgik und Hymnologie* [Göttingen] 39 ('00) 100-141.

This installment [see § 42-2040] presents bibliographical information and summaries (in many cases) for books and articles on religion in the ancient Near East, in the OT (collective and comprehensive works, exegetical works [especially on the Psalms], liturgical activities [festivals; priesthood; sacrifice, rites, and prayer], sacred architecture [temple, cultic sites, cultic equipment], music), and in Judaism.—D.J.H.

1944. I. PROVAN, "The Circle of Life," *Crux* 37 (1, '01) 2-6.

In the Bible creation is cast as a vast and intricate reality, something to be reckoned with rather than owned or manipulated. For those who refuse to accept this, creation is a site of futility and emptiness. The NT frequently assails attempts at "profit" and teaches that the proper way to respond to the nature of reality is to give away one's life rather than to hold on to it.—D.J.H.

1945. F. RAURELL, "'Pare'. Una metàfora difícil per a descriure Déu en l'Antic Testament," *RevistCatTeol* 23 (2, '98) 267-298.

After reflecting on problems associated with talking about God in general and in the OT in particular, the article considers the general concept of God in the OT, the OT emphasis on the goodness and mercy of God the Father, and the motif of "child of God" as the correlative referent. It concludes with observations about the propriety of calling God "Father" and its adequacy in expressing the historical-personal relations between God and Israel in the OT.—D.J.H.

1946. M. S. SMITH, "Monotheistic Re-readings of the Biblical God," *RelStudRev* 27 (1, '01) 25-31.

J. A. Miles's *God. A Biography* (1996) treats the biblical God as a literary figure, while P.

Ricouer's *Figuring the Sacred. Religion, Narrative and Imagination* (1995) is an interdisciplinary reflection that weaves a vision of engaging the divine in the Bible. H. Shanks and J. Meinhardt's (eds.), *Aspects of Monotheism. How God is One* (1997) is a popular account of historical topics associated with the origins of biblical monotheism. The publication of these volumes and their popularity show that nontheological readings of divinity in the Bible have become an important, if not dominant, feature of the landscape in biblical and theological studies.—D.J.H.

1947. R. V. G. TASKER, "The Biblical Doctrine of the Wrath of God," *Themelios* 26 (2, '01) 4-17.

This installment reproduces the first part of a lecture originally delivered in 1951 on the biblical evidence present in both Testaments that reveals God as a God of wrath as well as a God of love. After a careful exegesis of Rom 1:18, it treats the manifestation of the divine wrath to those outside the covenant and the manifestation of the wrath of God under the old covenant, respectively.—C.R.M.

1948. M. TINKER, "Last Supper/Lord's Supper: More Than a Parable in Action?" *Themelios* 26 (2, '01) 18-28.

After establishing the historical context and theological significance of the Last Supper centering on Jesus' person and cross (Mt 26:26-29; Mk 14:22-25; Lk 22:14-20), the article employs speech-act theory to consider how the words and symbols used achieve operational effect, both in terms of the original disciples at the Last Supper and all Christian believers as they participate in the Lord's Supper.—C.R.M.

1949. R. TREMBLAY, "'Hors de moi, vous ne pouvez rien faire' (*Jn* 15, 5). À propos du fondement ultime de la morale chrétienne," *Studia Moralia* [Rome] 38 (2, '00) 381-404.

Taking Jn 15:5 as its starting point, the article discusses the centrality of the cross of Jesus, human identity and the essential traits of human action perceived in light of the God who "is love," and Jesus Christ as the ultimate foundation of Christian morality.—D.J.H.

1950. D. T. TSUMURA, "'Fulfillment' and 'Abolishment' of the Law – a meaning of Hebrew **yṣʾ*," [in Japanese] *Exegetica* [Tokyo] 11 ('00) 73-79.

In OT and other ancient Near Eastern texts the verbal root *yṣʾ* can be used in situations in which the law is carried out in the sense of being legally binding and in the sense of being no longer legally binding. This double usage can illuminate how in the NT the Law can be understood as having been both fulfilled and abolished through Christ.—D.J.H.

1951. J.-M. VAN CANGH, "Le Jubilé biblique: un temps marqué ouvrant un temps neuf," *SciEsp* 53 (1, '01) 63-92.

Building on the OT legislation regarding the sabbatical year, the Jubilee year adds the obligations to liberate all slaves and to return the land and family house to its first proprietor. Despite Lk 4:18-19, Jesus does not seem to have referred to the Jubilee year explicitly. Even if the Jubilee was never really practiced, it remains an appeal to the ideal of justice and sharing, and could serve as a basis today for forgiving the debts of poor countries.—D.J.H.

1952. R. E. Van Voorst, "The Biblical Concept of Remembering and Ministry to People with Alzheimer's Disease," *RefRev* 54 (2, '00-'01) 99-107.

In the OT memory is not simply a recollection but rather is a combination of thinking and acting that brings the past into the present. In the NT the sending of Jesus Christ as Savior and Lord is thought of as God's final, definitive remembering of his covenant promises. The article also discusses how the theology of remembering challenges our culture and its approach to people with Alzheimer's disease, and makes suggestions about the pastoral care of persons with Alzheimer's.—D.J.H.

1953. R. F. White, "Agony, Irony, and Victory in Inaugurated Eschatology: Reflections on the Current Amillennial-Postmillennial Debate," *WestTheolJourn* 62 (2, '00) 161-176.

The article contends that, in keeping with the teaching of Gen 3:15 and the book of Revelation, a fully biblical inaugurated eschatology must recognize that perseverance in faith despite persecution is victory for the church in history. After summarizing the reconstructionist postmillennial thesis ("agony now, victory not yet"), it discusses the amillennial thesis ("victory-in-agony now") and defends a form of the amillennial thesis ("irony and victory-in-agony now").—D.J.H.

1954. K. Winter, "Fragen an das Abendmahl. Heilig oder blutig?" *Texte & Kontexte* [Berlin] 24 (89, '01) 13-15.

An investigation of the biblical basis for the Lord's Supper (Mk 14:22-25; Mt 26:26-29; Lk 22:15-20; 1 Cor 11:23-26) shows that a sacrificial conception is not the only interpretative possibility. Instead of selectively reading the words about blood with reference to sacrifice, we may recall that blood is a symbol of life and that it documents membership among the liberated. The community of the cup establishes a new relationship with God. The representation of a cup (1 Cor 11:25-26; Lk 22:20) may stand for this interpretation of the Lord's Supper.—C.R.M.

1955. W. Wyszowadzki, "A New Synthesis of the Moral Message of Jesus Christ," *Angelicum* 76 (2, '99) 275-282.

A. F. Dziuba's *Orędzie moralne Jezusa Chrystusa* (1996) offers a complex and extensive attempt at the systematization and descriptive analysis of the principal lines of thought in the moral message of Jesus Christ. It will contribute to a broader and more creative apprehension and perception of biblical moral theology viewed as a theological discipline but within the framework of a more comprehensively conceived discipline of biblical studies.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1956. R. Mercier, "Intercalation in the Era of the Province of Arabia," *RevBib* 108 (1, '01) 101-108.

The calendar employed in inscriptions dated in the era of the Province of Arabia began with the year counted one on March 22 of A.D. 106. The leap years were those numbered two, six, ten, etc.—D.J.H.

1957. P. PAYEN, "Le recours analogique à l'Antiquité: problèmes et propositions pour une histoire comparée de la culture," *BullLittEccl* 102 (1, '01) 5-24.

The civilizations of antiquity—Greek, Latin, Hebrew, Arabic, Berber, etc.—constitute a patrimony common to the peoples of Europe and the Mediterranean. Reference to antiquity in the attempt to understand better the acute problems of the present has been a common tendency both in antiquity (Thucydides, Plato) and in modern times (J. G. Droysen, T. Mommsen, Fustel de Coulanges, G. Clémenceau, C. Lévi Strauss, etc.). The article presents a typology of these analogical resorts to antiquity and notes that they never appear as mere simplifications between past and present.—D.J.H.

1958. J. J. PILCH, "Individuals? Or Stereotypes?" *BibToday* 39 (3, '01) 171-176.

The vast majority of the people described in the Bible represent collectivist personality types. Individualist personality types are rather rare in the Bible and in Mediterranean culture in general. Because collectivist personalities are generally not interested in individuals, they tend to accept stereotypes as authentic and trustworthy assessments of people.—D.J.H.

1959. J. J. PILCH, "People Are Not a Nation," *BibToday* 39 (2, '01) 108-113.

The English word "people" translates a variety of Hebrew and Greek words, some of which are ambiguous. The concept of "people" in the Bible appears to contain two basic elements: kinship and authority. The ways in which "people" have lived and interacted through human history can be summarized by the following models: face to face, face to grace, face to mace, and face to space.—D.J.H.

1960. M. L. TORRES, "The Stripping of a Cloak: a Topos in Classical and Biblical Literature," *Hermenêutica* [Cachoeira, Brazil] 1 ('01) 45-54.

Analysis of the topos of cloak-stripping in classical literature and in the NT shows that ancient writers exploited it as a device for enhancing the dramatic force of a given passage or situation. It also indicates that recognition of one's garment was essential in determining the philosophical claims of the characters depicted in such narratives.—D.J.H.

Archaeology

1961. D. AMIT AND J. MAGNESS, "Not a Settlement of Hermits or Essenes: A Response to Y. Hirschfeld, A Settlement of Hermits above ʿEn Gedi," *TelAviv* 27 (2, '00) 273-285.

Hirschfeld's attempt [§ 45-1307] to identify ʿEn Gedi as an alternative location for the Essene settlement mentioned by Pliny the Elder ignores basic evidence of the archaeological remains. After identifying the key questions, the article discusses the nature of the finds (the architectural evidence, small finds), the dating of the site, and Pliny's testimony. Apart from the difficulties of correlating Pliny's account with the remains of the site above ʿEn Gedi, any such attempt is fundamentally flawed because of the chronological discrepancies. Hirschfeld himself presents evidence that the site was a seasonal agricultural site, and this is in fact the character and identity of the site. Hirschfeld's determination to find a substitute for Qumran led him to suggest an untenable interpretation of the site at ʿEn Gedi.—C.R.M.

1962. R. S. BAGNALL, "Archaeological Work on Hellenistic and Roman Egypt, 1995-2000," *AmJournArch* 105 (2, '01) 227-243.

With particular attention to connections between archaeological and documentary materials for the history of Greco-Roman Egypt, the article reports on recent archaeological activities at Alexandria, settlements in the Delta, Fayyum towns, the eastern desert (quarrying, mining, trade), the western oases, and monastic sites of Christian Egypt.—D.J.H.

1963. E. BARTMAN, "Hair and the Artifice of Roman Female Adornment," *AmJournArch* 105 (1, '01) 1-25.

With particular attention to sculpted portraits from the 2nd and 3rd centuries A.D., the article seeks to illuminate the social and cultural implications of Roman female hairstyles in the portrait: as gender marker, manifestation of culture, and physiognomic sign no less expressive of personal identity than the face itself. By showing how the hairstyles depicted in Roman portraits can actually be made with human hair, it argues that sculpture reproduces real life. Notwithstanding this realism, however, Roman portraits were also ideological statements about social status, gender, and cultural values.—C.R.M.

1964. G. BIJOVSKY, "The Coins from Ḥorbat Ẓalit," *'Atiqot* 39 ('00) 155-189.

The 158 coins found at Ḥorvat Ẓalit span the period from the mid-1st century A.D. to A.D. 135. The coins can be divided into three categories: isolated coins (76 bronze coins), the bronze hoard (22 bronze coins of the Bar Kokhba revolt), and the silver hoard (60 Roman imperial and provincial coins). The concealment of the hoard can be related to the events of the Bar Kokhba revolt.—D.J.H.

1965. M. CHANCEY, "The Cultural Milieu of Ancient Sepphoris," *NTStud* 47 (2, '01) 127-145.

The amount of evidence for Greco-Roman influence at Sepphoris in the 1st century, especially during Jesus' lifetime, has been greatly exaggerated. In fact, most of the central architectural institutions of the Roman city are missing. Hellenistic imagery is sparse. Evidence for the use of Greek in the 1st century is minimal and dates to decades after Jesus, consisting entirely of numismatic inscriptions from A.D. 68. No evidence, literary or archaeological, suggests that Gentiles constituted a large proportion of the city's population. In particular, nothing suggests that Romans were present at Sepphoris until the first revolt against Rome.—D.J.H.

1966. H. ESHEL, J. MAGNESS, AND E. SHENHAV, "Khirbet Yattir, 1995-1999: Preliminary Report," *IsrExplJourn* 50 (3-4, '00) 153-168.

During excavations conducted at Khirbet Yattir between 1995 and 1999, materials from the Chalcolithic and Early Bronze I through the Mamluk periods were found. Hellenistic and early Roman pottery is common throughout the site, and one example of a Hellenistic lead sling shot was discovered. Yattir seems to have been conquered by John Hyrcanus I in the late 2nd century B.C. and destroyed during the Bar Kokhba Revolt. Sixteen figures accompany the main text.—D.J.H.

1967. G. FINKIELSZTEJN, "Amphoras and Stamped Handles from 'Akko," *'Atiqot* 39 ('00) 135-153.

This catalogue of Hellenistic amphoras and stamped handles presents material from three areas excavated by A. Tatcher in ‘Akko: Derekh Hanof, “Plot 121,” and Gan Ha‘ir. Though most of the items are originally from the Aegean area, there are a few from Italy, Egypt, and the Punic world. [The same fascicle contains Tatcher’s report (pp. 27*-41* in Hebrew, with an English summary on pp. 196-197) on two trial excavations in 1994 and 1996 at ‘Akko.]—D.J.H.

1968. R. GERSHIT, “Šny šbrym šl ṭblyty šyš mšwny (mywm’s) (Two Fragmentary Marble Reliefs from Shuni (Maiumas),” *‘Atiqot* 39 (’00) 43*-47*, 198.

The marble fragment with the ashlar pattern found at Shuni (Maiumas) in 1996 was originally part of the chest of a sarcophagus. The marble fragment with the remains of two figures may be assigned to a funerary monument, either a grave-stele or a sarcophagus, and dated to the 3rd century A.D. (or earlier, if it is a grave-stele). The scene could easily be that of a marriage in the presence of *Concordia, Pronuba,* or *Juno pronuba* standing between the couple.—D.J.H.

1969. H. GOLDFUS AND K. BOWES, “New Late Roman Bone Carvings from Ḥaluṣa and the Problem of Regional Bone Carving Workshops in Palestine,” *IsrExplJourn* 50 (3-4, ’00) 185-202.

With the discovery of five carved bone objects (late-3rd to 6th century A.D.) at Ḥaluṣa (ancient Elsua) in the northern Negev, the corpus of late Roman carved bone plaques found in Palestine has now reached over thirty pieces, a sizable group which is complemented by archaeological evidence for a Palestinian bone-carving industry. The Ḥaluṣa bone carvings highlight the need for caution when articulating regional workshops and the value of considering each piece within the full range of its regional context.—D.J.H.

1970. B. GRASHAM, “Archaeology and Christian Baptism,” *RestorQuart* 43 (2, ’01) 113-116.

Over 300 stepped-and-plastered immersion pools (*miqwa’ôt*) have been discovered in Israel. Of these about 150 have been found in Jerusalem, dating from the 1st century B.C. to A.D. 70. The availability of so many immersion pools in Jerusalem would have made easy the immersion of 3,000 persons on Pentecost (see Acts 2:38-41).—D.J.H.

1971. J. HARRIS AND A. M. H. SCHUSTER, “The Lap of Luxury,” *Archaeology* [New York] 54 (3, ’01) 30-32, 34-35.

The luxury inn of Agro Murecine and an adjacent building complex were among the ancient remains from the eruption of Mount Vesuvius in A.D. 79 that were uncovered recently during highway construction near Pompeii. Its fifteen murals have been hailed by scholars as the finest frescoes found at Pompeii since the discovery of those in the Villa of the Mysteries in the 1920s. [The same fascicle (p. 33) contains J. Andreau’s description of a cache of 127 writing tablets known as the Sulpicii Archive that record a series of commercial transactions that took place in the port of Puteoli between A.D. 26 and 61.]—D.J.H.

1972. L. K. HORWITZ, “Animal Remains from Tel Nov, Golan Heights,” *‘Atiqot* 39 (’00) 121-134.

Tel Nov is the only site in the Golan Heights that has yielded a faunal sequence spanning the Iron II and Late Roman periods. In all periods sheep/goat and cattle predominate, together making up more than half the respective assemblages. The lowest frequency of pigs at Tel

Nov is found in the Late Roman sample. There was a marked preference in all periods for meat-rich joints. [The same fascicle contains S. Weksler-Bdolah's report on a 1993 salvage excavation at Tel Nov in Hebrew on pp. 13*-26* with an English summary on pp. 194-196.]—D.J.H.

1973. D. M. Jacobson, "Geometrical Planning in Monumental Herodian Architecture," *Bulletin of the Anglo-Israel Archaeological Society* [London] 17 ('99) 67-76.

After reviewing the evidence of the geometrical scheme according to which the enclosure of Herod's temple complex was set out [§ 36-1552], the article illustrates the importance of mathematical planning in Herod's monumental building program with additional examples. It concludes that geometrical planning on a large scale was a hallmark of Herod's building program. The schemes themselves were often direct transplants from the Roman architectural repertoire. The presence of strikingly Italianate features suggests that architects and builders were brought from Rome and elsewhere in Italy to work on Herod's building projects.—C.R.M.

1974. R. W. Klein, "The Faith and the World," *CurrTheolMiss* 28 (3-4, '01) 335-340.

The article considers the history of ancient synagogues and their use of artistic symbolism (with particular attention to the zodiac at Beth Alpha and the synagogue inscription at En-Gedi) not only for what they embody about the correlation of Israel's history with the order of the cosmos but also for the light that they shed on the "genealogical vestibule" in 1 Chronicles 1–9.—D.J.H.

1975. Y. Magen, "Hr gryzym — ʿyr mqdš. Šykwm šmwnh ʿśrh šnwt ḥpyrh (Mt. Gerizim — A Temple City)," *Qadmoniot* 33 (2, '00) 74-118.

This summary of eighteen years of excavations at Mount Gerizim discusses the city and its temple, the various parts of the city and the buildings in them, the temple of YHWH El-'Elyon on Mount Gerizim and the worship conducted there, the date of the site on Mount Gerizim in light of the discoveries, and the history of Mount Gerizim. [The same fascicle contains articles by E. Stern and Magen on new archaeological evidence for the first phase of the Samaritan temple on Mount Gerizim (pp. 119-124); Magen, L. Tsfania, and H. Misgav on the Hebrew and Aramaic inscriptions from Mount Gerizim (pp. 125-132); and Magen on Mount Gerizim in the Roman and Byzantine periods (pp. 133-143).]—D.J.H.

1976. E. Regev, "The Individualistic Meaning of Jewish Ossuaries: A Socio-Anthropological Perspective on Burial Practice," *PalExplQuart* 133 (1, '01) 39-49.

Burial in ossuaries emerged among Jews in the 1st century B.C. and was not used extensively after A.D. 70. The religious explanations that an ossuary was an instrument for achieving resurrection or atonement for sins are dubious. Rather, when viewed from a socio-anthropological perspective, it appears that through the ossuary the dead individual obtained a locus that was indicative of the social position and status of that person. Various archaeological indicators on the ossuaries (name, biographical details, ornamentation) attest to the general individualistic characteristics of ossilegium.—D.J.H.

1977. R. Reich and Y. Billig, "A Group of Theatre Seats Discovered near the South-Western Corner of the Temple Mount," *IsrExplJourn* 50 (3-4, '00) 175-184.

The article reports on eleven stones made from hard *mizzi ḥilu* limestone found reused in various locations within walls belonging to Umayyad Palace IV in excavations conducted by the authors in 1994-96 near the south-western corner of the Temple Mount. Architectural features indicate that after the stones had been dismantled from their original location, some were reused in a latrine installation. Six stones which belong to the original use have common features that show they were originally used as seats in a Herodian or later Roman theater.—C.R.M.

1978. L. A. ROUSSIN, "Helios in the Synagogue. Did Some Ancient Jews Worship the Sun God?" *BibArchRev* 27 (2, '01) 52-56.

Helios on synagogue pavements represents a minor deity to whom some members of the congregation might have addressed prayers—not to the image but to the deity that it represents.—D.J.H.

1979. K. N. SCHOVILLE, "Top Ten Major Archaeological Discoveries of the Twentieth Century Relating to the Biblical World," *Stone-Campbell Journal* [Joplin, MO] 4 (1, '01) 13-26.

The ten most important archaeological discoveries of the 20th century that relate to the Bible include four that pertain especially to the NT world: the Dead Sea scrolls, the Galilee boat, the ossuary of Caiaphas, and the Pontius Pilate inscription.—D.J.H.

1980. H. SHANKS, "The Age of BAR," *BibArchRev* 27 (2, '01) 21-35.

Based on interviews with leading specialists, the article presents an overview of how biblical archaeology has changed over the past twenty-five years. Also included are sections on various controversies (pp. 26-28) and on scholarly "giants" of the recent past (pp. 32-34).—D.J.H.

1981. J. YELLIN, M. BROSHI, AND H. ESHEL, "Pottery of Qumran and Ein Ghuweir: The First Chemical Exploration of Provenience," *BullAmSchOrRes* 321 ('01) 65-78.

Pottery from Qumran and Ein Ghuweir was analyzed by instrumental neutron activation analysis to establish the provenience of the pottery. The article reports that no differences exist in the four pottery groups found at Qumran: pottery found in the community center, the limestone caves, the marl plateau caves, and the encampment. It notes that some of the pottery from Qumran originated in Jerusalem, a fact that points to contact between the community at Qumran and the community in Jerusalem. Similarly, some of the pottery from Ein Ghuweir was also found to have a Jerusalem composition but no relation to the Qumranic ware.—D.J.H.

Archaeology, § 45-1893.

Dead Sea Scrolls

1982. B. BÖCK, "'An Esoteric Babylonian Commentary' Revisited," *JournAmOrSoc* 120 (4, '00) 615-620.

This attempt at elucidating an esoteric Babylonian commentary published by R. D. Biggs in 1968 that combines physiognomy and astrology gives particular attention to the zodiological text in 4Q186 that deals with the physiognomy of a person born under Taurus and to related texts (Hippolytus, *Against Heresies* 4.15.1; Cairo Genizah T.-S. K 21.95L).—D.J.H.

1983. P. R. DAVIES, "Food, Drink and Sects: The Question of Ingestion in the Qumran Texts," *Semeia* 86 ('99) 151-163.

There are (at least) two sects represented in the Qumran scrolls: one scattered in several settlements and described in the "Damascus" manuscripts, and the other (the *Yaḥad*) occupying a single settlement and reflected especially in *Rule of the Community* (1QS). In the *Yaḥad* sect the physical control over what members eat and drink is to be seen also as a symbolic (or perhaps even a real?) maintenance of the integrity of the sectarian society/body. In the "D" community, however, there is no hint of exclusion specifically from a common food consumption.—D.J.H.

1984. D. DIMANT, "A New Apocryphon of Jeremiah from Qumran: A Presentation," *Henoch* 22 (2-3, '00) 169-196.

The article provides an introduction to the newly identified *Apocryphon of Jeremiah* C: extant manuscripts (4Q385a, 387, 388a, 389, 390, 387a), contents (a review of Israel's history), language and style, portrayal of Jeremiah, relation to Jewish Apocrypha and Pseudepigrapha, relation to Qumran documents, and date (2nd century B.C.) and background. An appendix (pp. 189-195) presents translations of the main fragments arranged according to the reconstructed sequence of the original work.—D.J.H.

1985. H. ESHEL, "4Q348, 4Q343 and 4Q345: Three Economic Documents from Qumran Cave 4?" *JournJewStud* 52 (1, '01) 132-135.

Contrary to the opinion of H. Cotton and A. Yardeni in DJD 27, it seems that 4Q343, 4Q345, and 4Q348, together with at least four other economic documents, were found at Qumran. The early date (A.D. 46 or 47), the dating formula of the high priest, and the use of Hebrew indicate that 4Q348 was found in Qumran Cave 4. As for 4Q343 and 4Q345, their early date hints that those documents were probably also found in Qumran Cave 4.—D.J.H.

1986. H. ESHEL, "Three New Fragments from Qumran Cave 11," *DeadSeaDisc* 8 (1, '01) 1-8. [See § 44-1328.]

The article identifies the three fragments published by S. Talmon in 1996 [§ 42-607] as (1) part of 11QPs^{d} (11Q8), (2) a fragment of 11QJub (11Q12) containing sections of *Jubilees* 7:4-5, and (3) a prayer similar to 4QDibHam (4Q504-506) and part of 11QHymns^{b} (11Q16).—D.J.H.

1987. M. HIMMELFARB, "Impurity and Sin in 4QD, 1QS, and 4Q512," *DeadSeaDisc* 8 (1, '01) 9-37.

Careful examination of the laws about the eruption of the skin and genital impurity in 4QD as well as the relevant material in 1QS and 4Q512 calls into question generalizations about a sectarian association of impurity and sin. The purity laws of 4QD do not conflate impurity and sin; indeed there is nothing sectarian about these laws at all. While 1QS and 4Q512 use the language of impurity in ways that go beyond the meaning of the priestly corpus in the Torah, there are significant differences between them that make it difficult to see the association of impurity and sin as characteristic of the Qumran sectarians.—D.J.H.

1988r. I. KNOHL, *The Messiah before Jesus* [*NTA* 45, p. 202].

J. J. COLLINS, "Review Essay," *JewQuartRev* 91 (1-2, '00) 185-190.—Knohl's argument depends on several identifications that are essentially intuitive, and he does not engage in much critical discussion of his primary texts. The article reviews the problems with Knohl's thesis in connection with the following four texts: the self-glorification hymn in 4Q491, the *Oracle of Hystaspes,* Revelation 11, and the Son of God text (4Q246). The chief merit of Knohl's book is that it brings into the discussion the Roman context and some texts that have been neglected.—C.R.M.

1989. J. A. NAUDÉ, "Qumran Hebrew Syntax in the Perspective of a Theory of Language Change and Diffusion," *JournNWSemLang* 26 (1, '00) 105-132.

In view of language change and diffusion, Qumran Hebrew is a continuation of late biblical Hebrew but in certain aspects is distinct from it. The variations in syntax in Qumran texts can be explained by the existence of more than one or different grammars in Qumran Hebrew speakers.—D.J.H.

1990. D. NIMMER, "Copyright in the Dead Sea Scrolls. Authorship and Originality," *Houston Law Review* [Houston, TX] 38 (1, '01) 1-212.

With particular attention to 4QMMT, the article examines the legal issues pertaining to copyright involved in the case between E. Qimron and H. Shanks. It argues that there is no protection for a reconstruction of an ancient manuscript of a uncopyrighted work. Any recreation of the Teacher of Righteousness's words means that the copyright by definition does not belong to Qimron (or any modern scholar). Instead, it is only over errors that Qimron can claim protection. Copyright protection arises only for works that reflect an intent to produce something personal or subjective. By contrast, works that are objective, whether in fact or as presented, fail to qualify as works of "authorship" in the copyright sense. [The same fascicle contains a "coda" attributed to E. S. Drone (pp. 213-217), a commentary by J. L. Oakes (pp. 219-229), and a response by M. Woodmansee (pp. 231-236).]—D.J.H.

1991. S. M. OLYAN, "The Exegetical Dimensions of Restrictions on the Blind and the Lame in Texts from Qumran," *DeadSeaDisc* 8 (1, '01) 38-50.

The article examines Qumran texts that exclude the blind (or the blind and the lame) from the vicinity of the deity or that of his angelic servants in order to identify their biblical underpinnings and the exegetical moves made by interpreters intent on recasting biblical texts to serve their own distinct purposes. Whereas 11QTemple^a xlv 12-14 appears to understand 2 Sam 5:8b to suggest that blindness is polluting, 1QSa ii 3-10 and 1QM vii 4-5 stand more squarely within the majority biblical tradition regarding purity in understanding blindness and lameness to be profaning rather than polluting. But both perspectives go beyond the restrictions found in such OT texts as Lev 21:16-23 and 2 Sam 5:8b.—D.J.H.

1992r. E. QIMRON AND J. STRUGNELL, *Qumran Cave 4.* Vol. 5, *Miqṣat Maʿaśe Ha-Torah* [*NTA* 39, p. 360; §§ 42-600r–601r].

F. GARCÍA MARTÍNEZ, "Discoveries in the Judaean Desert: Textes legaux (I)," *Journ StudJud* 32 (1, '01) 71-89.—After a survey of Qumran legal texts, the article tries to determine the authorship of the various parts of the edition of 4QMMT, with reference to Qimron's legal claim to the copyright [see § 45-1994]. Then it questions the inclusion of the monographs about language and halakic matters, calls attention to deficiencies in the edition, and notes some errors. It concludes that despite these problems DJD 10 is one of the most interesting volumes in the series and makes essential contributions to our understanding of the manuscripts of 4QMMT.—D.J.H.

1993. M. RAND, "Metathesis as a Poetic Technique in Hodayot Poetry and its Relevance to the Development of Hebrew Rhyme," *DeadSeaDisc* 8 (1, '01) 51-66.

The form *mṣyrwq* in 1QH^a xii 32 and related texts is best understood as the preposition *mn* combined with the noun *ṣyrwq,* which is a metathetic equivalent of *qyrwṣ,* the gerund of the verbal root *qrṣ* known in the *piʿel* stem from biblical, Qumran, and Mishnaic Hebrew. This proposal is based on a discussion of consonantal root metathesis in Hebrew and its role as a stylistic device in Hebrew poetry. Root metathesis may be a factor in the emergence of the so-called Qalirian rhyme in the Palestinian *piyyut.*—D.J.H.

1994. H. SHANKS, "Giving Credit Where Credit Is Due," *BibArchRev* 27 (2, '01) 48-51.

According to F. García Martínez [see § 45-1992r], J. Strugnell had substantially completed assembling, transcribing, and translating as well as developing the composite text of 4QMMT by 1961—some twenty years before E. Qimron joined him on the project.—D.J.H.

1995. H. SHANKS, "The New Struggle for the Scrolls. Will They Go to the Palestinians?" *BibArchRev* 27 (3, '01) 49-50.

Given the 1954 Hague Convention and Protocol and the Sinai precedent, the question arises whether Israel would have to give up the Dead Sea scrolls with the creation of a Palestinian state. Several factors weigh heavily in favor of Israel's retaining the scrolls as a unique reflection of its cultural and religious patrimony.—D.J.H.

1996. D. STEINMETZ, "Sefer HeHago: The Community and the Book," *JournJewStud* 52 (1, '01) 40-58.

The article proposes an interpretation of the phrase *spr hhgw* (usually understood as the "book of meditation") in the Dead Sea scrolls in light of the uses of the verb *hgh* in Prov 25:4-5 in the sense of "removing" or "refining." Whatever this book may have been, the title taken as deriving from these meanings of *hgh* offers an image of a community engaged in dynamic interaction with Torah and history: re-creating a pure community in covenant with God, revealing God's true Torah, and setting the stage for God's dominion in a perfect world refined of wickedness.—D.J.H.

1997. J. STRUGNELL AND H. ESHEL, "It's Elementary. Psalms 9 and 10 and the Order of the Alphabet," *BibRev* 17 (3, '01) 41-44.

An ostracon from Qumran that contains the Hebrew alphabet in which the half beginning with *lamed* (line 2) is written before the half beginning with *aleph* (line 3) provides further evidence for the suggestion [see § 45-1330] that when the acrostic poem consisting of Psalms 10 and 9 was composed, its author used an alphabet in which the *lamed* to *taw* (Psalm 10) half came first.—D.J.H.

1998. E. TOV, "A Categorized List of all the 'Biblical Texts' Found in the Judaean Desert," *DeadSeaDisc* 8 (1, '01) 67-84.

This list records the editions of all the known fragments of "biblical" manuscripts in

Hebrew, Aramaic, and Greek from the Judean Desert published in the DJD series and elsewhere. It includes 200-202 scrolls (representing 205-207 manuscripts of biblical texts) from Qumran and twenty-three from other sites in the Judean Desert of the Hebrew/Aramaic Bible, five Greek texts (one from a site other than Qumran), and three fragments of the Targums. An appendix lists the phylacteries (twenty-eight) and the *mezuzot* (nine).—D.J.H.

1999. E. Tov, "The Nature of the Greek Texts from the Judean Desert," *NovTest* 43 (1, '01) 1-11.

The Greek documentary texts from various sites in the Judean Desert (Wadi Murabbaʿat, Naḥal Ḥever, Naḥal Ṣeʾelim, etc.) indicate that Greek was in active use in all sites (with the exception of Qumran) and reveal an administration conducted in Greek and letters written in that language. Apart from Qumran (where there was openness at the textual level), the Greek manuscripts of the OT reflect Jewish revisions of the Septuagint toward the proto-rabbinic (proto-Masoretic) Hebrew text.—D.J.H.

2000. A. Tronina, "Qumrańskie rękopisy Księgi Tobiasza (4Q196-4Q200) (The Qumran Manuscripts from the Book of Tobit [4Q196-4Q200])," *RoczTeol* 47 (1, '00) 81-93.

The article presents a Polish translation of the Qumran manuscripts of Tobit (4Q196-200) with commentary. It concludes that (1) the original language of Tobit is most probably Aramaic; (2) the Hebrew text (4Q200) is based on Aramaic but does not agree precisely with any of the preserved copies (4Q196-199); (3) the longer version of the Greek text is based on a Semitic text but is different from all the known texts from Qumran; (4) since the Qumran manuscripts are free from any specific vocabulary of the sect, Tobit may be dated to ca. 300 B.C.; and (5) the concentric structure of Tobit, clear in the longer Greek version, is confirmed by the pericope divisions in 4Q196-200.—C.R.M.

2001. I. Young, "Notes on the Language of 4QCant^b," *JournJewStud* 52 (1, '01) 122-131.

The article first examines some forms in 4QCant^b (4Q107) that appear to be due to Aramaic influence: *mn* ("from") unassimilated, *hrry* ("mountains") as a plural construct, *ṭllym* ("shadows"), masculine plural noun with nun ending, *ʾt* in 4Cant^b 4:8, and the geographical name *ʾwmnwn.* Then it explores the question whether 4QCant^b represents a revision of the original linguistic form preserved in the Masoretic text, or the MT represents a revision of the original linguistic form preserved in 4QCant^b.—D.J.H.

Dead Sea Scrolls, §§ 45-1732r, 1803, 1903, 1961, 1981, 2033.

Jewish World

2002. E. Bons, "La signification de ἄρκος ἀπορουμένη en LXX Osée XIII 8," *VetTest* 51 (1, '01) 1-8.

The phrase ἄρκος ἀπορουμένη in the Septuagint of Hos 13:8 refers to a bear that has been cornered, is unable to escape, and attacks with rage those who might approach. This interpretation is suggested by the use of the verb by Xenophon and the interpretation of Hos 13:8 by Theodoret of Cyrrhus.—D.J.H.

2003. S. A. BRAYFORD, "To Shame or Not to Shame: Sexuality in the Mediterranean Diaspora," *Semeia* 87 ('99) 163-176.

Although honor is almost always an important criterion in assessing male characters in biblical texts, shame, in its positive sense (i.e. sexual modesty and social propriety), is not always a major factor in female characterization. Pentateuchal texts in particular do not represent consistently the value accorded to positive female shame in the Mediterranean model of the honor/shame code. While the Hebrew texts do not deny or repress female sexuality, the LXX Eve as the prototype of all women is denied the desire that was to be part of childbearing; and the LXX Sarah as the literary foremother of the Jews is recast as the ideal Hellenistic woman who is more concerned with progeny than pleasure. [Responses to this article and the other contributions to *Semeia* 87 are offered in the same fascicle by F. S. Frick (pp. 233-254) and N. K. Gottwald (pp. 255-265).]—C.R.M.

2004. K. BRODERSEN, "Die Bedeutung der Septuaginta für die Altertumswissenschaft," *BibKirch* 56 (2, '01) 101-103.

The Septuagint is significant as a witness to the culture of Hellenism, as an example of Koine Greek, and as a historical source for relations between the high cultures of Hellenism.—D.J.H.

2005. C. BURFEIND, "Der Text von *Joseph und Aseneth* im Palimpsest Rehdiger 26 der Universitätsbibliothek Wrocław (Breslau)," *JournStudJud* 32 (1, '01) 42-53.

The palimpsest manuscript designated Rehdiger 26 (M) and conserved at the university library in Wrocław/Breslau contains a very old (11th century) and important text of *Joseph and Asenath.* It is closely related to MSS HJK (Group c) and shares a common ancestor with them.—D.J.H.

2006. A. CATASTINI, "L'indice concettuale del Medio Giudaismo e un'ipotesi su Flavio Giuseppe, *Vita* 414," *Henoch* 22 (2-3, '00) 319-324.

The article first describes the project inaugurated by the fascicles on family and on sexuality in *Indice Concettuale del Medio Giudaismo* [see *NTA* 45, p. 210]. Then it focuses on how the law about marriage with a female captive (see Deut 21:10-14) was interpreted in Middle Judaism, with particular attention to the case of Josephus mentioned in his *Life* 414.—D.J.H.

2007. J. COOK, "Textual Problems in the Septuagint Version of Proverbs," *JournNWSem Lang* 26 (1, '00) 171-179.

There are various categories of textual problems in the Septuagint of Proverbs. For example, chapter 15 has equivalents for all the verses in the MT but also contains a number of pluses. And in chapter 20 there are pluses and apparent inner-textual corruptions.—D.J.H.

2008. P. DE MARTIN DE VIVIES, "Les origines du mal: trois approches apocalyptiques," *EspVie* 111 (26, '01) 13-19; II. Deuxième approche: le livre de Daniel ou 'quand le monde d'en-bas perturbe le monde d'en-haut,'" (27, '01) 13-21. [See § 45-1887.]

After reflecting on the links among *1 Enoch,* Daniel, and Revelation and on the nature of apocalyptic, the first installment considers how the origin of evil is treated in the Book of Watchers (*1 Enoch* 1–36) under the heading: When the world above disturbs the world below. The second installment considers how the world below (earth) disturbs the world above (heaven) with reference to Daniel 8 and 10–12 and to the changing of the calendar (time), and notes that in the book of Daniel the focus is not so much the origin of evil as it is the evil confronting Israel in the time of Antiochus IV Epiphanes and how Israel might be freed from this evil.—D.J.H.

2009. A. A. Di Lella, "The Book of Tobit and the Book of Judges: An Intertextual Analysis," *Henoch* 22 (2-3, '00) 197-206.

The article notes eight points of contact between the book of Tobit (especially 12:11-22) and the Septuagint of Judges (especially the story of Manoah and his wife in 13:2-20): healing, angel in disguise, prayer, name of the angel, the animal and eating, ascension, wonders of the Lord, and prostration and fear. It concludes that the author of Tobit modeled parts of his story (especially 12:11-22) on Judges 13.—D.J.H.

2010. L. B. Elder, "Virgins, Viragos and Virtuo(u)si among Judiths in Opera and Oratorio," *JournStudOT* 92 ('01) 91-119.

The article explicates through a feminist lens the curious and often amusing metamorphoses of Judith's integrity and complexity as a female hero in Israel as they are expressed in opera and oratorio. Within the purview of these genres the integrity of the apocryphal Judith's characterization is variously maintained, elaborated, ignored, transferred to other characters, transformed, or obliterated by librettists and *animateurs*.—D.J.H.

2011. L. H. Feldman, "Josephus' Portrayal (*Antiquities* 5.136-174) of the Benjaminite Affair of the Concubine and Its Repercussions (Judges 19–21)," *JewQuartRev* 90 (3-4, '00) 255-292.

Other than the exploits of Samson, there is no episode from Judges to which Josephus devotes more space than the Benjaminite affair of the concubine and its repercussions (Judges 19–21). Josephus transposes the incident from the end of the book to near the beginning to stress his political theory with regard to the themes of moral decay, luxury, and civil strife and the importance of giving attention to the order and discipline of the Jewish constitution and the aristocratic form of government. In every way Josephus' changes and additions to his biblical source have lessened the horror of the story.—C.R.M.

2012. E. Haag, "Bel und Drache. Tradition und Interpretation in Daniel 14," *TrierTheolZeit* 110 (1, '01) 20-46.

The double story of Bel and the Dragon in the Greek version of Daniel (chap. 14) promotes a realized or present eschatology in contrast to the future eschatology of Daniel 1–12. The article first considers the literary character of Daniel 14 from the perspectives of literary criticism and form criticism (text, structure and intention, form and function). Then it discusses the theological statement of Daniel 14 with the help of a semantic analysis and a theological synthesis (tradition and interpretation).—D.J.H.

2013. T. K. Heckel, "Ohne Septuaginta kein Neues Testament," *BibKirch* 56 (2, '01) 96-100.

The article traces the influence of the Septuagint on early Christians with reference to their understanding of Jesus' death as "according to the Scriptures" (1 Cor 15:3-5), Paul's use of the Septuagint, the OT in the Gospels, post-A.D. 70 writings, and the Septuagint as the church's OT.—D.J.H.

2014. R. J. V. HIEBERT, "Translation Technique in the Septuagint of Genesis and Its Implications for the NETS Version," *BullIntOrgSeptCogStud* 33 ('00) 76-93.

In connection with the New English Translation of the Septuagint (NETS) project, the article reflects on examples of literalistic translation, isolate translation, contextualization, harmonization, and expansion in the Septuagint of Genesis. While a NETS translator must distinguish carefully the various strategies, the Septuagint translator's typical dependence upon the Hebrew corroborates the "interlinear" paradigm, which in turn provides a useful conceptual framework from within which to translate Genesis.—D.J.H.

2015. T. P. HUTCHINSON AND D. CAIRNS, "A Note on the Syntactic Analysis of Greek Translations and Compositions," *BullIntOrgSeptCogStud* 33 ('00) 39-46.

A reanalysis of the data presented by K. H. Jobes [§ 41-1293] on characteristics of Greek syntax in seven texts (Esther—LXX and Alpha, Daniel—Old Greek and Theodotian, Polybius, Josephus, a set of papyri) concludes that the two translations of Esther are very similar to each other, and that the papyri are more similar to the four translations (of Esther and Daniel) than to the two original compositions (Polybius and Josephus).—D.J.H.

2016. D. M. JACOBSON, "Three Roman Client Kings: Herod of Judaea, Archelaus of Cappadocia and Juba of Mauretania," *PalExplQuart* 133 (1, '01) 22-38.

The article discusses three client kings of the Roman empire—Herod the Great, Archelaus of Cappadocia, and Juba of Mauretania—with reference to the dynastic relationships linking them, their origins, their relationships to Rome, the networking among them, and the client kings as traditional Hellenistic monarchs. It concludes that Herod was the most incisive ruler and greatest builder with the most difficult population, and that the process of Hellenization greatly accelerated in Judea during his reign.—D.J.H.

2017. D. JACOBSON, "When Palestine Meant Israel," *BibArchRev* 27 (3, '01) 42-47, 57. [See § 43-2051.]

The name "Palestine" is the Greek equivalent of "Israel." Παλαιστίνη originated as a pun on Israel/Jacob the "wrestler" (παλαιστής) in Gen 32:25-27 and the similar sounding name of the people of the area locally known as *Pelešet* (the land of the Philistines).—D.J.H.

2018. H. JACOBSON, "Apion, the Jews, and human sacrifice," *ClassQuart* 51 (1, '01) 318-319.

It appears that the source of influence for Apion's tale about the capture of strangers, their imprisonment in the Temple, and their ultimate offering as human sacrifice (see Josephus, *Contra Apion* 2:89-111) was Euripides' *Iphigeneia among the Taurians.*—C.R.M.

2019. I. KALIMI, "A Transmission of Tradition: The Number of Jesse's Sons," *TheolZeit* 57 (1, '01) 1-9.

According to 1 Chr 2:13-15 Jesse had seven sons with David as the seventh, whereas according to 1 Samuel 16–17 Jesse had four sons (see 16:6-9, 11-13; 17:13-14) or eight sons (see 16:10-11; 17:12). The tradition in 1 Chronicles 2 was taken up in the fresco of Samuel anointing David at Dura Europos and by Josephus (see *Ant.* 6:156-165), and found its way into rabbinic literature and some medieval Christian artistic compositions.—D.J.H.

2020. A. Kamesar, "Ambrose, Philo, and the Presence of Art in the Bible," *JournEarly ChristStud* 9 (1, '01) 73-103.

In asserting that the requisites of art are indicated in the Bible, Ambrose (*Ep.* 8 [55]) relied heavily on Philo's *De fuga et inventione* 132-136, which in fact is not concerned with the issue of art in the Bible. The article explores why Ambrose used this passage and how he developed his argument in light of the Philonic source.—D.J.H.

2021. A. Kondracki, "Duch i Mądrość w Księdze Mądrości (Wisdom and Spirit in the Book of Wisdom)," *RoczTeol* 46 (1, '99) 45-61.

The book of Wisdom employs a rich biblical tradition concerning personified Wisdom and the Spirit of God as the real presence of God among his creatures. While Wisdom and Spirit on the cosmological level indicate the presence of God in the world, on the anthropological level they represent God's renovating presence working inside human beings as the principles of moral behavior.—C.R.M.

2022. W. Kraus and M. Karrer, "Septuaginta – deutsch," *BibKirch* 56 (2, '01) 104-105.

The article provides information about the history, need, goal, format, and team for a project to produce a German version of the Septuagint to be completed in 2005.—D.J.H.

2023. K.-S. Krieger, "Karriere im Christentum: Aus Übersetzern werden Propheten," *BibKirch* 56 (2, '01) 71-75.

The article first offers quotations of and comments on ancient accounts about the origin of the Septuagint translation (*Letter of Aristeas,* Josephus, Philo, Irenaeus, etc.). Then it lists side-by-side the books in the Jewish and Roman Catholic canons of the OT.—D.J.H.

2024. K.-S. Krieger, "Von der Tora-Übersetzung zum Alten Testament der Kirche: Die Entstehung der Septuaginta," *BibKirch* 56 (2, '01) 66-70.

This introduction to the history of the Septuagint discusses its cultural-historical context and some precedents, its additions to some books and the inclusion of others (including some works composed in Greek), and how it became Holy Scripture for early Christians. [On pp. 106-107 of the same fascicle Krieger provides bibliographical information and brief comments for eleven recent books on the Septuagint and related topics.]—D.J.H.

2025. S. Kreuzer, "Eine Schrift, zwei Fassungen: Das Beispiel des Richterbuches," *BibKirch* 56 (2, '01) 88-91.

The two Greek versions of Judges (A and B) represent two phases in the history of the Septuagint. While both are careful translations, the earlier A-form is more fluid and features correct Greek while the later B-form reflects a Hebrew *Vorlage* that became the Masoretic text.—D.J.H.

2026. J. Kügler, "Der Sohn als Abbild des Vaters. Kulturgeschichtliche Notizen zu *Sir 30,4-6,*" *BibNotiz* 107-108 ('01) 78-92.

The Greek text of Sirach originated in the context of Hellenistic-Egyptian Judaism. Its teaching about the son being like the father (Sir 30:4) reflects the Egyptian idea of the father training his son to be like him (the Kamutep constellation) rather than a strictly biological conception. Likewise, the description of the son as "an avenger against enemies" (30:6) has the Horus myth as its background and assumes the Egyptian idea of the son as the avenger or replacement for his father. Whether these Egyptian ideas came into Sirach through the Greek translator or through Ptolemaic influence on Ben Sira himself cannot be determined.—D.J.H.

2027. L. I. LEVINE, "The First-Century Synagogue: New Perspectives," *SvenskTeolKvart* 77 (1, '01) 22-30.

After outlining the methodological challenges connected with the study of the Second Temple synagogue, the article reviews and critiques some recent controversies and theories: whether there were 1st-century synagogues (denied by H. Kee and H. McKay), whether synagogues were patterned after the Temple (so D. Binder), and whether synagogues were voluntary associations (so P. Richardson). Then it proposes on the basis of 1st-century archaeological and literary sources that the synagogue of that time was primarily a communal institution serving the many and varied needs, including the religious ones, of the local community.—C.R.M.

2028. H. MACCOBY, "How Unclean Were Tax-Collectors?" *BibTheolBull* 31 (2, '01) 60-63.

In 1st-century Jewish society tax collectors incurred disapproval on moral grounds, since they acted corruptly and oppressively. They could receive forgiveness by repentance, which had to include reparation or at least the offer of reparation (see Lk 19:1-10). In terms of ritual purity, they were exactly the same as all other Jews and had no special impurity as a class.—D.J.H.

2029. J. S. MCLAREN, "Ananus, James, and Earliest Christianity. Josephus' Account of the Death of James," *JournTheolStud* 52 (1, '01) 1-25.

The oldest and most reliable account of the death of James appears in Josephus' *Antiquities* 20:199-203. The article examines four major elements in Josephus' account: the reference to the high priest Ananus as a Sadducee, the identity of the participants and their relative importance in the story, the nature of the offense of James and "certain others," and the nature of the complaint against Ananus. It contends that Josephus narrated the incident as an example of the ongoing rivalry among those Jews vying for prominence in Jerusalem in the years before the first Jewish revolt, and that existing scholarly concerns have resulted in a substantial misreading of several key aspects of Josephus' account of the trial.—D.J.H.

2030. M. MEISER, "Wahrung jüdischer Identität: Das 1. Samuelbuch in der Septuaginta," *BibKirch* 56 (2, '01) 85-87.

While the Greek translation of 1 Samuel is generally faithful to its Hebrew *Vorlage,* it also contains exegetical decisions and actualizations that responded to the practical needs of the Jewish community in the Diaspora, especially with reference to ethical models and the dangers of apostasy.—D.J.H.

2031. M. MERCER, "The Benefactions of Antiochus IV Epiphanes and Dan 11:37-38. An Exegetical Note," *MastSemJourn* 12 (1, '01) 89-93.

Unlike the king of the north in Dan 11:37-38, Antiochus IV Epiphanes did indeed show regard for the gods of his fathers, Apollo and Zeus, as well as to others. This fact suggests that Dan 11:36-45 refers to a yet future king, not to Antiochus IV.—D.J.H.

2032. H. Migsch, "Zur Interpretation von Jeremia 35Pesch,14a," *BibNotiz* 107-108 ('01) 41-45.

The OT passage about the Rechabites' abstention from wine (Jer 35:14) has been given five different interpretations. This article examines the translations of the Peshitta version of Jer 35:14a into Latin by B. Walton (1657) and into English by G. M. Lamsa (2000). An excursus considers S. Castalio's Latin rendering (1551) of the Hebrew text.—D.J.H.

2033. G. Moss, "The Essenes' Sister Sect in Egypt: A Meeting Between Paganism and Judaism?" *Faith and Freedom* [Oxford] 54 (1, '01) 58-76.

Given the open frontiers that existed between religions in Alexandria in Hellenistic times, it is possible that the Therapeutae, Jewish sect that they were, were attached to the Temple of Serapis at Canopus in Egypt. The knowledge that the site was involved in healing as well as the production of medicine complements what is known of other Essene sites [see § 44-577].—D.J.H.

2034. M. Mulzer, "Das griechische Juditbuch – eine Spätschrift des Alten Testaments," *BibKirch* 56 (2, '01) 92-95.

The Greek version of Judith probably represents the original text from ca. 150-100 B.C. Its late origin is indicated by its use of many OT traditions and its fictional genre. Its chief theological theme is the "true God."—D.J.H.

2035. T. Muraoka, "How to Analyse and Translate the Idiomatic Phrase *mî yitēn*," *BullIntOrgSeptCogStud* 33 ('00) 47-52.

The biblical Hebrew fossilized expression *mî yiten*, which enters a great variety of syntactic structures and is said to express a wish, appears to have been seen by the Septuagint translators as a fixed phrase. In many of its attestations, however, their rendering with τίς δῴη (optative) or τίς δώσει (indicative) is mechanical in its choice of Greek equivalents. However, the use of δίδωμι in the majority of cases strongly suggests that the two Hebrew words of the idiom are not totally devoid of their usual meaning.—D.J.H.

2036. T. Nicklas, "Aus erzählter Geschichte 'lernen.' Eine narrative Analyse von 2Makk 8," *JournStudJud* 32 (1, '01) 25-41.

The article proposes to assess the value of 2 Maccabees precisely as narrative history through an examination of chapter 8. After briefly commenting on the relation between fiction and historical writing, it first offers structural observations on 2 Maccabees 8. Next it describes the main characters of the text's narrative world: Judas, Nicanor, God, and Judas' fellow combatants. Then it considers the perspective of the narrator (spatial, chronological, psychological, ideological/evaluative). Finally it closely examines the implied reader's reception of the narrative. It concludes that the desire of the text is not primarily to be seen in the as much as possible faithful rendering of historical events. Rather the pedagogical transmission of a theological concern is decisive, and historical reality is appropriated in the service of such an "organization."—C.R.M.

2037. A. A. Orlov, "'Noah's Younger Brother': The Anti-Noachic Polemics in *2 Enoch*," *Henoch* 22 (2-3, '00) 207-221.

The article examines features of Noah's story that come under attack in *2 Enoch:* Noah's sacrifices, Noah as an originator of sacrificial instruction, Noah and divine revelations, Noah as a bridge over the flood, the birth of Noah, and Noah's son. It concludes that the main target of the anti-Noachic polemics in *2 Enoch* was the Noah-Abraham priestly connection, and that the anti-Noachic revisions took place in the midst of sectarian debates about sacrificial practice and priestly succession.—D.J.H.

2038. F. PARENTE, "Sulla doppia trasmissione, filologica ed ecclesiastica, del testo di Flavio Giuseppe: un contributo alla storia della ricezione della sua opera nel mondo cristiano," *RivistStorLettRel* 36 (1, '00) 3-51.

This discussion of the transmission and reception of Josephus' writings gives particular attention to the relation between the Greek and other versions, the treatment of the passages about Jesus and James, the philological and ecclesiastical channels for transmitting the works of Josephus, the relation between them and the Synoptic Gospels with reference to the destruction of the Jerusalem Temple in A.D. 70, the Christian interpolations in the Slavonic version, and the reception of Josephus and of his *Jewish War* in particular by Christian writers.—D.J.H.

2039. A. PAUL, "Les 'Écritures' dans la société juive au temps de Jésus," *RechSciRel* 89 (1, '01) 13-42.

The witness of the Dead Sea scrolls, the works of Philo, and the NT indicates some differences as to what belongs under the designations "Law of Moses," "Prophets," and "David." Beyond a canonical understanding of the Scriptures in Judaism and early Christianity there lay a textual plurality totally different from ours, depending on the needs of groups and communities, and customs and ideas about transmission of texts. This explains the great freedom shown by Jesus, his disciples, and some authors in their use of the Scriptures before the text was designated by what would be called the Bible.—D.J.H.

2040. J.-P. PETTORELLI, "La Vie latine d'Adam et Eve. Analyse de la tradition manuscrite," *Apocrypha* 10 ('99) 195-296.

This study presents the preliminary results of an inventory of the witnesses (106 texts) preserved in western libraries of *Vita Adae et Evae* (i.e. the Latin version of *Life of Adam and Eve*) and a description of the five different redactions that have been distinguished by this research. After preliminary information (recensions and redactions, editions, manuscript tradition, dating), it analyzes the five redactions (South German, Rhineland, Bohemian, English, late) in some detail. In addition to laying the groundwork for a critical edition, this research shows how *Vita Adae et Evae* was transmitted between the 9th and 15th centuries from Britain to the eastern borders of the German empire. An appendix (pp. 293-296) provides a list of the manuscripts.—C.R.M.

2041. J. H. PROUSER, "'As is the Practice of Women.' The Practice of Birth Control in the Book of Esther," *ConsJud* 53 (2, '01) 51-59.

According to Esth 2:12, the women of King Ahasuerus' harem were prepared "with oil of myrrh" and "with aromatic herbs and with women's ointments." In the context of ancient medical lore these substances were used as contraceptives. This interpretation is reinforced by rabbinic literature and by various features in the book of Esther (including its message of Jewish self-determination and human responsibility).—D.J.H.

2042. F. RAURELL, "La filantropia divina. Base d'obertura cultural en el judeo-hel·lenismse," *RevistCatTeol* 25 ('00) 59-80.

In Wis 1:6 and 7:23 Wisdom is described as φιλάνθρωπος ("humane, benevolent"), and according to Wis 12:14 God's mercy is a model lesson for Israel that the righteous person must be humane. There is a certain degree of tension between universalism and particularlism in both the book of Wisdom and *Letter of Aristeas*. The content of the questions and answers at the banquet in *Aristeas* may provide a clue about the main purpose of the writing: to improve the relationship between Judaism and Hellenism.—D.J.H.

2043. A. Y. REED, "Job as Jobab: The Interpretation of Job in LXX Job 42:17b-e," *JournBibLit* 120 (1, '01) 31-55.

Job 42:17b-e LXX is significant both as a Septuagintal addition to the book of Job and as a Hellenistic Jewish interpretation of Job. After considering its relationship to various Greek translations and versions of the book of Job and to the fragment about Job from Aristeas the Exegete (*Prep. evang.* 9.25.1-4), the article explores its use of Genesis 36 to associate Job with Edom/Idumea and suggests that some of its extrabiblical details derive from this identification of Job's ethnicity. Then it contextualizes its approach to Job within the range of post-biblical Jewish traditions about his ethnicity, his connection to the patriarch Abraham, and his place within the chosen nation Israel.—D.J.H.

2044. E. D. REYMOND, "Sirach 40,18-27 as '*Ṭôb*-Spruch,'" *Biblica* 82 (1, '01) 84-92.

Through the structure of his comparisons in Sir 40:18-27, Ben Sira implicitly connects moral behavior with a joyous, secure, and profitable life. The emphasis on the tangible benefits of the tertiary element is a nuance that typical *ṭôb-Sprüche* cannot express.—D.J.H.

2045. C. A. ROLLSTON, "Ben Sira 38:24–39:11 and the *Egyptian Satire of the Trades:* A Reconsideration," *JournBibLit* 120 (1, '01) 131-139.

Sir 38:24–39:11 may be dependent on the Egyptian Middle Kingdom *Satire of the Trades*. Nevertheless, the presence of additional Egyptian exemplars with the same basic topos cautions against limiting reference and comparative discussion to a single Egyptian text. Moreover, the Egyptian texts in this tradition were intended to be understood not as indicative of actual scribal views but as humorous and hyperbolic texts designed to assist in the recruitment and retention of scribal students.—D.J.H.

2046. B.-Z. ROSENFELD, "Flavius Josephus and His Portrayal of the Coast (Paralia) of Contemporary Roman Palestine: Geography and Ideology," *JewQuartRev* 91 (1-2, '00) 143-183.

Two biblical subjects interpreted by Josephus reveal his complex attitude (ideological nationalism and realism) toward the eastern Mediterranean coast of Palestine (called *Paralia*): the borders of the tribes of Israel, and the governorships under Solomon. Josephus' nationalistic attitude caused him to regard the coast as a part of the land of the Jews, stretching from Sidon to Gaza. But when Josephus needed to describe the actual state of affairs, he depicted the Jews' hold on the coast as quite tenuous. In Josephus' description of the coast the borders reach from Sidon and its territory down to Raphiah and the surrounding area in the south and conform with his nationalistic outlook, though he is also influenced by the realities of the time.—D.J.H.

2047. G. Schimanowski, “Hochburg griechischer Kultur der jüdischen Diaspora: Alexandrien in hellenistischer Zeit,” *BibKirch* 56 (2, ’01) 76-80.

It is no accident that Greek translation of the Pentateuch originated in Alexandria, since it was home to the largest and most influential Jewish community in the Diaspora during the Hellenistic period. Alexandrian Jews encountered both religious tolerance and hatred, practiced synagogue worship “without bloody sacrifice,” and produced some important literature.—D.J.H.

2048. D. R. Schwartz, “How at Home Were the Jews of the Hellenistic Diaspora?” *ClassPhilol* 95 (3, ’00) 349-357.

The article surveys four books that address the question whether ancient Jews were isolated or integrated in the Greco-Roman world. D. Gera’s *Judaea and Mediterranean Politics* (1998) is a noteworthy attempt to show just how much the Jews of ancient Judea were part of the Greco-Roman world. The general picture in E. S. Gruen’s *Heritage and Hellenism* (1998) of the confident and secure Jews of the Hellenistic Diaspora is overstated. J. M. G. Barclay’s *Jews in the Mediterranean Diaspora* (1996, 1999) finds a continuum of responses in the data from highly assimilated to not at all. *The Hidden Heritage of Diaspora Judaism* (1998) by L. V. Rutgers takes a more or less forthright stand in favor of the basic separatism of Jews in the Roman world.—C.R.M.

2049. A. Sérandour, “Hébreu et Araméen dans la Bible,” *RevÉtudJuiv* 159 (3-4, ’00) 345-355.

The books of Ezra and Daniel provide a mixture of Hebrew (the local and sacred language of Jews) and Aramaic (the international and secular idiom of the empire). Bilingualism on earth reveals the two principles of God’s rule over creation (*potestas* versus *imperium*), with the sovereign and sacred laws being expressed in Hebrew, and their communication to Gentiles to the ends of the earth being carried out in Aramaic.—D.J.H.

2050. C. Setzer, “Resurrection of the Dead as Symbol and Strategy,” *JournAmAcadRel* 69 (1, ’01) 65-101.

The belief in resurrection of the dead is an instrument of self-definition for both the Pharisees and the rabbis. The article discusses resurrection of the dead as boundary marker, symbol, and strategy. The sources (Josephus, NT, rabbinic literature) attribute resurrection of the dead to the Pharisees especially when delineating them in comparison with others like the Sadducees and the Essenes. In the Mishnah resurrection is part of a triad of values held by the rabbis that is fundamental to their program of reinventing a Temple-less Judaism. In the Tosefta its detractors are part of a laundry list of those who deny the rabbis’ authority. Resurrection of the dead serves as an implicit protest, against the world as it is, against Roman hegemony, and against the powerlessness of Israel. It also functions as a means of social control.—C.R.M.

2051. D. A. Smith, “The ‘assumption’ of the righteous dead in the Wisdom of Solomon and the Sayings Gospel Q,” *StudRel/SciRel* 29 (3, ’00) 287-299.

The use of the motif of assumption (normally thought of as an escape from death) in Wis 4:7-17 on the basis of Enoch’s assumption in Gen 5:24 LXX was facilitated by topoi drawn from Hellenistic consolation materials. However, the typical corollary of assumption in the Jewish tradition—heavenly or eschatological exaltation—is also applied to the righteous one in Wis 5:1-5. This innovation is particularly instructive for understanding Jesus' post-mortem vindication and exaltation in terms of assumption in Q (Lk) 13:35.—D.J.H.

2052. A. SPATAFORA, "Intelligent or Sensible Woman (Sir 25:8)?" *Theoforum* 31 (3, '00) 267-281.

That Sir 25:8a should be rendered "Happy is he who lives with an intelligent wife" is indicated by the meaning of the Greek word συνετός, its uses elsewhere in Sirach, and the context in 25:7-11.—D.J.H.

2053. L. STADELMANN, "The giants in the Bible," *Month* 34 (3, '01) 120-122.

The article first situates the story of the "giants" (Gen 6:1-4) in the context of the successive ruptures of human bonds in Genesis 1–11. Then it quotes the episode of the seduction of Paulina by Decius Mundus in the temple of Isis at Rome according to Josephus in *Antiquities* 18:65-80.—D.J.H.

2054. N. H. TAYLOR, "Popular Opposition to Caligula in Jewish Palestine," *JournStudJud* 32 (1, '01) 54-70.

The study investigates the identity, social dynamics, leadership, and ideology of the popular protest movements that arose in both Judea and Galilee upon Caligula's order for the imposition of his own statue and cult in the Temple in Jerusalem. It examines the principal sources of information concerning these events in Philo (*Legatio ad Gaium* 197-337) and Josephus (*War* 2:184-203; *Ant.* 18:256-309) with attention to their respective ideological orientations and the discrepancies between their accounts (even between the two accounts of Josephus). It identifies two popular protest movements against the imposition of an imperial cult on the Jerusalem Temple. One emanated from Judea and seems to have been led by prophetic figures from Jerusalem who may have been priests and scribes closely connected to the Temple. The other emerged in Galilee and consisted of willful abandonment of agricultural pursuits as well as petitioning the emperor's representative. It also seems to have been prophetically inspired, and to presuppose a strong eschatological orientation.—C.R.M.

2055r. L. TROIANI, *Il perdono cristiano* (Brescia: Paideia, 1999).

G. JOSSA, "Giudei e greci nel primo secolo dell'era cristiana. Osservazioni in margine al volume di L. Troiani, *Il perdono cristiano,* Paideia, Brescia, 1999," *RivistBib* 49 (1, '01) 83-89.—The thirteen essays in this collection concern the situation of Hebraism (Hellenistic Judaism) in Jesus' time, the culture in which earliest Christianity was established, and the meaning of Hebrew-Christian monotheism vis-à-vis the paganism surrounding it. Troiani's hypothesis that NT uses of "Greeks" refer to hellenized Jews of the Diaspora or even Palestine who failed to live a fully Jewish life deserves discussion but does not fit well with pertinent passages in Paul's letters and Acts.—D.J.H.

2056. M. L. WADE, "Evaluating Lexical Consistency in the Old Greek Bible," *BullIntOrg SeptCogStud* 33 ('00) 53-75.

After surveying the role that lexical consistency has played in studies of the Old Greek Bible, the article compares the Hebrew and Greek versions of Exodus 11–13 with regard to lexical consistency, examines the vocabulary of the passage within context, and offers general observations. It concludes that most of the Greek translation choices in Exodus 11–13 were influenced by semantic and grammatical factors, and that the Greek version of Exodus

11–13 attempted to represent the meaning of the Hebrew words consistently in the light of other conditioning factors.—D.J.H.

2057. H. Wahl, "Esther-Forschung," *TheolRund* 66 (1, '01) 103-130.

With reference to fourteen books on Esther published between 1980 and 1997 and to other pertinent publications, the article discusses the history of the text, the work's redaction, its composition and genre, the characters of Esther and Mordechai, historicity and dating, and theology.—D.J.H.

2058. N. Walter, "Die griechischen Bücher – kanonisch oder nicht? Der unterschiedliche Umgang der Konfessionen mit der Septuaginta," *BibKirch* 56 (2, '01) 81-84.

The NT writers used the Septuagint as Holy Scripture, and the early church canonized it. While the churches of the East took the Septuagint as their OT, the Western church generally used the Vulgate. The Protestant Reformers limited their OT canon to the Hebrew Bible, without totally disregarding the OT "Apocrypha." Today there is increased recognition of the Septuagint's importance in all Christian confessions.—D.J.H.

2059. R. L. Webb, "Josephus on John the Baptist. Jewish Antiquities 18.116-119," *Forum* 2 (1, '99) 141-168. [See §§ 45-1621, 1667.]

This investigation of Josephus' description of John the Baptist in *Antiquities* 18:116-119 treats its context, content, authenticity, and how it should be viewed in light of Josephus' approach to writing history. It contends that while we may take the description of John the Baptist to be a relatively reliable account by Josephus within the parameters of Greco-Roman history, Josephus' perspective is responsible for what has been included in the passage and the way in which John has been described. It concludes with six theses about Josephus' portrayal of John the Baptist.—D.J.H.

2060. M. G. Wechsler, "The appellation Βουγαῖος and ethnic contextualization in the Greek text of Esther," *VetTest* 51 (1, '01) 109-114.

The term Βουγαῖος applied to Haman in the LXX and Alpha text of Esther represents a *nomen gentilicium* figuratively identifying the otherwise far-removed Persian antagonist with the ancient Beja of the Red Sea littoral, a warlike and inimical people located in the eastern region of present-day Sudan.—D.J.H.

2061. D. S. Williams, "A Literary Encircling Pattern in 1 Maccabees 1," *JournBibLit* 120 (1, '01) 140-142.

The rhetorical encircling of 1 Macc 1:11 with the terms "many" and "evil" in 1:9 and 52 underscores the idea that evil did not arise due to separation from Gentiles but rather evil is caused by Gentiles and those Jews who would covenant with them.—D.J.H.

2062. M. Witte, "'Mose, sein Andenken sei zum Segen' (Sir 45,1) – Das Mosebild des Sirachbuchs," *BibNotiz* 107-108 ('01) 161-186.

The article first examines those texts in Sirach that mention Moses: the Moses pericope in the praise of the fathers (45:1-5), the passages that relate Moses to Aaron (45:15) and to Joshua (46:1, 7), and the reference to Moses and the Law (24:23). Then it considers the figure of Moses in the context of Ben Sira's theology of history, creation, ethics, and the Torah.—D.J.H.

Jewish World, §§ 45-1587, 1795.

Rabbinics

2063. P. Barrado Fernández, "Targum y Palabra de Dios," *RevistEspir* 59 (237, '00) 415-441.

Taking Lk 4:16-21 as its starting point, the article discusses the concept and development of the Targums, describes the various texts (Qumran targums, *Neofiti, Onqelos, ps.-Jonathan,* etc.), and explains their exegetical techniques and hermeneutical principles.—D.J.H.

2064. D. Blumenthal, "Observations and Reflections on the History and Meanings of the Kaddish," *Judaism* 50 (1, '01) 35-51.

The Kaddish evolved from a simple line of biblical praise to a liturgical formula for dividing the liturgy into its parts and for celebrating a study session. It then developed into a prayer for the dead and continues to be such in post-Shoah Judaism. From there it penetrated into nonreligious Jewish culture as a political and cultural statement.—D.J.H.

2065. D. Boyarin, "On Stoves, Sex, and Slave-girls: Rabbinic Orthodoxy and the Definition of Jewish Identity," *Hebrew Studies* [Madison, WI] 41 ('00) 169-188.

For rabbinic discourse there were Jews who were outside of "Israel" who are called variously *mînîm* and "Sadducees." The category of "heresy" had been invented, and so also the category of "orthodoxy" at least tacitly. The first critical nexus in the mutual rabbinic and Christian story of the invention of heresy centers around the late 2nd century A.D. and the writings of Justin Martyr and the Mishnah. The solution to the seeming aporia in the descriptions of rabbinic Judaism as rigid and exclusivistic or as inclusive and elastic is to realize that Yavneh itself is a kind of legend or series of changing legends of foundation.—D.J.H.

2066. U. Ehrlich, "Verbal and Non-Verbal Rituals of Leave-Taking in Rabbinic Culture – Phenomenology and Significance," *Jewish Studies Quarterly* [Tübingen] 8 (1, '01) 1-26.

This survey of leave-taking practices prevalent in the world of the Mishnah and Talmud considers conversations prior to leave-taking, the parting blessings, asking leave, the granting of leave, escorting, bowing and walking backwards, and the kiss and embrace. Particular attention is given to the extent to which the unique norms of rabbinic culture left their imprint on these leave-taking practices.—D.J.H.

2067. L. F. Girón Blanc, "*Cantar de los Cantares Rabbá*: Seis fragmentos de la Guenizá de El Cairo conservados en Cambridge University Library," *Sefarad* 60 (2, '00) 255-281.

This installment [see § 45-681] presents the texts of three more fragments of *Canticles Rabbah* from the Cairo Geniza now conserved in the Cambridge University Library (T-S

F17.57 = *Cant. Rabb.* 1.2.3–1.2.6; T-S C2.4 = *Cant. Rabb.* 3.4.2–3.6.2; T-S C2.72 = *Cant. Rabb.* 1.9.1.3–1.9.1.7), with textual notes, photographs, material descriptions, orthographic analyses, lists of loanwords and unique readings, and other observations.—D.J.H.

2068. R. GOLDENBERG, "Jewish Literary Studies in Bible and Rabbinics," *Prooftexts* 21 (1, '01) 113-117.

This reflection on *Prooftexts* as a journal for the study of both rabbinic literature and the Bible considers the editors' methods and goals with reference to the recent exchange between R. Langer [§ 44-654] and E. Fleischer [§ 45-1413] and to D. Stern's proposal for the *Prooftexts* series of anthologies.—D.J.H.

2069. M. HADAS-LEBEL, "'Il n'y a pas de messie pour Israël car on l'a déjà consommé au temps d'Ézéchias' (TB *Sanhédrin* 99a)," *RevÉtudJuiv* 159 (3-4, '00) 357-367.

The saying by Rabbi Hillel, a 3rd-century A.D. Palestinian amora, in *b. Sanhedrin* 99a ("There shall be no messiah for Israel because they have already enjoyed him in the days of Hezekiah") must be linked to hopes for the imminent coming of King Hezekiah as mentioned by Rabban Yohanan ben Zakkai on his deathbed. But whereas Yohanan ben Zakkai expressed a Jewish messianic hope in opposition to the Christian expectation of Jesus' second coming, Rabbi Hillel's message was directed toward Jews and meant that belief in the world to come made the messianic stage unnecessary.—D.J.H.

2070. R. HAMMER, "The Apotheosis of Aaron," *ConsJud* 53 (1, '00) 20-33.

Taking as its starting point Hillel's statement in *m. ʾAbot* 1:12 ("Be of the disciples of Aaron, loving peace and pursuing peace, loving human beings and drawing them to the Torah"), the article surveys the portrayals of Aaron in the Torah (often negative) and in Second Temple Jewish writings (generally positive). Then it considers Hillel's very positive image of Aaron and its influence on rabbinic literature, and traces this perspective to Hillel's efforts to unite the priestly and Pharisaic traditions and to propagate the ideals by which he lived and taught.—D.J.H.

2071. J. HAUPTMAN, "Does the Tosefta Precede the Mishnah: Halakhah, Aggada, & Narrative Coherence," *Judaism* 50 (2, '01) 224-240.

Contrary to longstanding assumptions, the Mishnah may have been a response to an earlier tannaitic collection now embedded in our Tosefta. The haggadah played a much greater role in the older tannaitic collection than it did in the Mishnah. The redactor of the Mishnah pared down the scope of the haggadah in order to produce a work principally of halakah. He may have intended his work not as a replacement for the older collection but rather as a supplement to it.—D.J.H.

2072. V. HOFFER, "And He Prayed to Him: Manasseh's Repentance and Its Reception in the Midrash," *Hermenêutica* [Cachoeira, Brazil] 1 ('01) 55-78.

This analysis of the treatments of Manasseh's repentance in rabbinic literature examines the ways in which each source uses the biblical text, analyzes the uses of Talmud Yerushalmi's expansion of 2 Chr 33:11-13 in various midrashic contexts, and traces how the story of Manasseh's repentance was used to examine the larger theological and philosophical problems of wickedness and forgiveness.—D.J.H.

2073. H. JACOBSON, "ʾnply," *JewQuartRev* 90 (3-4, '00) 417.

The term *ʾnply* in *m. Shebuot* 7:6 and its variants in parallel texts is the Greek ἐμβολή, which is used in the sense of "purse" or "money-box."—D.J.H.

2074. I. KALIMI, "Joseph Between Potiphar and His Wife. The Biblical Text in the Light of a Comparative Study on Early Jewish Exegesis," *BibNotiz* 107-108 ('01) 55-64.

The article compares how the incident about Joseph and Potiphar's wife (Genesis 39) is portrayed in *Midrash Psalms Shocher-Tov* and in early Jewish texts. While the sages of *Midrash Psalms* presented Joseph as perfect in many ways, they did criticize some of his behavior—especially placing his hope to be released from prison in a mortal (Pharaoh's chief butler) rather than in God.—D.J.H.

2075. R. LESSES, "Exe(o)rcising Power: Women as Sorceresses, Exorcists, and Demonesses in Babylonian Jewish Society of Late Antiquity," *JournAmAcadRel* 69 (2, '01) 343-375.

The article examines talmudic discussions and archaeological finds from Sassanian Babylonia to explore how some women employed ritual practices to gain power (such as the recitation of incantations and the use of bowls with incantations written on them) and how some rabbis thought about women's relationship to ritual power. A comparative look at the sources reveals that rabbinic accounts of witches are actually more nuanced than the bald talmudic statement (*b. Sanh.* 67a) that "most women are sorceresses" and reveals that both the incantation bowls and the talmudic sources give information about women who used incantations and amulets to protect themselves and their families from demons and illness.—D.J.H.

2076. E. M. MENN, "Praying King and Sanctuary of Prayer, Part I: David and the Temple's Origins in Rabbinic Psalms Commentary (Midrash Tehillim)," *JournJewStud* 52 (1, '01) 1-26.

Interpretative traditions found in *Midrash Tehillim,* the classic rabbinic commentary on the Psalms, identify David closely with the Temple in Jerusalem, in some respects going far beyond the biblical sources themselves in portraying Israel's greatest king as a founding figure for its holiest site. Instead of abandoning monarch and Temple as outmoded realities of Israel's distant past, rabbinic interpreters of Scripture explored the suggestive details and intertextual possibilities of the various descriptions of David's relation to the Temple in Psalms and other parts of the canon. They manipulated the symbolic potential inherent in these biblical archetypes of leadership and sacred space, and articulated the interface between these perennially relevant topoi in a manner concordant with postbiblical developments in Jewish thought and practice—particularly developments concerning prayer.—C.R.M.

2077. L. MOSCOVITZ, "Between Casuistics and Conceptualization: On the Term *Ameru Davar Eḥad* in the Palestinian Talmud," *JewQuartRev* 91 (1-2, '00) 101-142.

The Palestinian Talmud uses the phrase *ʾāmĕrû dābār ʾeḥād* ("[Rabbis X and Y] said the same thing") to draw attention to similarity or identity between the rulings of different talmudic sages. Sometimes the expression serves an exegetical function, explaining the content or legal basis of a particular ruling by associating it with another ruling. In other passages these associations limit disagreement between different views by drawing attention to similarities. In still other passages *ʾāmĕrû* dicta were apparently motivated by an interest in association for association's sake, perhaps for didactic or mnemonic reasons. By associating distinct and often disparate cases the *ʾāmĕrû* statements deviate from the casuistic approach characteristic of tannaitic literature as they extend the purview of legal thought beyond the particular to the general.—D.J.H.

2078. J. NEUSNER, "Theology Comes Home: The Role of Theology in the Academic Study of Religion and the Role of Theology of Judaism in the Academic Study of Judaism," *Religion* 31 (1, '01) 1-18.

The article discusses the role of theology in the academic study of religion, defining the academic role of theology (in collaboration with philosophy of religion; descriptive, historical, and comparative tasks), the theology of Judaism in the academy, the theological and the religious study of Judaism, and theologies as the intellectual aspiration of communities of religious faithful. The study of theology is separate from the study of religion, though both religion and theology may investigate the properties of the same data.—C.R.M.

2079. J. NEUSNER, "Why Not Use Rice in Making the Host?" *NewBlackfr* 82 (962, '01) 175-177.

In agreement with the Catholic church's insistence on the use of wheat for the host in the Eucharist, the halakah of Judaism (see *m. Pesaḥ.* 2:5; *m. Ḥul.* 1:1, 4; 3:7) in its context and for its reasons concurs on the logic that requires for the dough offering given to the priests and for the matzah eaten at the Passover seder bread made of grain that participates in the processes of fermentation (that is to say, life).—D.J.H.

2080. Z. K. NEWMAN, "The Jewish Sound of Speech: Talmudic Chant, Yiddish Intonation and the Origins of Early Ashkenaz," *JewQuartRev* 90 (3-4, '00) 293-336.

After discussing chant patterns in the Talmud, the article shows how these chant patterns influence modern Yiddish speech, compares modern Ashkenazic talmudic chant with the cantillation marks found in the talmudic texts of the Cairo Geniza and postulates a link between the chanters of the Geniza talmudic texts and the founders of early Ashkenaz, and shows how these findings mesh with the work of historians on the origins of early Ashkenaz. It concludes that the early settlers of Ashkenaz and their talmudic chant originated in the land of Israel.—D.J.H.

2081. J. ROVNER, "An Early Passover Haggadah According to the Palestinian Rite," *JewQuartRev* 90 (3-4, '00) 337-396.

Jewish Theological Seminary MS 9560 contains a unique version of the Passover Haggadah. Apparently an early recension of the Palestinian rite, it exemplifies a living tradition of scribal practices, especially orthography. It is also among the earliest Hebrew paper codices to come down to us. The article provides a transcription of the text annotated with attention to linguistic phenomena and to other Palestinian versions.—D.J.H.

2082. A. SHEMESH, "King Manasseh and the Halakhah of the Sadducees," *JournJewStud* 52 (1, '01) 27-39.

Taking as its starting point the tannaitic statement "one who casts off the yoke [of the Torah] violates the covenant and discloses a face in the Torah" (*t. Sanh.* 12:9 parr.) and its application to King Manasseh for devising a new and improper exposition of the Torah, the article suggests that in rabbinic homilies Manasseh (the classical biblical villain) is presented as an archetypal Sadducee, and that his interpretations are simply Sadducean interpretations of which the sages were aware.—D.J.H.

2083. A. M. Singer, "In Search of a Partner. A Midrashic Meditation," *ConsJud* 53 (2, '01) 29-40.

In rabbinic literature there are three approaches to how Abraham came to know God: sapiential, theocentric, and existentialist-anthropological. This essay focuses on the existentialist-anthropological tendency that views God and humankind in an intimate, human relationship. It focuses on two primary midrashic texts (*Genesis Rabbah* 39:1 and 10:1) that underscore this perspective in relation to the circumstances precipitating God's initial revelation to Abraham (see Gen 12:1). These midrashic texts contend that Abraham through his questioning or through his shedding of light precipitated the appeal of the scrutable God.—D.J.H.

2084. D. Stern, "*Vayikra Rabbah* and My Life in Midrash," *Prooftexts* 21 (1, '01) 23-38.

The author describes his long-term fascination with *Leviticus Rabbah* and notes that what continues to intrigue him is the specificity of its language, the unique coloring of its discourse—the ways in which even in an anthology its contents continue to exceed or defy our expectations and make us redefine the possibilities that we had imagined earlier were all exhausted.—D.J.H.

2085. I. F. Stone, "Textual Reasoning. An Introduction and Sample Reading of Genesis 38: The Story of Judah and Tamar," *ConsJud* 53 (1, '00) 62-71.

This illustration of the method of "textual reasoning" focuses on Genesis 38:1 and presents excerpts (with commentaries) from interpretations in *Genesis Rabbah* 85:1-3 and *b. Sotah* 13b. The article shows how the process of textual reasoning generated new texts, and rereads the core text in light of the prior links and their rereadings.—D.J.H.

2086. R. Treloar, "The Hermeneutics of Textual Exile: Comparing Rabbinic and Poststructuralist Readings of Esther," *Pacifica* 14 (1, '01) 31-54.

The article first reviews the debate about the nature of rabbinic exegesis and its relation to poststructuralist reading strategies, with particular attention to the views of S. Handelman. Then it sets T. Beal's recent work on Esther, *The Book of Hiding* (1997), alongside some features of the interpretation of Esther in rabbinic literature. It concludes that while there are some tantalizing overlaps, it is questionable whether the indeterminacy of meaning maintained by contemporary readings can be considered "rabbinic."—D.J.H.

2087. P. W. van der Horst, "Het graf van de profetes Hulda in de joodse traditie (The Grave of Hulda, the prophetess, in Jewish Tradition)," *NedTheolTijd* 55 (2, '01) 91-96.

Although the biblical information about Hulda is scant, rabbinic sources say more about her, especially about her grave near the Jerusalem Temple. The rabbis' attitude toward Hulda as a prophetess varies from positive to negative. It is probably in light of the negative attitude that her absence from *Vitae Prophetarum* is to be viewed. Even though other sources make clear that her tomb in Jerusalem was well known and probably drew visitors (pilgrims?), her tomb is denied any mention in these *Vitae* which otherwise show much interest in the tombs of biblical prophets.—D.J.H.

2088. H.-G. VON MUTIUS, "Neues zur hebräischen Textvorlage des Targums zu Jeremia 6,19," *BibNotiz* 107-108 ('01) 46-49.

The term *ʿwbdyhwn* ("of their [evil] deeds") in *Targum of Jeremiah* 6:19 more likely reflects the Hebrew variant reading *mʿśyhm* (cf. MT *mḥšbwtm* = "of their [evil] purposes") than the targumist's own theologically inspired paraphrase.—D.J.H.

Rabbinics, §§ 45-1554, 1590, 1921, 2050.

Greco-Roman World

2089. K. ALGRA, "Aristotle and Hellenistic Philosophy," *Phronesis* [Leiden] 46 (1, '01) 93-104.

Descriptions and evaluations of eleven recently published books on Aristotle (five), Theophrastus (two), the Cyrenaic school (one), Philo (two), and Epictetus (one).—D.J.H.

2090. P. M. ALLISON, "Using the Material and Written Sources: Turn of the Millennium Approaches to Roman Domestic Space," *AmJournArch* 105 (2, '01) 181-208.

This paper analyzes some recent studies of Roman domestic space and demonstrates how the evidence is compromised by the use of unrelated textual data to interpret material remains or by the incorporation of unsubstantiated analyses by past scholars in current interpretations. It draws particularly on material from southern Italy and the town of Pompeii. It treats studies of Roman domestic space, the data (ancient authors, epigraphy, material culture), analytical and interpretative procedures, and asking appropriate questions of diverse data. A study of Roman domestic space that is acutely aware of its biases, overinterpretations, and ethnocentrisms and that has taken steps to eradicate them can make a substantial contribution to our understandings about relationships between written and material evidence and between our own domestic worlds and those of the past.—C.R.M.

2091. P. BURGERS, "Coinage and State Expenditure: The Reign of Claudius AD 41-54," *Historia* [Stuttgart] 50 (1, '01) 96-114.

The article presents information on the imperial coinage of the emperor Claudius (the number of emissions, the dates of the individual issues, the relative quantity of the emissions, the weight and fineness of the imperial gold and silver coinage) and relates these data to what is known of state expenditure and imperial finance during the Claudian principate. It focuses on the three major emissions of precious metals that took place in A.D. 41/42, 46/47, and 51/52.—D.J.H.

2092. P. CAGNIART, "Seneca's Attitude Towards Sport and Athletics," *Ancient History Bulletin* [Calgary] 14 (4, '00) 162-170.

Seneca not only was very much concerned with matters of physical fitness (his own in particular) but also was thoroughly familiar with the rules and techniques of the different sports practiced at Rome. In his role as a Stoic philosopher Seneca often drew on sports and athletics for metaphors and similes to illustrate and clarify his moral and philosophical teachings. His disposition toward them was not substantially different from the attitude of contemporary Latin authors and from the Roman public in general.—D.J.H.

2093. D. L. Cairns, “Anger and the Veil in Ancient Greek Culture,” *Greece & Rome* [Oxford] 48 (1, ’01) 18-32.

This investigation of nonverbal expressions of anger in ancient Greek culture focuses on the use of veils and similar garments as a means of registering anger. The gesture of veiling in anger illustrated to the offender the victim’s sense of having suffered a diminution of status. It also functioned as a form of self-control.—D.J.H.

2094. D. Collins, “Improvisation in Rhapsodic Performance,” *Helios* 28 (1, ’01) 11-27.

The essay reexamines the major evidence for how rhapsodes might actually have been performed. While we cannot know for certain how much improvisation occurred in the performance of Homeric poetry before canonization of the texts, the citation of verses in 4th-century B.C. authors as well as Ptolemaic papyri show that subsequent improvisation continued for centuries after canonization.—C.R.M.

2095. J. Connolly, “Reclaiming the Theatrical in the Second Sophistic,” *Helios* 28 (1, ’01) 75-96.

The public and excessive nature of sophistic performance during the Second Sophistic (i.e. the Greek imperial period) problematizes the interpretation of elite imperial self-fashioning advanced by M. Foucault and still influential within and outside classical studies. The source of the sophists’ nonnormative contributions to the wide range of performances of selfhood manifested in this period is to be found in the tensions coloring Greek cultural identity vis-à-vis the Roman empire. Foregrounding the specifically Greek context of sophistic oratory allows us to see how the ethics of their idiosyncratic styles acts as an instrument of ancient cultural politics; that is, the sophists demonstrate the capacity of performance to resist dominant structures of power, in this case by appropriating and reworking traditional notions of Greek cultural identity.—C.R.M.

2096. M. W. Dickie, “Bonds and Headless Demons in Greco-roman Magic,” *GkRomByz Stud* 40 (1, ’99) 99-104.

A gem-stone in black jasper from the Numismatic Museum in Athens is inscribed with a headless human figure, its hands bound behind its back, and surrounded by seven symbols with the legend ΒΑΞΥΞ below it. The binding of the hands behind the back represents an attempt at cancelling the harm that the demon may do. The headless demon is most likely a fever-demon.—D.J.H.

2097. V. B. Gorman, “Lucan’s Epic *Aristeia* and the Hero of the *Bellum Civile*,” *ClassJourn* 96 (3, ’01) 263-290.

In writing about the civil war between Caesar and Pompey in his *Bellum Civile*, Lucan inverts the battlefield *aristeia* in order to condemn the combatants on both sides. He uses the themes of anonymity and nonrecognition, weapon and wound, and the pollution of kindred blood to demonstrate his disapproval of a war waged by a civic body upon itself. Persuaded by the ethical demands of Stoic doctrine, Lucan employs the conventions of epic to show that the only morally correct path to follow is the one trod by Cato: It is far better to take one’s own life than to live under a tyrant and be implicated in his evil by cooperation in his rule.—D.J.H.

2098. A. HOLLINGSWORTH, "Recitational Poetry and Senecan Tragedy: Is There a Similarity?" *ClassWorld* 94 (2, '01) 135-144.

What we know about recitational drama in the 1st century does not bear enough resemblance to Senecan drama to undermine the view that his plays were written for the stage. Senecan tragedy is not what a 1st-century audience expected to hear at a recitation. In fact, the lack of similarity between the two reinforces the view that Seneca's plays were written for the stage.—D.J.H.

2099. U. HUTTNER, "Zur Zivilisationskritik in der frühen Kaiserzeit: Die Diskreditierung der *Pax Romana,*" *Historia* [Stuttgart] 49 (4, '00) 446-466.

Seneca was the first to offer an explicit general critique of the idea of the *pax Romana* during imperial times and to call attention to its dangers. The roots of his critique lay in decadence theories that were influential in late republican times, Nero's massive "peace" propaganda, and ideas about northern barbarians.—D.J.H.

2100. W. A. JOHNSON, "Toward a Sociology of Reading in Classical Antiquity," *AmJourn Philol* 121 (4, '00) 593-627.

After summarizing the debate over silent reading in antiquity, the essay proposes to redirect scholarly attention to a more interesting set of problems: how exactly the ancients went about reading, and how ancient "reading culture" does in fact differ from the reading-from-a-printed-book model familiar to us today. It treats reading culture—what we mean by "reading," and a model for ancient reading based on the reading of Greek literary prose texts by the educated elite during the 1st and 2nd centuries A.D.—reading system and writing system, a cognitive model for ancient reading, the aesthetics of reading, and the sociology of reading. It concludes that if we are to understand better how ancient reading differed from our own, we urgently need to frame our discussions within highly specific sociocultural contexts.—C.R.M.

2101. S. J. JOUBERT, "Dionisius van Halikarnassus en die oorsprong van weldoenerskap (Dionysius of Halicarnassus and the origin of patronage)," *SkrifKerk* 21 (3, '00) 583-591.

In tracing the roots of the Roman system of patronage back to Romulus in his *Roman Antiquities,* Dionysius of Halicarnassus was influenced by the ever growing idealization of patronage during the time of Augustus. In spite of the inaccuracy of Dionysius' account of the origin of patronage, it provides us with valuable insights into the ideological manipulation of this institution by those close to the vestibules of power in the Roman world.—C.R.M.

2102. S. J. JOUBERT, "One Form of Social Exchange or Two? 'Euergetism,' Patronage, and Testament Studies," *BibTheolBull* 31 (1, '01) 17-25.

This study of Greek "euergetism" and Roman patronage as specific forms of social exchange inquires whether these two exchange relationships refer to the same form of exchange, as is commonly supposed, or to two different forms. It argues against the current consensus for a more nuanced picture of two different but related forms of social interchange. This follows from the observation that the contents of the goods exchanged and the nature of the ensuing social relationships (in terms of the status and reciprocal responsibilities of the individuals/groups) are in each case different. Biblical scholars should be sensitive to the reinterpretation of contemporary forms of social exchange by early Christian groups to give expression to their own understandings of the Christ-event (see e.g. Rom 16:1-2).—C.R.M.

2103. M. Nelson, "A Note on Apuleius's Magical Fish," *Mnemosyne* 54 (1, '01) 85-86.

There can be little doubt that Apuleius knew about the use of fish in love magic and lied when he denied using it to acquire his wife Pudentilla.—D.J.H.

2104. J. Ponessa Salathé, "Venus and the Representation of Virtue on Third-Century Sarcophagi," *Latomus* [Brussels] 59 (4, '00) 873-888.

The representation of a woman as Venus on biographical/marriage sarcophagi by the first half of the 3rd century A.D. reflects a move toward greater emphasis on female virtue in a monument type that traditionally had emphasized male virtue. It perhaps also reflects the growing recognition that the wife should receive equal representation in funerary imagery.—D.J.H.

2105. A. F. Rainey, "Herodotus' Description of the East Mediterranean Coast," *BullAm SchOrRes* 321 ('01) 57-63.

Herodotus' descriptions of the eastern Mediterranean coastline reflect socioethnic and political arrangements in effect since the Late Bronze Age that continued through the Iron Age and into the Hellenistic period.—D.J.H.

2106. J. B. Rives, "Imperial Cult and Native Tradition in Roman North Africa," *ClassJourn* 96 (4, '01) 425-436.

The article considers three case studies that represent three different political situations to raise various issues about the development of the imperial cult in Africa: a client kingdom, a small native town with an adjoining Roman settlement, and a *civitas foederata.* Examination of these cases reveals that within the general framework of Romanization, local populations were able to work out their own subtle modulations so that the adoption of imperial cult did not necessarily entail the abandonment of an earlier cultural tradition.—C.R.M.

2107. B. Sammons, "Translations of Classical Works into English," *ClassWorld* 94 (3, '01) 227-269.

Intended as a complement to J. L. Sebesta's survey of Greek and Latin textbooks [§§ 44-2114; 45-2110], this article lists translations of writings by ancient Greek and Latin authors as well as anthologies and collections. Within each section the authors are organized alphabetically, with the works of each author listed alphabetically. A directory of publishers is provided on pp. 265-269.—D.J.H.

2108. E. A. Schmidt, "The Meaning of Vergil's *Aeneid:* American and German Approaches," *ClassWorld* 94 (2, '01) 145-171.

The article first sketches the origins of two opposing schools of thought on the content of the political message of Virgil's *Aeneid* (the pessimistic Harvard school and the traditional German approach). Next it considers the historical, political, and cultural backgrounds of the two schools (the German idea of the state and American skepticism toward the state). Then it argues that each school has its share of truth and error, and suggests that it is possible to combine both approaches and attempt a new explanation of the composite whole. It concludes that the *Aeneid* is at the same time both the deepest and most sublime representation of Rome as an idea and its most serious problematization.—C.R.M.

2109. S. Schwartz, "Callirhoe's Choice: Biological *vs* Legal Paternity," *GkRomByzStud* 40 (1, '99) 23-52.

The ancient legal principle that the true father of a child was the one who was married to the mother is problematized in Chariton's *Chaereas and Callirhoe.* The article contends that the heroine's decision to leave the child with her second husband when she returns to her first husband is consistent with norms that stressed the primacy of the legally and culturally constructed relationship between father and child over simple biological paternity. This legal explanation is superior to the lost source, poetic justice, narrative device, and gender-specific theses proposed by other scholars.—D.J.H.

2110. J. L. Sebesta, "Textbooks in Greek and Latin. 2001 Supplementary Survey," *ClassWorld* 94 (3, '01) 271-275.

This survey includes Greek and Latin textbooks as well as language and etymology textbooks published between November 1999 and December 2000, updating the 2000 full survey [§ 44-2114]. Entries from the full survey that needed some correction are also included. A directory of publishers appears on p. 275.—D.J.H.

2111. B. Severy, "Family and State in the Early Imperial Monarchy: The *Senatus Consultum de Pisone Patre,* Tabula Siarensis, and Tabula Hebana," *ClassPhilol* 95 (3, '00) 318-337.

The inscriptions on the *Tabula Siarensis* and *Tabula Hebana* (A.D. 19) honor Germanicus, the dead son of the emperor Tiberius, by integrating his memorial into Roman public institutions, including electoral bodies, the plebeian, equestrian, and senatorial orders, the rituals performed by state priests, and the imperial family. In turn, the *SC de Pisone* (A.D. 20) presents the surviving imperial family, including the female members of the household, as a civic institution, while punishing Piso in part for failing to fulfill his family obligations. The authors of these official documents were actively reshaping the notions of public and private, family and state, as they adapted to and helped create a new power structure early in the reign of the second Roman emperor.—D.J.H.

2112. B. D. Shaw, "Raising and Killing Children: Two Roman Myths," *Mnemosyne* 54 (1, '01) 31-77.

This study aims to deconstruct two intertwined historical myths that are deeply rooted in modern scholarship and in popular consciousness. (1) A review of all the available literary and epigraphical data yields no attestation for a peculiar Roman birth ritual engaged in by the *paterfamilias* whereby he lifted a newborn infant from the ground, raising the child aloft in his arms, by which act he recognized the offspring as a legitimate member of his *familia.* The brief phrases *tollere liberos* or *suscipere liberos* turn out to have the quite ordinary and normal meanings of to raise or to have children. The creation of the myth of *tollere liberos* must be located in the modern age. (2) The claim that the Roman father, especially as delineated in the legal model of the *paterfamilias,* maintained in his hands a primordial formal power, the so-called *ius vitae necisque* (the "right of life and death") by which he could legally kill his children is likewise a myth. At least this one has the legitimacy of being a genuine Roman construction that rhetorically asserted the "great powers" of a father.—C.R.M.

2113. Y. STERN, "The Testamentary Phenomenon in Ancient Rome," *Historia* [Stuttgart] 49 (4, '00) 413-428.

Roman society as a whole made wills on principle. What D. Daube and his followers misunderstood or underestimated is that Roman will-makers were prompted by social and moral (rather than economic) considerations that generally told in favor of drawing up a will even when minor sums were left and the deviation from intestate succession would have been negligible.—D.J.H.

2114. J. WEBSTER, "Creolizing the Roman Provinces," *AmJournArch* 105 (2, '01) 209-225.

The Roman provinces may be more usefully regarded as having been "creolized" rather than "Romanized." Taking aspects of Romano-Celtic iconography as a case study, the article argues that a creole perspective offers insights into the negotiation of post-conquest identities from the "bottom up" rather than from the perspective of provincial elites.—D.J.H.

Greco-Roman World, § 45-2016.

The Early Church

2115r. N. BROX, *Das Frühchristentum* [*NTA* 45, p. 570].

H. R. SCHLETTE, "Das Frühchristentum und seine Historie. Zu einem Sammelband von Nobert Brox," *Orientierung* 65 (11, '01) 129-130.—After noting the wide range of essays included in this collection, the article calls attention to Brox's training in both NT and early church history, and reflects on problems associated with the concept of "historical theology."—D.J.H.

2116. M. CLAYTON, "The Transitus Mariae: The tradition and its Origins," *Apocrypha* 10 ('99) 74-98.

After reviewing the radically different categorizations of the *Transitus* texts put forward by M. Van Esbroeck and S. C. Mimouni, the article reexamines them and considers the question of what the texts imply about Mary's final fate. It first treats the Syriac *Obsequies* (the earliest surviving text in the entire tradition) and then traces the development of the tradition through the Greek text *R*, the Latin texts, and the Old English narratives. It argues that the *Obsequies* is set in Jerusalem and attests to a belief in Mary's assumption to paradise, where body and soul are preserved together under the tree of life.—C.R.M.

2117. K. E. CORLEY, "Salome and Jesus at Table in the *Gospel of Thomas*," *Semeia* 86 ('99) 85-97.

The article considers the portrayal of Jesus reclining on the dining couch with the woman disciple Salome in *Gospel of Thomas* 61 for what it reveals about women in the Thomas community, Syrian Christianity, and ascetic Christian groups. It treats social conflict over women and public meals, Jesus and Salome in *Thomas* 61, Salome in early Christian tradition, Salome's hospitality, and Salome as "undivided" and "male." *Thomas* 61 reflects an interpretation of community inclusion that admitted women to the community's table fellowship by virtue of their having achieved a unified male status through baptism. [The same issue includes a response (pp. 227-233) by A. Reinhartz to this article and several others.]—C.R.M.

2118. M. B. DURANTE MANGONI, "Comunione escatologica e comunità terrena nel *Pastore* di Erma," *RassTeol* 42 (1, '01) 39-54.

After discussing the prominence accorded to eschatology in *Shepherd of Hermas,* the article considers its emphasis on repentance (*metanoia*) and its significance as the context for its ethical teachings. Then it reflects on how the eschatology of the work functions as the origin of its ethics and on the Jewish roots of its concept of *metanoia.*—D.J.H.

2119. R. FAERBER, "La tradition littéraire de la dormition et de l'assomption de Marie en anglais ancien," *Apocrypha* 10 ('99) 99-138.

The popularity of the apocryphal tradition of the *Transitus Mariae* in medieval England is attested by three 10th-century Old English homilies. The article presents a French translation according to the versions found in the *Blickling Homilies* and MS 198 of Corpus Christi College of Cambridge (CCCC 198) in parallel with S. C. Mimouni's French translation of the Latin *Transitus* following the manuscript of Saint-Gall, which is very close to the Old English text. The translation is followed by a commentary (structure, sources, doctrinal aspects) which highlights the interesting original features of the Old English *Transitus.*—C.R.M.

2120. J.-L. FEIERTAG, "Le thème littéraire des vêtements mortuaires du Seigneur depuis les témoignages des 'apocryphes' jusqu'à ceux des récits de pèlerinage," *Apocrypha* 10 ('99) 56-73.

The first known testimony about the preservation of the burial garments of Jesus (see Jn 20:6-7) is found in the *Consultationes Zacchaei et Apollonii* (ca. A.D. 410). Different traditions about their preservation circulated together and reinforced each other. Some texts refer only to the transmission of the shroud or the facecloth from Jesus to someone else or show them after the resurrection (*Gospel of the Hebrews, Acts of Pilate, Gospel of Gamaliel, Lament of Mary*). But other sources (*Consultationes Zacchaei,* ps.-Antoninus of Piacenza, Adamnanus) claim that they still exist and sometimes indicate their location.—C.R.M.

2121. K. FITSCHEN, "Was die Menschen damals 'wirklich' glaubten. Christusbilder und antike Volksfrömmigkeit," *ZeitTheolKirch* 98 (1, '01) 59-80.

Among Christians in late antiquity apocryphal stories of Jesus were very popular, and there was a tendency to venerate images of Jesus. Christian theologians and church leaders had to deal with this popular religion, which seemed to them pagan or heretical. Pagans such as the Neoplatonic philosopher Porphyry taught the symbolic meaning of idols. Thus Christians and pagans before the time of Constantine argued about the relationship between adoration of a transcendental god and his popular veneration. In the 4th century A.D. the popular Christian attitudes were transformed into a more figurative understanding by symbols such as the cross and statues of Jesus.—D.J.H.

2122. K. FROEHLICH, "Discerning the Voices: Praise and Lament in the Tradition of the Christian Psalter," *CalvTheolJourn* 36 (1, '01) 75-90.

When one considers that the OT Psalms were read as promises that early Christians saw fulfilled in the story of Jesus the Christ as told in their credal statements, it becomes understandable that they played not just an auxiliary role but a decisive one in shaping Christianity's foundational narrative. To Christian eyes the Psalter seemed to be a thoroughly Christian book from every angle, and this from early on. The question "Who is speaking?"

expresses the task of discerning the voices in the Psalms, and it was the guiding principle by which Christian interpretation determined the meaning of the Psalter.—D.J.H.

2123. H. GARCIA, "La polymorphie du Christ. Remarques sur quelques définitions et sur de multiples enjeux," *Apocrypha* 10 ('99) 16-55.

The study critiques, positively and negatively, recent definitions of the christological theme of polymorphy as it appears in numerous early Christian texts. It seeks to reframe these definitions in a global religious and literary context and to illuminate them with reference to closely related research areas. Thus it treats the themes of the literary genre "metamorphoses" and "polyonymy" and their connections with polymorphy under the following headings: metamorphosis and polymorphy in recent research, polymorphy and ubiquity, soteriological polymorphy and spiritual anthropology, the polymorphic phenomenon and literary construction, polymorphy and polyonymy, and reprise and perspectives.—C.R.M.

2124. S. A. HARVEY, "Spoken Words, Voiced Silence: Biblical Women in Syriac Tradition," *JournEarlyChristStud* 9 (1, '01) 105-131.

The article focuses on the voices that Syriac writers fashioned for three biblical women: Sarah in the incident of the binding of Isaac (Genesis 22), the Virgin Mary, and the sinful woman who anointed the feet of Jesus (Lk 7:36-50 parr.). It examines what light these examples of constructed speech and performative meaning might shed on the interplay between ritual and social lives for late antique Syriac Christians.—D.J.H.

2125. R. F. HOCK, "The Favored One. How Mary became the Mother of God," *BibRev* 17 (3, '01) 12-25.

A careful reading of the NT leaves us with more questions about Jesus' mother than answers. Only when we turn to Christian apocryphal texts written between the 2nd and 6th centuries do we find an explanation for why Mary was favored by God. The article focuses on the account of the birth and life of Mary until the time of Jesus' birth found in *Infancy Gospel of James.* [The article includes illustrations from the fine arts along with captions by D. R. Cartlidge that point out the apocryphal elements found in each.]—C.R.M.

2126. P. HUBAI, "Über die Ursachen des Sieges des Christentums in Ägypten," *Numen* 48 (1, '01) 81-116.

In nearly two centuries of research, Egyptologists have neglected the history of ancient Egyptian religion (as opposed to its phenomenological character) in Roman times and the question of how Christianity surpassed it. Attempts to explain the success of Christianity by reference to its revelation, moral superiority, monotheism, and the like are unsatisfying. The picture is also complicated by the fact that the decline of native religion in Egypt coincided with the popularity of Isis religion in other provinces of the Roman empire. The paper contends that Egyptian religion and Christianity represent two different types of religion (ethnic versus universal), and that when the theological questions of Egyptian culture with respect to salvation were no longer congruent with the native cult, an existential vacuum resulted and Christianity was perceived to be the solution to this calamity.—C.R.M.

2127. A. JAKAB, "*Actes de Jean*: état de la recherche (1982-1999)," *RivistStorLettRel* 36 (2, '00) 299-334.

This survey of recent scholarship on *Acts of John* deals with its text (textual criticism, structure, transmission, reception), the problem of sources (Christian writings, OT, "profane" literature), its relation to other apocryphal Acts, *Acts of John* 94–102, thematic studies, and its place of origin and date of redaction.—D.J.H.

2128. A. JAKAB, "Une lettre 'perdue' de Clément d'Alexandrie? (Morton Smith et l''Evangile secret' de Marc)," *Apocrypha* 10 ('99) 7-15.

The article first describes the content of the letter attributed to Clement of Alexandria and discovered by Smith which mentions a "Secret Gospel" of Mark, and notes the general acceptance of its authenticity by NT scholars in their exegetical investigations. Then it inquires whether the document has value for the history of early Christianity in general and that of Alexandria in particular. It concludes that the document should most likely not be taken as a source for the early history of Christianity at Alexandria and that it would be better to refer to it by the term "Writing" or "Letter of ps.-Clement of Alexandria."—C.R.M.

2129. C. AND F. JULLIEN, "Les *Actes de Mār Māri:* une figure apocryphe au service de l'unité communautaire," *Apocrypha* 10 ('99) 177-193.

The *Acts of Mār Māri* functions as a foundation narrative for the Christian communities of south Mesopotamia. As one of Jesus' seventy followers (cf. Lk 10:1), Mār Māri carries on the mission of the great apostles (Thomas, Peter, Paul) and is identified with Christ himself. The article reviews the principal manuscripts for the *Acts* and other evidence of Mār Māri's "apostolic" status, examines the work of rereading and rewriting internal to the *Acts,* considers their polemical anti-Monophysite function, and notes their role in the struggle against Manichaeism and other threats to the Persian Christian community.—C.R.M.

2130. J. L. KOVACS, "Divine Pedagogy and the Gnostic Teacher according to Clement of Alexandria," *JournEarlyChristStud* 9 (1, '01) 3-25.

The article discusses Clement's notion of the perfect Christian or gnostic and the four ways in which the gnostic teacher, as an image of the Logos, participates in the variegated pedagogy of the Logos. The main model held up for the gnostic teacher to imitate apart from the Logos is Paul. Yet Clement's views on education also reflect ideas commonly held in the Greek world. The second part of the article focuses on the use of concealment in the service of sound pedagogy, suggesting distinct stages of teaching that have their own appropriate order.—C.R.M.

2131. P. LAMPE, "Urchristliche Missionswege nach Rom: Haushalte paganer Herrschaft als jüdisch-christliche Keimzellen," *ZeitNTWiss* 92 (1-2, '01) 123-127.

The article pieces together the evidence from various sources (literary, epigraphic) to suggest that surnamed Gentile Roman households (in the *gentes Valeria* and *Volumnia,* of Agrippa, possibly of the emperor himself), that is, their Jewish *servi* and *liberti* and their descendants, may have presented an opportunity (in addition to Herodian domestics) as the bridgehead over which Jewish Christians in the 40s of the 1st century advanced from the Syro-Palestinian east into the world capital.—C.R.M.

2132. P. LAURENCE, "Eglise, femmes et pouvoir dans les *Actes de Thomas,*" *Revista Agustiniana* [Madrid] 42 (127, '01) 193-220.

In *Acts of Thomas* the adoption of a rigorous physical and spiritual asceticism is presented as fundamental in conversion to Christianity. This ideal contests the social and political equilibrium of a society based on marriage. The article explores the antagonism between the church and secular power in the language and attitude of Thomas in *Acts of Thomas* under three headings: church, marriage, and power; two antagonistic powers—the church and the earthly kingdom; and the preponderant role of women in *Acts of Thomas.* It concludes that women stand first in line in this "subversive" work, since it is by their intervention that an extremist church manifests an avowed opposition to earthly power and its laws.—C.R.M.

2133. N. MORALES, "Historia panorámica de la interpretación cristiana de Cantares," *Kairós* [Guatemala City] 27 ('00) 25-82. [See § 45-1425.]

The article traces Christian approaches to Canticles in the primitive period (A.D. 30-500), the medieval period (500-1500), the modern period (1500-1900), and the contemporary period (1900 on). Allegorical interpretations of Canticles dominated in Christian circles until the 18th century when literal interpretations began to flourish. In the 20th century there are literal interpretations and allegorical variations as well as liberationist and feminist readings.—D.J.H.

2134. T. NICKLAS, "Die 'Juden' im Petrusevangelium (PCair 10759): Ein Testfall," *NTStud* 47 (2, '01) 206-221.

After general remarks on the relation between apocryphal and canonical NT writings and the problems one faces in the investigation of the portrayal of the Ἰουδαῖοι in *Gospel of Peter,* the article examines in detail the techniques employed by the narrator to characterize the Jews as well as the goals of this presentation to determine whether the frequent claim of the document's "massive anti-Jewish polemic" is justified. It concludes that two positive notions (at least from a Christian perspective) are implied by the portrayal of the Jews in *Gospel of Peter* (even if the author's procedure is inexcusable from today's perspective): the possibility of repentance after so great a sin (the crucifixion), and the resonant hope that the Jewish people might still convert in the future. The author's entirely independent ideas in this presentation raise the question of *Gospel of Peter*'s relation to NT canonical documents.—C.R.M.

2135. M.-J. PIERRE, "Lait et miel, ou la douceur du Verbe," *Apocrypha* 10 ('99) 139-176.

After noting the existence of an early rite in which a mixture of milk and honey was consumed by the faithful, the article endeavors to list the biblical occurrences of the theme (starting with the "land flowing with milk and honey," Exod 3:8) in order to trace their messianic and apocalyptic interpretations in the Pseudepigrapha and rabbinic literature, the NT, and early Christian literature down to the 3rd century. Finally it examines the important utilization of the "milk and honey" theme in *Odes of Solomon* with attention to its messianic meditation on the OT and its relation to other early Christian texts.—C.R.M.

2136. P.-H. POIRIER ET AL., "Littérature et histoire du christianisme ancien," *LavalThéol Phil* 57 (1, '01) 121-182.

Written by a team of fourteen scholars, this installment [see § 44-843] presents descriptions and evaluations of forty-five recently published works in various languages under the following headings: scholarly tools (four), the Bible and the history of exegesis (four), Judaism (three), Christian origins and primitive Christianity (three), Manichaeism (one), literary and doctrinal history (nine), and editions and translations (twenty-one).—D.J.H.

2137. S. J. G. Sanchez, "Du bénéfice du *De Resurrectione*," *RevBib* 108 (1, '01) 73-100.

The attribution of *De resurrectione* to Justin Martyr is both reasonable and plausible. There is no opposition between the fideist apologist of this treatise and the rationalist apologist-polemicist of *Dialogue with Trypho*. The attribution reinforces the image of Justin as devoted to the Bible as the word of God and one whose secular background may be reminiscent of the Middle Platonism of his time.—D.J.H.

2138. D. D. Schmidt, "Early Gospel Fragments from Oxyrhynchus. POxy 1, 654, 655, 840, 1224," *Forum* 2 (2, '99) 305-310.

The article presents the Greek texts of P. Oxy. 654 (*Gospel of Thomas* 7), 1 (*Thomas* 26-28, 30 + 77, 31-33), 655 (*Thomas* 36-39), and 840 and 1224 (fragments of "unknown Gospels").—C.R.M.

2139. H. Schneider, "Thekla und die Robben," *VigChrist* 55 (1, '01) 45-57.

The article investigates the contradiction between the portrayal of Thecla in *Acts of Paul and Thecla* 34 as in danger of being "devoured by seals" and the general knowledge of the animals' harmlessness. After noting references to the incident of Thecla and the seals in other hagiographical writings and its treatment in iconography, it highlights certain significant passages about seals in ancient literature (especially the *Odyssey*) and myth (Hesione/Andromeda), and considers the historical context of this Thecla episode (animal battles in the circus). The author of the scene knew that seals were among the wild animals that appeared in the circus and perhaps associated them with Homer's sea-monsters (κῆτη) and those of the OT (Job 3:8; Jonah 2:1).—C.R.M.

2140. P. J. Tomson, "Jewish Food Laws in Early Christian Community Discourse," *Semeia* 86 ('99) 193-211.

Having established the distinctions between the OT laws pertaining to diet, Levitical purity, and idolatry, the article shows how the Church Fathers from the 3rd century A.D. onward lumped all such Jewish laws together into one category that has been abolished, since they read the NT in function of Gentile-Christian community discourse. The NT writings, however, do not yet unambiguously evidence a similar generalizing rejection of Jewish food laws. An overall rejection of Jewish food laws begins to appear only in Christian sources from the Bar Kokhba War onward.—D.J.H.

2141. R. Trevijano Etcheverría, "Factores, oportunidades e incentivos para la misión en la Iglesia prenicena," *Salmanticensis* 47 (3, '00) 393-432.

After an introduction to the early Christian mission, the article considers some social factors that contributed to the growth of the church in the 2nd and 3rd centuries: the conversion of Hellenistic Jews, the role of women, and the wave of epidemics. Then it discusses opportunities for mission: new forums, personal contacts, migrations, Christian publicists and academic proselytism, and missionary vocations. Finally it treats incentives and motives for conversion: Christian philanthropy, exemplary life, miracles, exorcisms, martyrdoms, exclusive commitment, search for truth, hope for salvation, and recourse to the ancient Scriptures.—D.J.H.

2142. J.-M. VERCRUYSSE, "Les Pères de l'Église et la chute de l'Ange (Lucifer d'après *Is* 14 et *Ez* 28)," *RevSciRel* 75 (2, '01) 147-174.

The word "Lucifer" refers to the planet Venus as the first ray of dawn, and in this context Christ is the "light bearer" of the last day (see 2 Pet 1:19; Rev 22:16). But the oracles against the king of Babylon in Isa 14:4-23 and against the prince of Tyre in Ezek 28:2-19 led to the identification (first made by Tertullian and Origen) of the morning star/Lucifer with a fallen angel. The Fathers explained the reason for the angel's fall by his lust, jealousy, and pride. Then Lucifer became one of the names of Satan.—D.J.H.

2143. H. J. VOGT, "Sind die Ignatius-Briefe antimarkionitisch beeinflusst?" *TheolQuart* 181 (1, '01) 1-19.

This investigation of the "nonbiblical" saying of Jesus in Ignatius *Smyrn.* 3:2 ("Take, handle me and see that I am not a bodiless phantom") considers the evidence of Origen (alleged connections with *Kerygma Petrou* and the possible anti-Marcionite origin of the saying), Clement of Alexandria's failure to call on *Kerygma Petrou* in his arguments against Marcion, the fragments of *Kerygma Petrou* in Clement, and the *Sitz im Leben* of the nonbiblical saying of Jesus. It concludes that the saying of Jesus in *Smyrn.* 3:2 is Ignatius' shortened formulation of Lk 24:39, which is now embedded and completely understandable in the context of his statements about false teachers throughout *Smyrnaeans* (cf. *Trallians* 10). Thus Ignatius neither used nor had a *Vorlage;* nor was he influenced by an opponent of Marcion.—C.R.M.

Early Church, §§ 45-1710, 1853, 2144.

Gnosticism

2144. E. ALBRILE, "La gnosi e la trasmutazione del tempo. Appunti sul sincretismo iranico-mesopotamico," *Teresianum* 51 (2, '00) 481-506.

With reference to Nag Hammadi documents, Christian Apocrypha, and Persian writings, the article discusses the vision of the Magi, the splendor of Melchizedek, the trimorphism of Adam, Jesus and Zurvān, and the end of time.—D.J.H.

2145. A. ALCOCK, "The Sale of Mani," *VigChrist* 55 (1, '01) 99-100.

Two texts of Christian origin make mention of the sale of Mani, one into a Baptist sect into which he followed his father and one into the household of a rich widow, who then set him free; one text of Manichaean origin possibly mentions the financial value attached to Mani by the Baptist sect.—C.R.M.

2146. N. F. DENZEY, "Genesis Traditions in Conflict?: The Use of Some Exegetical Traditions in the *Trimorphic Protennoia* and the Johannine Prologue," *VigChrist* 55 (1, '01) 20-44.

After summarizing the debate on the relationship between *Trimorphic Protennoia* and Jn 1:1-18, the article critiques the hypothesis that their similarities reflect a mutual dependency on a shared body of Wisdom traditions. Then it suggests that *Trimorphic Protennoia,* like the Johannine Prologue, is best understood not as a "gnosticizing, hermeneutical" elaboration on Wisdom traditions but as a soteriological myth based upon a specific, traditional way of reading and interpreting Genesis 1. Thus while *Trimorphic Protennoia* and the Prologue display similar exegetical traditions and strategies, they employ them to very different ends. They use the same vocabulary drawn from Genesis to argue different and often contrary points about the nature of the divine and about human spiritual possibilities. These texts indicate that certain potent disputes concerning the nature of divine revelation were taking place in the centuries around the turning of the common era.—C.R.M.

2147. D. FRANKFURTER, "Ritual as Accusation and Atrocity: Satanic Ritual Abuse, Gnostic Libertinism, and Primal Murders," *HistRel* 40 (4, '01) 352-380.

The article takes resemblances between modern descriptions of the activities of Satanic cults and those propounded by early Christian heresiologists and medieval witch hunters as a point of entry to compare these phenomena with particular attention to the use of the word "ritual" to indicate a particular form of violence at the hands of a subversive cult. It includes a section on legitimizing the Bacchantic ritual model in history—research on antinomian libertinism. It concludes that in the case of cult-subversion myths, from ancient depictions of heresy (and their xenophobic prototypes) through contemporary Satanic cult claims and the professionals who rationalize them, the term "ritual" achieves a special power in denoting evil inversion and subversion of "our" social practices.—C.R.M.

2148. J. HYLDAHL, "'Gnosticisme' eller 'Gnosis'? Overvejelser over en vanskelig forskningsterminologi" ["Gnosticism" or "Gnosis"? Reflections on a Difficult Research Terminology], *DanskTeolTids* 64 (2, '01) 111-129.

The term "gnosticism" is no longer an adequate designation for the religious movement that has been associated with it up to now. The gnostic writings known from the Nag Hammadi library permit the formulation of a much more sophisticated picture of this movement than the one derived from the Church Fathers. The terms "gnostic" and "gnosis" can, however, still be employed to designate this very broad phenomenon. The article suggests that a gnostic myth must contain certain aspects for it to be gnostic. The gnostic anticosmic worldview may originate through the association of Platonic metaphysics with problems of biblical hermeneutics, theodicy, and social and religious conflicts.—C.R.M.

2149. A. LOGAN, "Truth in a Heresy? 4. Gnosticism," *ExpTimes* 112 (6, '01) 187-191.

After reviewing the historical background of gnosticism, the article discusses the "orthodox" reaction to it (theological; and ethical, social, and political), the gnostic case for a new understanding of the self in relation to God and the world, and the abiding truth of gnosticism (e.g. the radical revaluation of self, God, and world; a more plausible and realistic view of salvation than either Augustinian determinism or Pelagian voluntarism).—C.R.M.

2150. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum II/4," *NovTest* 43 (1, '01) 39-88.

This fourth installment [see § 44-2149] in a series of supplementary bibliographies to Scholer's *Nag Hammadi Bibliography 1970-1994* (1997) contains 426 items. It begins with item number 9421 and covers items published in 1998 as well as earlier items not previously noted (a list of entries from 1994 and earlier is included). Entries appear under five main headings: gnosticism in general; other gnostic texts (non-Nag Hammadi); gnostic schools and leaders; NT and gnosticism; and Nag Hammadi Library.—C.R.M.

Gnosticism, §§ 45-2117, 2138.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

R. E. BEACHAM AND K. T. BAUDER (EDS.), *One Bible Only? Examining Exclusive Claims for the King James Bible* (Grand Rapids: Kregel, 2001, paper $13.99) 238 pp., 12 figs. Bibliography. LCN: 00-048734. ISBN: 0-8254-2048-2.

After Bauder's fourteen-page introduction to the issues at hand in the "King James Only" debate, this volume presents five essays by D. K. Kutilek on the background and origin of the debate, Beacham on the OT text and the debate, W. E. Glenny on the NT text and the debate, Glenny on the preservation of Scripture and the debate, and R. W. Milliman on translation theory and 20th-century versions. Also included are a preface by D. R. McLachlan, a conclusion by Bauder, and four appendixes. Bauder concludes that the "King James Only" advocates protect themselves with an elaborate structure of theological illusions. The book began as a lecture series in the chapel services of Central Baptist Theological Seminary in Plymouth, Minnesota.

C. E. BLAIR, *The Art of Teaching the Bible. A Practical Guide for Adults* (Louisville, KY: Geneva, 2001, paper $12.95) x and 138 pp. LCN: 00-047675. ISBN: 0-664-50148-6.

Blair, director of the doctor of ministry program and associate professor of practical theology at Austin Presbyterian Seminary in Texas, contends that teaching Bible study is an art that necessitates methods and skills that grow out of understanding two interacting texts: the biblical text, and the text formed by the lives of adults. After a six-page introduction, she treats educational goals and biblical interpretation (conversion, common identity with Bible people, justice/faith in action, spiritual growth), the context in which adults learn best (safe and supportive environment, interest engaged, etc.), the five Rs model of Bible study (remembering, revisiting the text, reflecting critically, reinterpreting, responding), the three primary colors of Bible study (storytelling and disciplined imagination, critical-analytical reflection, action—ritual and ministry), and ten teaching tips.

M. BOCKMUEHL, *Jewish Law in Gentile Churches. Halakhah and the Beginning of Christian Public Ethics* (Edinburgh: T&T Clark, 2000, $49.95) xvii and 314 pp. Bibliography. Indexed. ISBN: 0-567-08734-4.

The nine essays (several revised from previous publications) in this volume are concerned with Christianity and the Jewish Law (four), ideas of universal or "natural" law (three), and the development of public ethics (two). They concern halakah and ethics in the Jesus tradition (1996); Matthew's divorce texts in the light of prerabbinic Jewish law [see § 33-1123]; "let the dead bury their dead"—Jesus and the Law revisited [see § 43-976]; James, Israel, and Antioch (1999); natural law in Second Temple Judaism [see § 39-1806]; whether natural law appears in the NT; the Noahide commandments and NT ethics [see § 39-1682]; the beginning of Christian public ethics—from Luke to Aristides and *Diognetus;* and Jewish and Christian public ethics in the early Roman empire (1998). Bockmuehl is university lecturer and fellow at Fitzwilliam College at the University of Cambridge.

R. BOER, *Last Stop Before Antarctica. The Bible and Postcolonialism in Australia,* The Bible and Postcolonialism 6 (Sheffield, UK: Sheffield Academic Press, 2001, paper £14.95 or $21.95) 219 pp., frontispiece, 7 photos. Bibliography. Indexed. ISBN: 1-84127-170-5.

In this exploration of the intersection of postcolonialism and the Bible, Boer, research fellow at the Centre for Studies in Religion and Theology at Monash University in Melbourne, deals with such topics as globalization, exploitation, exodus, exile, home, identity, essentialism, translation, and opposition. He draws upon theoretical literature about postcolonialism, the Bible, explorer journals, hybrid fiction, and indigenous language, with a focus on

Australia. After an introduction to Australian biblical studies in the global calculus ("gate-crashing thanksgiving"), he treats the decree of the watchers, or other globalizations; explorer hermeneutics, or fat damper and sweetened tea; home as always elsewhere—exodus, exile, and the howling wilderness waste; green ants and Gibeonites—B. Wongar, Joshua 9, and some problems of essentialism; and dreaming the Logos.

M. J. BORG, *Reading the Bible Again for the First Time. Taking the Bible Seriously but Not Literally* (San Francisco: HarperSanFrancisco, 2001, $24) xii and 321 pp. Indexed. LCN: 00-050599. ISBN: 0-06-060918-4.

Seeking to promote a "historical-metaphorical" way of reading the Bible rather than a "literal-factual" way, this volume first analyzes the present conflict and lays the foundation for a historical-metaphorical approach by supplying "reading lenses" for seeing the Bible again, the Bible and God, and history and metaphor. Then it treats portions of the Hebrew Bible in four chapters: the creation stories, the Pentateuch, the Prophets, and Israel's wisdom. Finally it explores major portions of the NT in three chapters: the Gospels, Paul, and Revelation. Borg, professor of religion and culture at Oregon State University and author of *Meeting Jesus Again for the First Time* (1994), concludes that the major voices of the biblical tradition share three primary convictions: God is real and knowable; our lives are made "whole" and "right" by living in conscious relationship with the Mystery who is alone Lord; and God is a God of justice and compassion.

G. J. BROOKE AND J.-D. KAESTLI (EDS.), *Narrativity in Biblical and Related Texts. La narrativité dans la Bible et les textes apparentés,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 149 (Leuven: Leuven University Press—Peeters, 2000, paper 3,000 BFr) xxi and 307 pp. Indexed. ISBN: 90-5867-068-6 (LUP), 90-429-0877-7 (P).

The seventeen essays in this volume deal with aspects of narrativity in OT texts (five), NT texts (six), and related texts (six). The papers most pertinent to the NT field are by J. M. C. Scott on Jesus walking on the sea—the significance of Mt 14:22-33 for the narrative development of the Gospel; F. G. Downing on Markan intercalation in cultural context; A. Rakotoharintsifa on Jesus' stay at Bethany beyond the Jordan in the "chronotope" of John's Gospel; C. M. Tuckett on Pilate in Jn 18–19—a narrative-critical approach; M. C. De Boer on the narrative function of Pilate in John's Gospel; D. Marguerat on the God of the book of Acts; Brooke on Joseph, Aseneth, and Lévi-Strauss; Kaestli on the use of narrative in *Testament of Joseph;* H. K. Bond on the literary function of Pontius Pilate in Josephus' narratives; S. Nolan on narrative as a strategic resource for resistance—reading *Acts of Thecla* for its political purposes; K. Cooper on Matthidia's wish—division, reunion, and the early Christian family in the ps.-Clementine *Recognitions;* and P. Piovanelli on the miraculous discovery of the hidden manuscript, or the paratextual function of the prologue to *Apocalypse of Paul.* The editors have provided an eleven-page introduction.

N. BROX, *Das Frühchristentum. Schriften zur Historischen Theologie,* ed. F. Dünzl, A. Fürst, and F. R. Prostmeier (Freiburg—Basel—Vienna: Herder, 2000, DM 86 or € 43.97) ii and 443 pp. Bibliographies. ISBN: 3-451-26279-7.

The twenty essays in this collection appear under three headings: the hermeneutics of historical theology (three), the history of office and governance in the early church (five), and the history of early Christian theology (twelve). The papers especially pertinent to the NT field concern office, church, and theology in the postapostolic period according to the Pastorals (1969); early Christian forms of claims to apostolic governance (1970); tendency and pseudepigraphy in 1 Peter [§ 23-601]; the situation and language of a minority in 1 Peter (1985); the biblical hermeneutics of Irenaeus (1998); self and self-alienation in gnosis (1998); and the Christian mission in late antiquity (1982). Brox is professor of early church history and patrology at the University of Regensburg.

J. CALLAHAN, *The Clarity of Scripture. History, Theology & Contemporary Literary Studies* (Downers Grove, IL: InterVarsity, 2001, paper $17.99) 272 pp. LCN: 00-067346. ISBN: 0-8308-1584-8.

In discussing the history and theology of the doctrine about the clarity of Scripture, Callahan, a pastoral worker at Bethany Chapel in Wheaton, IL, and adjunct professor of theology at Elmhurst College, contends that the belief and practices associated with Scripture's clarity have been persistent elements in the history of Christianity's identity. He develops this point under the following headings: clarifying clarity, christianly clear, spiritual clarity and letteral obscurity, literally clear, and protestantly clear. Then he gives an account of how Scripture's clarity might be understood in the present time with reference to textual clarity, intertextuality and Scripture's clarity, reading with clarity, and Scripture's intratextuality. He concludes that while Scripture must be viewed as a privileged text within a privileged community, it must be read with humility under the searching glance of the God who caused it to be written.

Christology, Controversy and Community. New Testament Essays in Honour of David R. Catchpole, ed. D. G. Horrell and C. M. Tuckett, Supplements to Novum Testamentum 99 (Leiden—Boston—Cologne: Brill, 2000, 227 gld. or $120) xxi and 404 pp., frontispiece. Bibliographies. Indexed. LCN: 00-044441. ISBN: 90-04-11679-6.

The eighteen essays in the *Festschrift* honoring Professor Catchpole are by J. D. G. Dunn on "Are you the Messiah?"—whether the crux of Mk 14:61-62 is resolvable; J. S. Kloppenborg Verbin on whether there is a new paradigm for the Synoptic problem; B. Gerhardsson on the earthly Jesus in the Synoptic parables; P. Richardson on 1st-century houses and Q's setting; N. T. Wright on resurrection in Q; Tuckett on Q 22:28-30; M. D. Hooker on creative conflict—the Torah and Christology; R. A. Burridge on Gospel genre, christological controversy, and the absence of rabbinic biography; R. Morgan on a critical appropriation of the Sermon on the Mount with reference to Christology and discipleship; M. Goulder on Elijah with Moses, or, a rift in the pre-Markan lute; M. de Jonge on Christology, controversy, and community in John's Gospel; J. Painter on the point of John's Christology—Christology, conflict, and community in John; R. A. Piper on Satan, demons, and the absence of exorcisms in the Fourth Gospel; S. C. Barton on Christian community in light of the Gospel of John; E. E. Ellis on performed traditions and their implications for Pauline Christology; Horrell on "no longer Jew or Greek"—Paul's corporate Christology and the construction of Christian community; P. Borgen on "openly portrayed as crucified"—observations on Gal 3:1-14; and C. Rowland on Christology, controversy, and apocalypse—NT exegesis in light of the work of William Blake. Also included are G. N. Stanton's profile of Catchpole and a list of his major publications.

S. DÖPP AND W. GEERLINGS (EDS.), *Dictionary of Early Christian Literature,* trans. M. O'Connell (New York: Crossroad, 2000, $75) xvi and 621 pp. Bibliographies. Indexed. LCN: 00-010545. ISBN: 0-8245-1805-5.

The English version of *Lexikon der antiken christlichen Literatur* (1998), this successor to B. Altaner's *Patrologie* has broken away from the historical-genetic mode of presentation and transformed the work into a thoroughgoing dictionary. It offers articles on the life and work of early Christian authors up to the 8th century A.D. and an assessment of their lasting influence on the Christian tradition, as well as essays on types of works and their particular characteristics. The entries are arranged in alphabetical order, and seek to provide compact and precise information along with updated bibliographies. The over one-hundred contributors include T. Baumeister, N. Brox, M. Fiedrowicz, V. Just, S. Kessler, M. Lattke, C. Markschies, J. Pauli, P. Pilhofer, A. Sand, W. Speyer, U. Treu, H. J. Vogt, S. Vollenweider, K. Wengst, and W. Wischmeyer. Döpp is professor of classical philosophy at the University of Göttingen, while Geerling is professor of church history, patrology, and Christian archaeology at the University of Bochum.

E. FAHLBUSCH ET AL. (EDS.), *The Encyclopedia of Christianity.* Vol. 2, *E–I,* trans. G. W. Bromiley (Grand Rapids—Cambridge, UK: Eerdmans, 2001, $100; Leiden—Boston—Cologne: Brill, 249 gld.) xxx and 787 pp. Bibliographies. LCN: 98-45953. ISBN: 0-8028-2414-5 (E), 90-04-11695-8 (B).

The first volume in the English version of the third revised edition of *Evangelisches Kirchenlexikon* (1986-97) was described in *NTA* 44, pp. 148-149. This volume covers topics from "Early Catholicism" to "Ivory Coast," and contains articles by J. Barr on fundamentalism, K. Berger on Gentiles and on Gentile Christianity, C. Burchard on the golden rule, W. Fauth on Greek religion, A. Lindemann on Ephesians, D. Lührmann on Galatians, H. Merkel on Ebionites and on Hellenism, P. Nagel on gnosis and on gnosticism, J. Roloff on biblical exegesis, G. Strecker on household codes, P. Stuhlmacher on gospel and on hermeneutics, H.-F. Weiss on Hebrews, and G. A. Wewers on haggadah and on halakah.

The Folly of the Cross. Festschrift in honour of Prof. Varghese Pathikulangara, CMI, ed. P. P. Kochappilly (Bangalore: Dharmaram Publications, 2000, paper Rs 250 or $18) xxxi and 371 pp., frontispiece. Bibliography. ISBN: 81-86861-28-9.

The twenty-three essays honoring Professor Pathikulangara on his 60th birthday approach the mystery of the economy of salvation from diverse disciplines and backgrounds. The article most pertinent to the biblical field is by G. Kaniarakath on a biblical understanding of the cross—from *stauros* to *doxa.* Other contributors include T. Kollamparampil on the cross of Christ and Christian life, A. Amarnad on the cross and shepherding of Christ, Kochappilly on the cross and Christian ethics, G. Mangara on the cross of Jesus as sweetening the bitterness of our suffering, and G. Thadikkatt on the cross in different ecclesial traditions. A photograph of the honoree and a list of his publications are included.

V. FUSCO, *Les premières communautés chrétiennes. Traditions et tendances dans le christianisme des origines,* trans. N. Lucas, Lectio Divina 188 (Paris: Cerf, 2001, paper 250 F) 375 pp. Indexed. ISBN: 2-204-06521-8.

The French version of *Le prime comunità cristiane. Tradizioni e tendenze nel cristianesimo delle origini* [*NTA* 41, p. 534], this attempt at reconstructing the forms and contents of the earliest Christian traditions is divided into three major sections: the proclamation of the risen one—the kerygmatic Easter tradition; the traditions about the pre-Easter Jesus; and groups, tendencies, and tensions. Fusco (1939-99) taught NT for many years before being named bishop in 1995. J. Schlosser has provided a three-page preface to the French edition.

P. GRELOT, *Le langage symbolique dans la Bible. Enquête de sémantique et d'exégèse,* Initiations bibliques (Paris: Cerf, 2001, paper 148 F) 232 pp. Indexed. ISBN: 2-204-06605-2.

After reflecting on how we can speak about God, Grelot, author of *Jésus de Nazareth, Christ et Seigneur* (2 vols., 1997-98), considers the use of symbolic language in the Bible under the following headings: the language of biblical revelation, analogical symbolisms, mythic symbolisms, figurative symbolisms, relational symbolisms, and the "sense" of Scripture—literal exegesis and symbolic exegesis. He concludes with observations on the truth of Scripture and truths in theology.

O. HOFIUS, *Neutestamentliche Studien,* Wissenschaftliche Untersuchungen zum Neuen Testament 132 (Tübingen: Mohr Siebeck, 2000, cloth DM 178, paper DM 98) ix and 442 pp. Indexed. ISBN: 3-16-147471-6 (cloth), -147416-3 (paper).

The twenty-one essays in this collection appear under six headings: Jesus' person and work (six); Synoptics and Agrapha (four); the letter to the Hebrews (three); the Revelation of John (two); baptism, the Lord's Supper, and worship (three); and biblical theology (three). They concern Jesus' life, death, and resurrection according to the NT (1998); Jesus' table fellowship with sinners (1967); Jesus' saying about forgiveness of sins in Mk 2:5 (1994); forgiveness and authority—Mk 2:1-12 and the problem of priestly absolution in ancient Judaism (1983); whether the Targum of Isaiah 53 knows about a messiah who for-gives sins; whether Jesus is the Messiah (1993); love of neighbor and hatred of enemy according to Mt 5:43 (1991); OT motifs in the parable of the lost son [§ 22-427]; footwashing as a proof of love according to Lk 7:44b [§ 35-672]; "unknown words of Jesus" (1983); the immutability of God's promise of salvation in Heb 6:17-18 [§ 18-606]; the "first" and "second" tents in Heb 9:1-10 [§ 15-966]; the incarnation and sacrificial death of Jesus according to Heb 10:19-20 (1970); Revelation as a witness to Jesus' divinity (1996); whether ἀρνίον means "ram" or "lamb" [§ 43-1185]; faith and baptism according to the NT [§ 39-438]; "given for you for the forgiveness of sins"—the meaning of the Lord's Supper [§ 43-992]; community with the angels in the church's worship [§ 37-388]; the apostolic witness to Christ and the OT (1995); the fourth Servant Song in the NT epistles (1996); and biblical theology in the light of Hebrews (1994). Hofius has been professor of NT at Tübingen since 1980.

B. LANG ET AL. (EDS.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques.* Band 46, *1999-2000* (Leiden: Brill, 2001, paper $110) xv and 312 pp. Indexed. ISBN: 90-04-12275-3.

This fascicle [see *NTA* 44, p. 570] presents bibliographic information and summaries (in German or English) for 1897 books and articles under the following headings: text and translation; basic principles of interpretation; OT exposition; NT exposition; extrabiblical sources; language; the world of the Bible; archaeology and customs; realia; institutions and rituals; biblical persons; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; the history of interpretation; the Bible in art, literature, film, and music; and the history of religion. The editorial team consisted of Lang, N. van Meeteren, S. Pramann, and M. Wohlers. The project is now published by Brill Academic Publishers.

E. A. LIVINGSTONE, *The Concise Oxford Dictionary of the Christian Church* (2nd ed.; Oxford—New York: Oxford University Press, 2000, paper $15.95) viii and 643 pp. ISBN: 0-19-280057-4.

The first edition of this work [*NTA* 23, p. 87] was based on the second edition of F. L. Cross's *Oxford Dictionary of the Christian Church* (1974). This second edition depends on the extensively revised edition of the parent volume published in 1997 [*NTA* 41, p. 532], with some additional material and revision reflecting recent events. Its more than 5,000 entries from "Aaron" to "Zwingli" deal with the Bible and various theological disciplines, as well as theologians, philosophers, painters, musicians, writers of religious works, and recent developments (feminist theology, liberation theology, Christian-Jewish relations, etc.).

V. LUBINETZKI, *Von der Knechtsgestalt des Neuen Testaments. Beobachtungen zu seiner Verwendung und Auslegung in Deutschland vor dem sowie im Kontext des 'Dritten Reichs,'* Theologie 26 (Münster: Lit, 2000, paper DM 79.80) x and 474 pp. Bibliography. Indexed. ISBN: 3-8258-4679-2.

The slightly revised and updated version of a doctoral dissertation directed by M. Karrer and accepted in 1998 by the Kirchliche Hochschule Wuppertal, this volume explores how the NT was used and interpreted in Germany before and in the context of the "Third Reich." After a 29-page introduction, it surveys the trajectories of NT scholarship before 1933 with reference to different methodologies (history of religions, form criticism, Christian study of Judaism, Jewish study of the NT) and to the hermeneutical crisis and attempts at resolving it in the Wiemar period. Then it investigates NT interpretation after 1933 with reference to use of the NT as the basis for argumentation regarding specific problems (e.g., the Aryan paragraph), attempts at "germanizing" the Bible and Gospel harmonies, and ideologically anti-Jewish NT scholarship (e.g., Jesus as the warrior against Judaism and as a Galilean Aryan). A 22-page appendix provides the texts of three reports by G. Bertram about aspects of NT interpretation during the Nazi period.

J. PATHRAPANKAL, *Dimensions of the Word* (Bangalore: Dharmaram Publications, 2000, paper Rs 250 or $18) xvi and 343 pp. ISBN: 81-86861-26-2.

The fourteen essays in this collection seek to analyze the various dimensions of the word of God as it is encountered in the pluralistic society of our times. They deal with the following topics: the profile of a theologian; God, time, and history; models of evangelization in the NT; the way to the kingdom of God—a semiotic reading of Mk 10:2-16; at home with the mother church; NT perspectives on the church; the significance of Jesus Christ and religious pluralism; Mary as a model disciple in Luke's theology; "the little ones" (Mt 18:10)—reflections on "little" traditions in the Bible; church and culture; Spirit perspectives in NT writings; apostolic commitment and "remembrance of the poor"—a study of Gal 2:10; religious life as radical discipleship; and leadership in the church. Pathrapankal is professor of NT at the Dharmaram Pontifical Institute in Bangalore.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 20, ed. B. Fiore (Buffalo, NY: EGLMBS, 2000, paper $10.50) iii and 151 pp.

Of the eleven articles in this fascicle [see *NTA* 45, p. 375], those most pertinent to the NT field are by J. V. Kozar on Matthew's scenes of Judas' betrayal and Judas' suicide; D. C. Aune on Paul and the passions—moral disintegration in the religious order; J. P. Bercovitz on 2 Corinthians 10–13 as the "harsh letter" (see 2 Cor 2:3-4, 9; 7:8, 12); P. Thimmes on narrative and rhetorical conflict in Lk 10:38-42—a cautionary tale; P. W. Dunn on testing Pauline pseudonymity—3 Corinthians and the Pastoral epistles compared; A. L. Molinari on the existence of a unique, noncanonical Petrine resurrection appearance—evidence from Luke's Gospel, Ignatius of Antioch, *Epistula Apostolorum,* and Nag Hammadi; and Molinari on canonical and noncanonical Petrine traditions in *Acts of Philip.*

F. REHKOPF, *Griechisch-deutsches Wörterbuch zum Neuen Testament,* UTB für Wissenschaft: Uni-Taschenbücher 8202 (Göttingen: Vandenhoeck & Ruprecht, 2000, paper DM 29.80) xii and 140 pp. ISBN: 3-525-03232-3 (V&R), 3-8252-8202-3 (UTB).

The paperback edition (*Studienausgabe*) of the concise Greek-German lexicon of the NT described in *NTA* 37, p. 270. Rehkopf teaches NT and classical Greek at the University of Göttingen.

J. RICHES, *The Bible. A Very Short Introduction* (Oxford—New York: Oxford University Press, 2000, paper $8.95) 157 pp. Illustrated. Bibliography. Indexed. LCN: 99-059056. ISBN: 0-19-285343-0.

This "very short introduction" to the Bible treats the Bible in the modern world (classic or sacred text?), how the Bible was written, the making of the Bible, the Bible in the world of the believers, the Bible and its critics, the Bible in the postcolonial world, the Bible in high and popular culture, and the Bible in politics. Riches is professor of divinity and biblical criticism at the University of Glasgow.

H. W. ROBINSON, *Biblical Preaching. The Development and Delivery of Expository Messages* (2nd ed.; Grand Rapids: Baker, 2001, $19.99) 256 pp., 3 figs., table. Bibliography. Indexed. LCN: 00-048606. ISBN: 0-8010-2262-2.

The revision of a work first published in 1980, this volume defines expository preaching as the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers. After making the case for expository preaching, it treats the "big idea," tools of the trade, the road from text to sermon, the arrow and the target, the shapes that sermons take, making dry bones live, starting with a bang and concluding with a burning focus, the dress of thought, and preaching so people will listen. Robinson is professor of preaching at Gordon-Conwell Theological Seminary in South Hamilton, MA.

W. SANDAY, *Essays in Biblical Criticism and Exegesis,* ed. C. A. Evans and S. E. Porter, JSNT Supplement Series 225, Classics in Biblical and Theological Studies Supplement Series 2 (Sheffield, UK: Sheffield Academic Press, 2001, £40 or $60) 242 pp. Indexed. ISBN: 1-84127-281-7.

This collection of nineteen essays by Professor Sanday (1843-1920) is divided into three parts: method (six), language (three), and exegesis (ten). They concern biblical criticism—the fullness of revelation in the NT; methods of theology—the historical method; the eschatology of the NT; the interpretation of the Gospels as affected by the newer historical methods; the conditions under which the Gospels were written, in their bearing upon some difficulties of the Synoptic problem; the NT background; the language spoken in Palestine in Jesus' time; whether Jesus spoke Greek; Greek influence on Christianity; the parable of the laborers in the vineyard (Mt 20:1-16); A. Jülicher's work on the parables; the title "Son of Man"; the injunctions of silence in the Gospels; some leading ideas in Paul's theology; Paul's equivalent for the "kingdom of heaven"; Paul the traveler; Paul's early visits to Jerusalem; Paul's attitude toward Peter and James; and the text of the apostolic decree (Acts 15:29). Evans and Porter have provided a three-page foreword. They prepared the volume with the assistance of S. N. Dolff.

Text und Geschichte. Facetten theologischen Arbeitens aus dem Freundes- und Schülerkreis. Dieter Lührmann zum 60. Geburtstag, ed. S. Maser and E. Schlarb, Marburger theologische Studien 50 (Marburg: Elwert, 1999, paper DM 59.60) vii and 312 pp. Bibliography. ISBN: 3-7708-1110-0.

The nineteen papers honoring Professor Lührmann on his 60th birthday are by H. Boers on the structure of Rom 5:1-11; H. Braun on "Who thinks speculatively?"; M. Ebersohn on love of neighbor and tradition—traditions of love of neighbor; W. Harnisch on faith as the seeing of the heart—the interpretation of Jn 9; M. de Jonge on H. Windisch at the University of Leiden; L. E. Keck on the absent good—the significance of Rom 7:18a; U. H. J. Körtner on literacy and orality in Christianity—a contribution to biblical hermeneutics; P. Kristen on living discipleship—three models of cross-discipleship in Q and in Mark; K. Lehmeier on community according to the οἶκος model—a comparison of Philodemus and Paul; A. Lindemann on Jesus and the Sabbath—the literary character of Mk 3:1-6; A. J. Malherbe on anti-Epicurean rhetoric in 1 Thessalonians; J. M. Robinson on the pre-Q text of the (ravens and) lilies—Q 12:22-31 and P. Oxy. 655 (*Gospel of Thomas* 36); Schlarb on *hermeneiai* (interpretative comments) in the textual tradition of John's Gospel; G. Schunack on the understanding of faith in Hebrews; D. Stollberg on depth-psychological hermeneutics and homiletics; F. Stolz on faith, unfaith, and superstition—the breadth of religious choice; C. M. Tuckett on the historical Jesus, J. D. Crossan, and methodology; N. Walter on who made John the Baptist into the forerunner of Jesus; and M. Wohlers on "cleanse lepers" (Mt 10:8)—leprosy in ancient medicine, Judaism, and early Christianity. Also included is a list of Lührmann's publications compiled by Maser and Lehmeier.

P. J. TOMSON, *'If this be from Heaven . . .' Jesus and the New Testament Authors in their Relationship to Judaism,* Biblical Seminar 76 (Sheffield, UK: Sheffield Academic Press, 2001, paper £25.95 or $37.50) 455 pp. Bibliography. Indexed. ISBN: 1-84127-196-9.

In this introduction to the NT and Judaism, Tomson, professor of NT studies at the Protestant Theological faculty in Brussels, explores the relationship between Jesus and his followers to the Judaism of their day, the attitudes of the various NT writings toward Judaism, and how Christians today might deal with the anti-Jewish texts in their Bible. After an introduction to reading the NT anew, he treats Judaism in the Greco-Roman world, Jewish religious life, Jesus, Paul, Luke and Acts, Mark and Matthew, John, and letters of the Jewish churches. He concludes that within the NT there is a series of gradations regarding early Christian attitudes toward Judaism, that there is no basis for either collective indictment or gallant defense, and that we must learn to live with the fact that the initial phase of the gospel tradition is part and parcel of Jewish history.

R. E. VAN VOORST, *Building Your New Testament Greek Vocabulary,* SBL Resources for Biblical Study 43 (3rd ed.; Atlanta: Society of Biblical Literature, 2001, paper $14.95) xii and 119 pp. Indexed. LCN: 00-054920. ISBN: 1-58983-002-4.

The first edition of this work was described in *NTA* 35, p. 376, while the second edition was noticed in *NTA* 44, p. 159. In addition to the correction of mistakes, this edition features (1) a new section listing proper nouns, adjectives, and adverbs that occur five or more times; (2) a new section on helps for translating αὐτός and similar words; and (3) a revision of definitions on the basis of comparison with the new edition of W. Bauer's *Greek-English Lexicon of the New Testament and Other Early Christian Literature* [*NTA* 45, p. 367]. Van Voorst is professor of NT at Western Theological Seminary in Holland, MI.

W. WALDEN, *Guide to Bible Translations. A Handbook of Versions Ancient and Modern* (3rd ed.; San Diego, CA: LivingWorks, 2001, paper $12) vi and 147 pp. Bibliography. Indexed. ISBN: 1-879200-09-0.

The third edition of a work published previously in 1979 and 1991, this booklet provides brief descriptions of English Bible translations published since 1900 as well some earlier landmark versions such as the King James Version and the Vulgate. The descriptions indicate the version's basic philosophy (i.e. who prepared it and why) and supply quotations to illustrate something of its character. Also included are some guidelines for choosing a translation.

R. G. WALSH, *Mapping Myths of Biblical Interpretation,* Playing the Texts 4 (Sheffield, UK: Sheffield Academic Press, 2001, cloth £45 or $74, paper £14.95 or $24.50) 192 pp., 8 tables. Bibliography. Indexed. ISBN: 1-84127-204-3 (cloth), -205-1 (paper).

Walsh, assistant academic dean at Methodist College in Fayetteville, North Carolina, understands "myth" as an empowering and structuring story used either for good or for ill and either consciously or unconsciously controlling our worldviews. He considers both the empowerment and the marginalization effected by myth as he traces the term through its many meanings ("grasping Proteus"), examines its uses in various disciplines ("procrustean mythographers"), focuses on its distinctive uses in biblical interpretation ("mything the Bible"), exposes the mythic character of interpretation itself ("the myth of interpretation"), and reflects on the difficulty of knowing the myths by which we live and on the possibility of play among the many myths in a postmodern and pluralist world ("behind the mythic curve").

Weg und Weite. Festschrift für Karl Lehmann, ed. A. Raffelt with B. Nichtweiss (Freiburg—Basel—Vienna: Herder, 2001, DM 98 or € 50.11) lvi and 808 pp., plate. ISBN: 3-451-27572-4.

The fifty-five essays honoring Cardinal Lehmann on his 65th birthday appear under four headings: sources (ten), stations (eighteen), reflections (sixteen), and concretions (eleven). The papers most pertinent to the NT field are by F. Hahn on Holy Scripture in Jewish and Christian perspectives; U. Wilckens on God as three-one—the trinitarian theology of the Johannine writings; E. Lohse on the question of double predestination according to Paul; T. Söding on the worship of the primitive Christian community according to the Lukan portrait in Acts 2:42; and K. S. Frank on the veiled splendor—2 Cor 3:14-16 according to the Church Fathers. Other contributors include E. Zenger, A. Deissler, C. Markschies, W. Pannenberg, L. J. O'Donovan, J. B. Metz, E. Jüngel, W. Kasper, J. Ratzinger, and H. Küng. Also included are greetings and personal testimonies, along with a photograph of Lehmann and U. Ruh's intellectual portrait of him.

P. D. WEGNER, *The Journey from Texts to Translations. The Origin and Development of the Bible* (Grand Rapids: Baker, 2000, $29.99) 462 pp., frontispiece, 121 figs., 6 maps, 104 tables. Bibliographies. Indexed. LCN: 99-11224. ISBN: 0-8010-2169-3.

The corrected printing of the work described in *NTA* 44, pp. 159-160, this volume treats preliminary matters concerning the Bible, the canonization of the Bible, the transmission of the Bible, early translations of the Bible, and English translations of the Bible. Wegner is professor of Bible at Moody Bible Institute.

G. O. West and M. W. Dube (eds.), *The Bible in Africa. Transactions, Trajectories, and Trends* (Leiden—Boston—Cologne: Brill, 2000, 264.45 gld. or $147) xviii and 828 pp. Bibliographies. Indexed. LCN: 00-041379. ISBN: 90-04-10627-8.

After an eight-page introduction by the editors, this volume presents thirty-eight papers under four main headings: historical and hermeneutical perspectives (nine), particular encounters with particular texts (sixteen), comparison and translation as transaction (nine), and redrawing the boundaries of the Bible in Africa (four). The contributors include G. LeMarquand on NT exegesis in (modern) Africa, G. Yorke on the Bible in the black diaspora, A. O. Nkwoka on the role of the Bible in the Igbo Christianity of Nigeria, T. L. J. Mafico on the biblical God of the fathers and the African ancestors, K. Holter on Africa in the OT, and West on contextual Bible study in South Africa. Also included is LeMarquand's 162-page bibliography on the Bible in Africa.

GOSPELS—ACTS

J. Abella (ed.), *Vangelo di Giovanni, Lettere e Apocalisse: confessare e testimoniare la vita in un mondo ostile.* Vol. 5 of *Parola Missione,* Lettura pastorale della Bibbia, Bibbia e spiritualità (Bologna: Dehoniane, 2001, paper 70,000 L or € 36.15) 510 pp. Bibliography. ISBN: 88-10-20145-0.

The previously published NT volumes in this project dealt with the Synoptic Gospels and Acts [*NTA* 44, p. 160] and the Pauline letters [*NTA* 44, p. 593]. After an introduction to the Johannine writings, this volume treats the following twelve "themes" in them: Jesus the gift of life and the response of faith (Jn 1:19–6:71), the light that brings life (7–10), "if the grain of the wheat does not die . . ." (11–12), the testament of Jesus for his disturbed community (13–17), the glory of the crucified one (18–20), the Word became flesh to give his life (1:1-18; 20:30–21:25), we believe in love (1–3 John), the word to the seven churches (Rev 1–3), the lamb as the Lord of history (4–7), the persecuted church gives witness (8:1–15:4), in situations of death God guarantees life (15:5–19:10), and "Amen" to the project of salvation (19:11–22:21). The volume was prepared by the *Équipe clarettiana di pastorale biblica* made up of S. Blanco, F. Cisterna, F. Contreras, E. Frades, E. Huerta, Larence V., G. de la Torres, A. L. Orso, R. Cespedes, A. Cupini, T. Cabestrero, and V. Sanz.

M. Asiedu-Peprah, *Johannine Sabbath Conflicts as Juridical Controversy,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 132 (Tübingen: Mohr Siebeck, 2001, paper DM 98) xiii and 280 pp. Bibliography. Indexed. ISBN: 3-16-147530-5.

Prepared as a doctoral dissertation under the direction of F. J. Moloney and M. Coloe and presented to the Australian Catholic University (St. Patrick's Campus, Melbourne) in 2000, this investigation of the Johannine Sabbath conflicts contends that (1) Jn 5 and 9:1–10:21 correspond in a general way in their form and content to the controversy as a juridical procedure as found in the OT, (2) this distinctive narrative genre is used for the rhetorical purpose of the christological persuasion of the reader, and (3) the juridical controversy would have functioned (among other things) as an appeal to non-Christian Jews within the Johannine life-setting. Undertaken from a narrative-critical perspective within the framework of reader-response criticism, the study contains chapters on the narrative genre of the Johannine Sabbath conflict narratives, their context, reading the first Sabbath conflict narrative (Jn 5:1-47), reading the second Sabbath conflict narrative (9:1–10:21), juridical controversy as a means of christological persuasion, and Johannine Christians and juridical controversy Christology.

S. BEN-CHORIN, *Brother Jesus. The Nazarene through Jewish Eyes,* trans. and ed. J. S. Klein and M. Reinhart (Athens, GA—London: University of Georgia Press, 2001, $40) xiv and 252 pp. Bibliography. Indexed. LCN: 00-045136. ISBN: 0-8203-2256-3.

Ben Chorin (1913-99) described Jesus as first of all a Jewish man in a Jewish land who extends a "brotherly hand" to his fellow Jews. His *Bruder Jesus* (1967) was the first part in a trilogy entitled "Die Heimkehr" ("The Homecoming") that also included books on Mary and Paul. The thirteen chapters in this English version deal with the figure of Jesus, birth and rebirth, physician and teacher, the wedding at Cana, the parables, teach us to pray, Jesus and women, Who am I?, on to Jerusalem—victory procession or path to martyrdom?, Seder night in Jerusalem, the fifth cup, the longest short trial, and INRI (or the curse of the crucified).

R. BIERINGER, D. POLLEFEYT, AND F. VANDECASTEELE-VANNEUVILLE (EDS.), *Anti-Judaism and the Fourth Gospel. Papers of the Leuven Colloquium, 2000,* Jewish and Christian Heritage 1 (Assen: Van Gorcum, 2001, 230 gld. or $97.50) xvi and 612 pp. Bibliography. Indexed. ISBN: 90-232-3712-9.

After a 42-page introduction by the editors on wrestling with Johannine anti-Judaism, this volume presents nine essays on exegetical and systematic approaches to the topic: J. D. G. Dunn on the embarrassment of history; R. A. Culpepper on anti-Judaism in the Fourth Gospel as a theological problem for Christian interpreters; S. Motyer on the Fourth Gospel and the salvation of Israel; J. W. van Henten on anti-Judaism in Revelation; J. M. Lieu on anti-Judaism in the Fourth Gospel—explanation and hermeneutics; S. Schoon on hatred toward Jews and the NT, especially in John's Gospel; B. Klappert on the coming Son of Man became flesh—high Christology and anti-Judaism in John's Gospel; H. Hoet on "Abraham is our father" (Jn 8:39)—John's Gospel and the Jewish-Christian dialogue; and R. Burggraeve on biblical thinking as the wisdom of love. Next there are six papers on "the Jews": J. Beutler on the identity of "the Jews" for the readers of John; H. J. de Jonge on "the Jews" in John's Gospel; M. C. de Boer on the depiction of "the Jews" in John's Gospel—matters of behavior and identity; R. F. Collins on speaking of the Jews—"Jews" in the discourse material of the Fourth Gospel; P. J. Tomson on "Jews" in John's Gospel as compared with the Palestinian Talmud, the Synoptics, and some NT Apocrypha; and A. Reinhartz on "Jews" and Jews in the Fourth Gospel. Then there are eight studies devoted to significant texts: J. M. Sevrin on the Nicodemus enigma—the characterization and function of an ambiguous actor of the Fourth Gospel; G. van Belle on "salvation is from the Jews"—the parenthesis in Jn 4:22b; C. K. Barrett on John and Judaism; U. C. von Wahlde on "you are of your father the devil" in its context—stereotyped apocalyptic polemic in Jn 8:38-47; M. J. J. Menken on scriptural dispute between Jews and Christians in John as literary fiction or historical reality—Jn 9:13-17, 24-34 as a test case; J. Zumstein on the farewell discourses (Jn 13:31–16:33) and the problem of anti-Judaism; J. H. Charlesworth on exclusivism caused by a social setting different from that of Jesus (Jn 11:54 and 14:6); and J. Lambrecht on "synagogues of Satan" (Rev 2:9; 3:9)—anti-Judaism in Revelation. Also included are a synthesis by H. H. Henrix on canon, revelation, and reception—problems of a biblically oriented theology in the face of Israel; and a 22-page select bibliography on anti-Judaism and the Fourth Gospel.

C. C. BLACK, *Mark. Images of an Apostolic Interpreter,* Studies on Personalities of the New Testament (Minneapolis, MN: Fortress, 2001, paper $20) xx and 327 pp. Bibliography. Indexed. LCN: 93-37578. ISBN: 0-8006-3168-4.

The paperback edition of a work published in 1994 by the University of South Carolina Press [*NTA* 38, p. 456], this volume reviews the evidence for the figure of Mark in the NT, examines the patristic references to Mark, and considers the relationship between the Gospel of Mark and the traditions about Mark. Black, professor of biblical theology at Princeton Theological Seminary and the author of *The Rhetoric of the Gospel. Theological Artistry in the Gospels and Acts* (2001), concludes that the figure of Mark was carefully crafted as part of the hermeneutical context within which the Second Gospel was preserved, read, and interpreted by the early church as a faithful testimony to the significance of Jesus.

W. CARTER, *Matthew and the Margins. A Socio-Political and Religious Reading,* JSNT Supplement Series 204 (Sheffield, UK: Sheffield Academic Press, 2001, £60 or $95) xx and 636 pp., fig. Bibliography. ISBN: 1-84127-169-1.

A paperback edition of this reading of Matthew's Gospel as a counternarrative or work of resistance written from and for a minority community of disciples committed to Jesus as the agent of God's saving presence and empire was published by Orbis Press [see *NTA* 45, p. 381].

B. CHILTON, *Rabbi Jesus. An Intimate Biography* (New York—London: Doubleday, 2000, $25) xxii and 330 pp., 11 figs., 2 maps, timeline. Bibliography. Indexed. LCN: 00-031548. ISBN: 0-385-49792-X.

Chilton, professor of religion at Bard College in Annandale-on-Hudson in New York and author of *A Galilean Rabbi and His Bible* (1984), describes Jesus as a "rabbi" or master of Jewish oral traditions, a teacher of the Kabbalah, and a practitioner of a Galilean form of Judaism that emphasized direct communication with God. Based upon NT texts, recent archaeological discoveries, and ancient Jewish writings, his "comprehensive, critical biography of Jesus" is developed in fourteen chapters: a *mamzer* from Nazareth, pilgrimage to Jerusalem, the *talmid* of John, the prodigal returns, the Spirit chaser, *ḥasid* in the Holy City, Capernaum's prophet, beyond the pale, three huts, the sword of Rome, "a cave of thugs," at the tomb of the dead, King of the Jews, and the *kabbalah* of crucifixion.

J. DECHOW, *Gottessohn und Herrschaft Gottes. Der Theozentrismus des Markusevangeliums,* Wissenschaftliche Monographien zum Alten und Neuen Testament 86 (Neukirchen-Vluyn: Neukirchener, 2000, DM 128) xii and 323 pp. Bibliography. Indexed. ISBN: 3-7887-1779-3.

The slightly revised version of a doctoral dissertation directed by A. Lindemann and accepted in 1997 by the Kirchliche Hochschule Bethel in Bielefeld, this volume argues that Jesus' eschatological preaching about God and his kingdom constitutes the center of Mark's Gospel rather than Jesus as the Messiah and Son of God, and that the Markan concepts of faith, the miracle narratives, the parables, and the motif of the disciples' misunderstanding were conceived theologically rather than christologically. After a twenty-page introduction, it discusses the function of Mk 1:1-15 in providing an introductory orientation for the recipients, the preaching of Jesus in Mark's Gospel (the eschatological announcement, challenges about conduct), the majestic characterization of the person of Jesus in Mark's Gospel (with particular attention to Mk 4:1-34; 4:35–8:26; and 8:27–9:13), and the relationship between Jesus as the majestic preacher and Jesus' preaching in Mark's Gospel.

D. DONNELLY (ED.), *Jesus. A Colloquium in the Holy Land* (New York—London: Continuum, 2001, paper $19.95) vii and 166 pp. LCN: 01-028477. ISBN: 0-8264-1307-2.

The five papers in this volume were prepared for a conference sponsored by the Cardinal Suenens Program in Theology and Church Life at John Carroll University in Cleveland and held in the Holy Land in 2000. They are by E. P. Sanders on Jesus in Galilee, D. J. Harrington on Jesus and the Dead Sea scrolls, J. P. Meier on the development from an Elijah-like prophet to a royal Davidic Messiah, J. D. G. Dunn on Jesus in oral memory—the initial stages of the Jesus tradition, and E. A. Johnson on the Word was made flesh and dwelt among us—Jesus research and Christian faith. Donnelly has provided a three-page introduction.

M. DUMAIS, *Communauté et mission. Une lecture des Actes des Apôtres* (rev. ed.; Montreal: Bellarmin, 2000, paper) 208 pp. ISBN: 2-89007-894-9.

The revised edition of a work first published in 1992 by Éditions Desclée, this rereading of Acts explores various facets of the theme of community and mission under the following headings: the experience of the Spirit and missionary witness; the life of the community and its missionary significance; ministries and the Spirit for mission and community life; the Spirit, the community, and the leaders; the roles of the Twelve, Peter, and Jerusalem in the foundation and life of the communities; and the encounter between the gospel and cultures. Dumais is professor of NT at the Université Saint Paul in Ottawa. Also included is the text of a letter-preface (1990) from J. Dupont to Dumais.

W. Eckey, *Die Apostelgeschichte. Der Weg des Evangeliums von Jerusalem nach Rom.* Teilband 1, *Apg 1,1 – 15,35;* Teilband 2, *15,36 – 28,31* (Neukirchen-Vluyn: Neukirchener, 2000, paper DM 48 each) xii and 340 pp., ix and 339 pp. Bibliography. Indexed. ISBN: 3-7887-1780-7 (vol. 1), -1796-3 (vol. 2).

In his two-volume commentary on Acts, Eckey, professor emeritus of theology at Wuppertal since 1995, seeks to take Luke seriously as both an ancient historian and a theological narrator and to understand his work in the context of biblical history and the Hellenistic culture of the Roman empire. After a 39-page introduction (title, structure, text, author, place and date of composition, sources, Acts as a work of history, the speeches), the first volume examines the preparation for Pentecost (1:1-26); the witness of the apostles in Jerusalem (2:1–6:7); Stephen's death as a witness leads to the spread of the mission of Philip in Samaria and the coastal region (6:8–8:40); the transformation of Saul/Paul from persecutor to the persecuted witness of Jesus Christ (9:1-31); Peter's activity in the coastal region of Palestine and his baptism of the Roman centurion Cornelius and his household (9:32–11:18); Antioch becomes the center of the mission (11:19–12:25); and the Antiochian mission through Barnabas and Paul (13:1–15:35). The second volume first treats Paul's missionary activity in cities and lands about the Aegean Sea (15:36–19:20); Paul's journey to Jerusalem (19:21–21:14); Paul's imprisonment as a witness to Jesus in Jerusalem and Caesarea (21:15–26:32); Paul's journey as a prisoner to Rome (27:1–28:16); and Paul's witness in Rome (28:17-31). Then it provides synthetic essays on (1) the significance and purpose of Acts as a work of history, and (2) Lukan theology in Acts.

G. Eichholz, *Von grenzenloser Güte. Die Botschaft Jesu* (Aachen: Shaker, 1999, paper DM 29) 158 pp. Bibliography. Indexed. ISBN: 3-8265-4934-1.

This investigation of Jesus' preaching focuses on the areas of ethics and eschatology, and gives particular attention to the theme of "limitless goodness." After a 26-page introduction to Jesus research, it treats seven basic motifs as an entry to the basic structure of Jesus' preaching: the Lord's Prayer, Sabbath breaking, the Torah of the heart, discipleship, the reign of God, the parables, and the expulsion of demons. Then it discusses the human Jesus, and reflects on the relationship between Jesus' teaching and his death. Eichholz is also the author of *Das Abendmahl Leonardo da Vincis. Eine systematische Bildmonographie* (1998).

S. A. Ellisen, *Parables in the Eye of the Storm. Christ's Response in the Face of Conflict* (Grand Rapids: Kregel, 2001, paper $12.99) 272 pp. Indexed. LCN: 00-062944. ISBN: 0-8254-2527-1.

This volume first treats the parables as Jesus' unique teaching aids, the kingdom of the parables, the unique nature of Jesus' parables, and guidelines for their interpretation. Then it considers specific parables in the Gospels: hints of disaster in Jesus' early parabolic sayings, "mysteries of the kingdom" unfolded (its planting and growth, its values and responsibilities), parables on entering the kingdom, Luke's travelogue (parables on servanthood, on human responsibility and divine concern, on living life in view of the coming kingdom, and on effective service for the kingdom), and final parables (on rewards in the kingdom and to rejecters on loss of the kingdom). Ellisen was professor of biblical literature and chairman of biblical studies at Western Baptist Seminary.

B. G. EPPERLY, *God's Touch. Faith, Wholeness, and the Healing Miracles of Jesus* (Louisville, KY: Westminster John Knox, 2001, paper $19.95) xiv and 236 pp. Indexed. LCN: 00-063402. ISBN: 0-664-22281-1.

Epperly, director of the Washington Institute for Spirituality and Health and adjunct professor at Wesley Theological Seminary and Georgetown University School of Medicine, emphasizes the centrality of "whole-person" healing within Jesus' mission as teacher and social reformer, and urges churches today to recover a healing ministry that touches both the spirit and the body. He develops this approach in thirteen chapters: the touch of God; Your faith has made you well!; Do you want to be healed?; beyond impotence and omnipotence; creative nonconformity; healing in the holoverse; patience with prayer; curing and healing; the healing affirmation; the healing of the ordinary; healing the shattered self; Is there an answer to death?; and the healing Christ for a new millennium. J. B. Cobb has provided a six-page foreword.

F. FOULKES, *A Guide to St Matthew's Gospel,* SPCK International Study Guides 37 (London: SPCK, 2001, paper £9.99) xvi and 285 pp., map. Bibliography. Indexed. ISBN: 0-281-05173-9.

After a four-page general introduction to Matthew's Gospel, this study guide provides for each of the eleven major sections in the Gospel a brief introduction, an analysis, notes, and study suggestions: introduction—the coming of Christ (1:1–4:25); teaching—the way of discipleship (5:1–7:29); narrative—miracles of healing (8:1–9:38); teaching—the disciples' mission (10:1-42); narrative—response to Jesus' ministry (11:1–12:50); teaching—the parables of the kingdom (13:1-52); narrative—leading to the confession of Jesus as the Messiah (13:53–17:27); teaching—fellowship in the community (18:1-35); narrative—Jesus' journey to Jerusalem (19:1–22:46); teaching—the future kingdom and judgment (23:1–25:46); and narrative—the arrest, trial, death, and resurrection of Jesus (26:1–28:20). Also included are thirteen additional notes and two essays: D. Huggett on the parables in Matthew's Gospel, and R. Padilla on interpreting the beatitudes in Latin America today. After Foulkes's death in 1997, D. Tovey, a friend and former student at St. John's Theological College in Auckland, prepared the work for publication.

E. D. FREED, *The Stories of Jesus' Birth. A Critical Introduction,* Biblical Seminar 72 (Sheffield, UK: Sheffield Academic Press, 2001, paper £14.95 or $19.95) 184 pp. Bibliography. Indexed. ISBN: 1-84127-132-2.

After a seven-page introduction, this investigation of the most important aspects and problems in the studies of the stories about Jesus' birth from a critical perspective contains chapters on the genealogies of Jesus, Matthew's women in the genealogy of Jesus, comparisons between the stories of Matthew and Luke, the use of OT material, individual pericopes in Matthew's stories, Luke's stories of the births of John and Jesus, Luke's portrayal of John and of Jesus, Luke's stories of the shepherds and of Jesus and his parents, and Luke's poetic sections (songs or canticles). Freed is emeritus professor of religion at Gettysburg College in Pennsylvania.

A. GARCÍA-MORENO, *Temi teologici del Vangelo di Giovanni.* Vol. 2, *La Chiesa in preghiera,* Lettura pastorale della Bibbia, Bibbia e spiritualità 12 (Bologna: Dehoniane, 2001, paper 39,000 L or € 20.14) 220 pp. Bibliography. ISBN: 88-10-20155-8.

This first volume in the Italian version of García-Moreno's *El Cuarto Evangelio. Aspectos Teológicos* (1996) was described in *NTA* 45, p. 384. This volume treats the following Johannine themes: worship and liturgy (1988), worshiping the Father in Spirit and truth [§ 36-1358], the new temple (1990), and the Jewish feasts (1991). García-Moreno teaches NT at the University of Navarre.

T. J. GEDDERT, *Mark,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 2001, paper $24.99 or $36.99 Can.) 452 pp., 2 maps. Bibliography. Indexed. LCN: 00-063232. ISBN: 0-8361-9140-4.

After a ten-page introduction to Mark's Gospel, Geddert, who teaches NT at Mennonite Brethren Biblical Seminary in Fresno, CA, and is the author of *Watchwords. Mark 13 in Markan Eschatology* (1989), treats Jesus' ministry in and around Galilee according to Mk 1:1–8:26: preparing the way (1:1-15), Jesus' ministry begins (1:16-45), conflict in Galilee (2:1–3:6), from a religious system to a family of disciples (3:7-35), parables—for those with ears to hear (4:1-34), and so forth. Then he deals with Jesus' journey to Jerusalem, the cross, and beyond in 8:27–16:8: a promise of glory by way of the cross (8:27–9:1), divine thoughts—human thoughts (9:2–10:16), the cost and reward of discipleship (10:17-52), house of prayer or den of thieves (11:1-25), conflict in Jerusalem (11:27–12:44), and so forth. Also included are a nine-page outline of Mark's Gospel, twelve essays (chiasm and intercalation, the discipleship journey, eschatological time frames in Mk 13, etc.), and two maps.

H. B. GREEN, *Matthew, Poet of the Beatitudes,* JSNT Supplement Series 203 (Sheffield, UK: Sheffield Academic Press, 2001, £50 or $80) 350 pp., fig., 2 tables. Bibliography. Indexed. ISBN: 1-84127-165-9.

Green, formerly principal at the College of the Resurrection in Mirfield (1975-84) and associate lecturer in the department of theology and religious studies at the University of Leeds (1967-87), argues that the beatitudes in Matthew's version (Mt 5:3-12) are a carefully constructed poem composed in Greek but exhibiting characteristics of Hebrew poetry known from the OT. In treating the beatitudes as poetry he discusses priorities in studying a text, evidence for poetic structure in the beatitudes, Matthew's work as a versifier in remodeling OT quotations and in new compositions influenced by the OT, and the Matthean beatitudes as the work of one writer. Then in dealing with poetry and the meaning of the beatitudes, he considers structure and meaning, the matched pairs, and the shape of the whole poem. By way of conclusion he raises the question of sources or influences, and reflects on the poem in its setting. The three appendixes concern the Lord's Prayer in Lk 11:2-4, the making of Mt 11, and Psalm 119 and the beatitudes.

R. GRIFFITH-JONES, *The Four Witnesses. The Rebel, the Rabbi, the Chronicler, and the Mystic* (San Francisco: HarperSanFrancisco, 2001, $17) x and 405 pp. LCN: 00-020330. ISBN: 0-06-251648-5.

The paperback edition of a book described in *NTA* 44, p. 580, this volume characterizes the four Gospels as the rebel's story (Mark), the rabbi's story (Matthew), the chronicler's story (Luke), and the mystic's story (John), respectively.

M. HARTMANN, *Der Tod Johannes des Täufers. Eine exegetische und rezeptionsgeschichtliche Studie auf dem Hintergrund narrativer, intertextueller und kulturanthropologischer Zugänge,* Stuttgarter biblische Beiträge 45 (Stuttgart: Katholisches Bibelwerk, 2001, paper DM 89 or € 45.50) 399 pp. Bibliography. ISBN: 3-460-00451-7.

The slightly revised version of a doctoral dissertation directed by M. Theobald and accepted in 2000 by the Catholic theological faculty at the University of Tübingen, this volume examines the accounts about the death of John the Baptist in Mk 6:17-29 and Josephus' *Antiquities* 18:116-119 from the perspectives of historical-critical exegesis and of narrative, intertextual, and cultural-anthropological analysis. After a 34-page introduction, it treats the death of John the Baptist according Mark 6 with reference to the context provided by Mk 6:14-16, the exegesis of Mk 6:17-29 (text criticism, colometry and translation, delimitation, form, style, narrative perspective, etc.), and the reception of Mk 6:14-29 by Matthew and Luke. Then it treats Josephus' account in *Antiquities* 18:116-119 in similar fashion, and reflects on the reception history of Mk 6:17-29. Hartmann describes Mk 6:17-29 as a narrative masterpiece and notes that Josephus' account must be read with reference to his political and apologetic concerns.

Johannes aenigmaticus. Studien zum Johannesevangelium für Herbert Leroy, ed. S. Schreiber and A. Stimpfle, Biblische Untersuchungen 29 (Regensburg: Pustet, 2000, paper DM 64) 231 pp., plate. Bibliographies. ISBN: 3-7917-1746-4.

After M. Negele's essay on Qohelet as a skeptic in the OT, this *Festschrift* honoring Professor Leroy on his 65th birthday presents eight papers on John as an interpreter of his tradition: R. Hoppe on references to places in John's Gospel; Schreiber on the history-of-religions background of the "king" title in John's Gospel; W. Radl on the tradition- and history-of-religions-background of the misunderstanding in Jn 2:19; F. Hahn on the sayings about God's reign and kingdom in Jn 3:3, 5; B. Schwank on the vineyard parable in Mk 12:1-12 parr. and the vine discourse in Jn 15:1-17 in the light of 4Q500 1; G. Blaskovic on how John rewrote the fishing story in Lk 5:1-11 for his own purposes in Jn 21:1-14; J. Werlitz on why there are 153 fish in Jn 21:11; and Stimpfle on the riddle as a method of misunderstanding. Then there are three articles on John in the interpretation of our tradition: O. Merk on W. Heitmüller's exposition of John's Gospel; R. Mayer on "I am the way, the truth, and the life"—John's Gospel and the modern debate about the Jewish mission; and B. Ehler on the movement from scholarship to preaching—what remains of God's biblical word in the human word of preaching. M. Lattke has provided an epilogue in the form of twenty "not so obscure limericks."

P. JULIAN, *Jesus and Nicodemus. A Literary and Narrative Exegesis of Jn. 2,23-3,36,* European University Studies, Series 23: Theology 711 (Frankfurt—New York: Lang, 2000, paper $52.95) xxi and 372 pp. Bibliography. ISBN: 3-631-37224-8.

Prepared as a doctoral dissertation under the direction of H.-J. Klauck and accepted in 2000 by the Catholic theological faculty of the Julius-Maximilian University in Würzburg, this literary and narrative study of Jn 2:23–3:36 focuses on the text, its composition, structure, style, and mood. After a structured presentation of the passage in Greek and English, and a 23-page general introduction, it establishes the perimeters of Jn 2:23–3:36, surveys past research, provides a literary and narrative analysis, considers the plot, discusses the narrator and point of view, and reflects on the narrative Christology in parallel episodes. Then it treats the literary design and network of Jn 1:19–4:54: its division, the perimeters of units and subunits, and the literary and narrative correlation between the units and the underlying narrative Christology. Julian concludes that Jn 2:23–3:36 is structured as a diptych of parallel and complementary scenes (2:23–3:21 and 3:22-36), contains the synthesis of the Evangelist's Christology and soteriology, and serves as a key to understanding the scheme of the whole Gospel.

H.-J. KLAUCK, *Magic and Paganism in Early Christianity. The World of the Acts of the Apostles,* trans. B. McNeil (Edinburgh: T&T Clark, 2000, $34.95) xii and 132 pp. Bibliography. Indexed. ISBN: 0-567-08749-2.

The English version of *Magie und Heidentum in der Apostelgeschichte des Lukas* [*NTA* 41, pp. 360-361] contains a completely revised text and takes into consideration the relevant secondary literature up to 1999. After considering the foundations of the missionary program according to Acts 1–2, Klauck, professor of NT exegesis at the University of Munich and author of *The Religious Context of Early Christianity* (2000), treats interactions between the gospel and pagan magic under the following headings: the evangelist Philip (Acts 8), in Caesarea (10–12), the first missionary journey (13–14), Paul in Greece (16–18), Paul in Ephesus (19), and the journey to Rome (27–28).

C. KURTH, *"Die Stimmen der Propheten erfüllt." Jesu Geschick und "die" Juden nach der Darstellung des Lukas,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 148

(Stuttgart—Berlin—Cologne: Kohlhammer, 2000, paper DM 59.85) 264 pp. Bibliography. Indexed. ISBN: 3-17-016620-4.

The slightly revised version of a doctoral dissertation directed by E. W. Stegemann and accepted in 1999 by the theological faculty at the University of Basel, this volume first surveys research on "Luke and the Jews" in general and about the role of the Jews in Jesus' death. Next it considers the suffering and death of Jesus in Luke's Gospel, with particular attention to Lk 9:21-22; 9:43b-45; 18:31-34; 22–23; and 24:13-35. Then it deals with Jesus' death and the Jews according to Acts with reference to various passages in Acts 1–5, Stephen's speech (7:51-53), Peter in the house of Cornelius (10:34-43), and Paul in the synagogue at Antioch (13:26-41). Finally it offers observations on the author of Luke-Acts, his time, and his addressees. The six excursuses interspersed throughout the main text treat traditions about suffering righteous persons and martyrs in Jesus' time, Jerusalem in Luke's Gospel, the messianic idea in Judaism at the turn of the era and the concept of suffering, the text in the text of the speeches in Acts, the persecution of prophets according to Luke, and the death of Jesus according to 1 Thess 2:14-16. Kurth concludes that the narrative figures of the Pharisees and Paul are important for Luke in presenting another attitude from the Jewish side other than denial.

G. LAFON, *L'esprit de la lettre. Lectures de l'Évangile selon saint Luc* (Paris: Desclée de Brouwer, 2001, paper 135 F) 240 pp. ISBN: 2-220-04871-3.

This volume presents readings of thirty-five texts in Luke's Gospel: "the reliability of the words which you have received" (1:1-4); "a young woman engaged to a man" (1:26-37); "and blessed is she who has believed . . ." (1:39-45); "as for Mary, she kept these events . . ." (2:1-20); "there was a man in Jerusalem" (2:22-32); "all flesh will see the salvation of God" (3:1-6); and so forth. Lafon, formerly professor of theology at the Institut Catholique de Paris, is now pastor of the parish of Saint-Marcel in Paris. R. de Montvalon has provided an eight-page preface that explains Lafon's methodology and major concerns.

C. LANDMESSER, *Jüngerberufung und Zuwendung zu Gott. Ein exegetischer Beitrag zum Konzept der matthäischen Soteriologie im Anschluss an Mt 9,9-13,* Wissenschaftliche Untersuchungen zum Neuen Testament 133 (Tübingen: Mohr Siebeck, 2001, DM 138) viii and 204 pp. Bibliography. Indexed. ISBN: 3-16-147417-1.

Accepted in 2000 as a *Habilitationsschrift* by the Evangelical theological faculty at the Eberhard-Karls-Universität in Tübingen, this volume explores the role of the link between the call of disciples and the turning to God demanded of disciples in Matthean soteriology with particular attention to Mt 9:9-13. After placing Mt 9:9-13 in the context of Matthew's Gospel as a whole, it examines the structure of Mt 9:9-13, considers the semantic potential of two parts of the passage with reference to the themes of call and ἔλεος, reflects on the contribution of Mt 9:9-13 to the soteriology of Matthew's Gospel, and provides a new structured translation of the passage.

T. LARSSON, *God in the Fourth Gospel. A Hermeneutical Study of the History of Interpretations,* Coniectanea Biblica, New Testament Series 35 (Stockholm: Almqvist & Wiksell, 2001, paper 318 SKr) xiv and 319 pp. Bibliography. Indexed. ISBN: 91-22-01909-X.

Prepared as a doctoral dissertation under the direction of B. Olsson and presented to the University of Lund, this volume takes the works of six representatives of three important periods of NT interpretation—M. Luther and J. Calvin, B. F. Westcott and H. J. Holtzmann, and R. Bultmann and R. E. Brown—as dialogue partners in an investigation of the notion of God in the Fourth Gospel. Larsson concludes that the Johannine notion of God that emerges is a multifaceted one in which God is both hidden and revealed, and both the source of life and detached from the "natural" life of the cosmos. He also notes two cardinal thoughts in the Fourth Gospel: God reveals himself preeminently as and in the persecuted and dying Jesus, and God is intimately close to and caring for those whom he has drawn to himself.

R. LATOURELLE, *Seigneur Jésus, montre-nous ton visage* (Montreal: Bellarmin, 2001, paper $24.95 Can.) 262 pp. ISBN: 2-89007-931-7.

Latourelle, professor emeritus at the Pontifical Gregorian University in Rome and author of *Quel avenir pour le christianisme?* (2000), here explores Gospel texts that give direct access to the person of Jesus in three steps: text, commentary, and prayer. His essays appear under six major headings: at the heart of the Gospels (Mt 5:3-12; Lk 11:1-4/Mt 6:9-13), the parables (Lk 15:11-32; 10:29-37; Mt 20:1-16; 13:24-30, 36-43; Jn 10:1-21), the miracles (Mk 1:40-45; 2:1-12; Jn 9:1-41; 10:40–11:54), at the dawn of the church (Lk 5:1-11; Mk 3:13-19; Mt 10:1-15; portrait of the apostle), the mysteries (the truth of Christmas, the hidden life, word and Eucharist, crucified love, Easter vigil, Easter as the glorification of Christ and the divinization of the Christian, the Emmaus pilgrims), and who are you? (Jn 14:6, 9; 1 Jn 4:8).

R. LAVATORI AND L. SOLE, *Ritratti dal Vangelo di Luca. Persone e relazioni,* Lettura pastorale della Bibbia, Bibbia e spiritualità 14 (Bologna: Dehoniane, 2001, paper 37,000 L or € 19.11) 295 pp. Bibliography. ISBN: 88-10-21109-X.

Lavatori and Sole previously collaborated on a reading of 1 John entitled *Gesù Cristo venuto nella carne* (1999). In this volume they treat sixteen passages in Luke's Gospel with particular attention to the characters described in them: the infant Jesus and the elderly Simeon (Lk 2:25-35), Jesus and Peter the fisherman (5:1-11), Jesus at Nain and an afflicted mother (7:11-17), Simon the Pharisee and a redeemed woman sinner (7:36-50), Jesus and some who are about to follow him (9:57-62), two religious men and a Samaritan (10:25-37), Jesus with Mary and Martha (10:38-42), and so forth. The two appendixes deal with (1) the Spirit, the human person, and the word of God; and (2) the Holy Spirit and prayer.

F. LENTZEN-DEIS, *Comentario al evangelio de Marcos. Modelo de nueva evangelización,* Evangelio y cultura 1 (Estella [Navarra]: Verbo Divino, 1998, paper 2,019 Ptas) 491 pp. Bibliography. ISBN: 84-8169-249-2.

In this exposition of Mark's Gospel, Lentzen-Deis (1928-93), who taught at the Hochschule Sankt Georgen in Frankfurt and at the Pontifical Biblical Institute in Rome, sought to combine the classic historical-critical method and the contributions of modern linguistics (especially in the pragmatic dimensions). The revision of the first edition (1994) has been carried out by members of the Proyecto de Exégesis Intercultural. After a general introduction and a brief introduction to Mark's Gospel, the volume treats each pericope in three steps: configuration, explication of the text, and points for action. Following a treatment of the prologue about John and Jesus (1:1-13), it considers Jesus the Messiah: the first manifestations of Jesus with words and healings (1:14–3:6), the manifestation of Jesus to his own about the mystery of the kingdom (3:7–6:6a), and the manifestation of Jesus and the incomprehension of his disciples (6:6b–8:26). Then it deals with the crucified Messiah: the way of the Son of Man and the call to follow (8:27–10:52), the manifestation of the Son of Man in Jerusalem (11:1–13:37), and the death and resurrection as the full manifestation of the identity of Jesus (14:1–16:8).

G. LEONARDI, *Opera di luca.* Vol. 1, *Il vangelo. La biografia kerygmatica di gesù. Traduzione strutturata, analisi letteraria e narrativa, messaggio e problemi introduttori,* Sussidi Biblici 70-71 (Reggio Emilia: Edizioni San Lorenzo, 2000, paper 28,000 L) 271 pp. ISBN: 88-8071-105-9.

After a 28-page introduction to the unitary structure of Luke-Acts (one work in two volumes), this volume presents on pp. 37-255 a structured version of the entire (Italian) text of Luke's Gospel according to a graphic format that makes its various literary features (inclusions, summaries, chiasms, etc.) stand out. The following general outline is adopted: prologue and narrative introduction (Lk 1:1–4:44); Jesus' proclamation of the gospel in Galilee and part of Judea (5:1–9:50); Jesus on the way to Jerusalem—a long journey (9:51–19:48); and Jesus at Jerusalem—teaching, passion, resurrection, and ascension to heaven (20:1–

24:53). Also included is an eleven-page treatment of Luke's sources, language, and style in his Gospel and Acts. Leonardi's two-volume work on Acts and his similar works on the Gospels of Matthew and Mark were described in *NTA* 44, p. 584.

G. LEONARDI ET AL., *La teologia narrativa di san Luca,* Credere Oggi 119-120 (Padua: Messaggero, 2000, paper 20,000 L) 205 pp. Bibliographies. ISBN: 88-250-0885-6.

This volume presents nine essays on various aspects of Luke-Acts: Leonardi on the unitary literary, narrative, and theological structure of Luke-Acts; Leonardi on four principal components in Luke's literary and narrative schema; G. Bruni on the Holy Spirit in Lukan literature; M.-L. Rigato on the dignity of women in Luke's work; P. Tremolada on charisms and institutions in the early church and today's church; F. Marton on proclamation and fulfilling ethical demands according to Luke; D. Abignente on moral conversion in faith according to Luke; L. Soravito on the narrative method of proclamation in Lk 19:1-10 and 24:13-35; and G. Trentin on mercy and asking for pardon in the parables of mercy. Also included is Leonardi's six-page guide to literature on Luke-Acts.

J. LIEBENBERG, *The Language of the Kingdom and Jesus. Parable, Aphorism, and Metaphor in the Sayings Material Common to the Synoptic Tradition and the Gospel of Thomas,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 102 (Berlin—New York: de Gruyter, 2001, DM 268) xiv and 547 pp., fig. Bibliography. ISBN: 3-11-016733-6.

The reworked version of a doctoral dissertation directed by C. Breytenbach and accepted in 1998 by the Humboldt University in Berlin, this volume considers the hermeneutics and historical value of the Gospels' kingdom parables and aphorisms in the light of recent developments in the field of cognitive linguistics regarding our understanding of poetic metaphor as well as in the light of new perspectives in exegesis. There are six chapters: eschatology, kingdom, and the teaching of Jesus (or: parable, aphorism, and the historical Jesus); parable and metaphor; the kingdom parables shared by Matthew's Gospel and *Gospel of Thomas;* the reception of the parables of the mustard seed, leaven, sower, and lost sheep in the Synoptics, *Thomas,* and Q; aphorism, proverb, kingdom, and context—the kingdom aphorisms shared by the Synoptic tradition and *Thomas;* and the language of the kingdom and Jesus. Liebenberg contends that the different receptions of the kingdom parables and aphorisms by the Synoptics and *Thomas* as well as the different interpretations of their "original" versions offered by contemporary scholars are as much a result of their inherent polyvalency (their generic-level structures) as it is of the contextualization by either the Gospel authors or modern interpreters, and that the kingdom parables and aphorisms were not intended primarily as teaching in themselves but as instruments to be used in "teaching."

C. G. LINGAD, *The Problems of Jewish Christians in the Johannine Community,* Tesi Gregoriana, Serie Teologia 73 (Rome: Editrice Pontificia Università Gregoriana, 2001, paper 50,000 L or $27) 487 pp. Bibliography. Indexed. ISBN: 88-7652-887-3.

Prepared as a doctoral dissertation under the direction of P. Grech and presented to the Pontifical Gregorian University in 2001, this volume investigates John's Gospel as a window for seeing what John and his community were going through toward the end of the 1st century A.D. After a ten-page introduction, it discusses the identity of the Jewish Christians, the history of the Johannine community and its book, the intra-Johannine schism, and the Johannine dissolution. Then it analyzes specific texts in Jn 2 ("destroy this temple" and "signs faith"), 3 (Nicodemus, a representative of Judaism, comes to Jesus), 6 (Jesus the bread of life), and 7 and 8 ("Will the Messiah perform more signs than this man?"). A 41-page appendix examines the literary heritage of Jewish Christianity. Lingad argues that in contrast to the opponents' low Christology (in the Gospel) and the secessionists' ultra-high Christology (in the Epistles) Johannine high Christology viewed Jesus as both "son of Joseph from Nazareth" (1:45) and "the Messiah, the Son God" (20:31), i.e. as divine in the univocal sense. He concludes that the problem areas of the Jewish Christians in the Johannine community included Jesus' claim to divinity and preexistence, the Eucharist, the Holy Spirit, Johannine universalism, and the Mother of Jesus.

D. MARGUERAT, *Résurrection. Une histoire de vie* (Poliez-le-Grand: Editions du Moulin, 2001, paper) 98 pp. Bibliography. ISBN: 2-88469-007-7. Distributed by Desclée de Brouwer, Paris.

In his treatment of the theme of resurrection in the NT, Marguerat, professor of NT at the University of Lausanne and author of *La première histoire du christianisme (Les Actes des apôtres)* (1999) and *Paul de Tarse* (1999), discusses the many kinds of language used to describe resurrection, the question of the historicity of Jesus' resurrection, the significance of the opened tomb of Jesus, the appearances of the risen Jesus as alive again, and the manner of Jesus' resurrection.

G. MARTIN, *Praying with Jesus. What the Gospels Tell Us about How to Pray* (Chicago: Loyola, 2000, paper $11.95) xii and 127 pp. LCN: 99-049224. ISBN: 0-8294-1476-2.

Previous versions of this book were published under the titles *To Pray as Jesus* (1978) and *Praying with Jesus* (1989). The volume looks at the example set by Jesus when he prayed and attends to his words of instruction about prayer. Its sixteen chapters treat these topics: Jesus prayed to his father; God is our father too; we are children of God; praying simply and directly; praying with confidence; and so forth. Martin is the founding editor of *God's Word Today* and author of *Reading Scripture as the Word of God* (1993).

M. A. MATSON, *In Dialogue with Another Gospel? The Influence of the Fourth Gospel on the Passion Narrative of the Gospel of Luke,* SBL Dissertation Series 178 (Atlanta: Society of Biblical Literature, 2001, $54) xiii and 479 pp. Bibliography. LCN: 00-020863. ISBN: 1-58983-010-5.

Prepared as a doctoral dissertation under the direction of D. M. Smith and presented to Duke University in 1998, this volume reexamines the relationship between the Gospels of John and Luke, giving special attention to the passion narrative, with a fresh perspective that brackets Johannine posterity. After a nineteen-page introduction, it discusses past study of the relationship of Luke and John (to place the project in the context of existing scholarship), the pattern of Luke-John relationships, textual variants—the Western noninterpolations, and Luke's editorial method and the approach of this study. Then it provides a close reading of the Lukan passion and resurrection narratives (Lk 22–24) with emphasis on those sections of Luke that have points of contact with John. Matson concludes that it is reasonable and likely to suppose that Luke used John in addition to Mark in writing his passion narrative.

A. G. MEKKATTUKUNNEL, *The Priestly Blessing of the Risen Christ. An Exegetico-Theological Analysis of Luke 24, 50-53,* European University Studies, Series 23: Theology 714 (Bern—New York: Lang, 2001, paper $41.95) 261 pp. Bibliography. Indexed. ISBN: 0-8204-5313-7.

Based on a doctoral dissertation directed by J. Swetnam and submitted in 2000 to the faculty of theology at the Pontifical Gregorian University in Rome, this volume contends that the final blessing of the risen Christ according to Lk 24:50-53 is priestly in character. After a thirteen-page introduction, it discusses preliminary questions pertaining to Lk 24:50-53 (delimitation, context, textual problems, text and translation, structure), undertakes an exegesis of the two parts of the unit (24:50-51 and 24:52-53), traces the theology of the blessing of the risen Lord in the light of OT models and patristic evidence, and reflects on the implications (ecclesiological, sacramental, and liturgical) of the investigation. Mekkattukunnel concludes that through the final pericope in his Gospel Luke gives expression to the two main tenets of his theology: the descending divine blessing, and the ascending human praise.

R. MEYNET, *Un'introduzione ai Vangeli sinottici* (Bologna: Dehoniane, 2000, paper 28,000 L or € 14.46) 192 pp., 3 plates. Bibliography. ISBN: 88-10-25101-6.

Based on the author's courses at the Pontifical Gregorian University in Rome, this volume first explains the biblical *cursus* of the first cycle in the faculty of theology and the organization of the course on the Synoptic Gospels. Then with reference to the Synoptic texts about the healing of blind Bartimaeus (Mt 20:29-34/Mk 10:46b-52/Lk 18:35-43) and the call of the rich man (Mt 19:16-22/Mk 10:17-22/Lk 18:18-23), it illustrates how to study these passages in themselves, in their immediate contexts, and in their larger contexts, respectively. Meynet is the author of *Rhetorical Analysis. An Introduction to Biblical Rhetoric* (1998) and *Jésus passe. Testament, jugement, exécution et résurrection du Seigneur Jésus dans les évangiles synoptiques* (1999).

F. J. MOLONEY, "*A Hard Saying.*" *The Gospel and Culture* (Collegeville, MN: Liturgical Press, 2001, paper $29.95) xiv and 297 pp. Indexed. LCN: 00-047791. ISBN: 0-8146-5953-5.

The twelve essays in this collection appear under three headings: the Synoptic Gospels (four), the Gospel of John (four), and the NT and contemporary culture (four). They concern Jesus and women (1988); Mt 19:3-12 and celibacy—a redactional and form-critical study [§ 23-832]; the vocation of the disciples in Mark's Gospel [§ 26-490]; narrative criticism of the Gospels [§ 36-97]; when John is talking about sacraments [§ 27-985]; Jn 18:15-27—a Johannine view of the church [§ 39-1543]; John's Gospel—a story of two Paracletes (1998); "God so loved the world"—the Jesus of John's Gospel [§ 43-251]; Jesus Christ—the question to cultures [§ 32-1302]; the Eucharist as Jesus' presence to the broken [§ 34-366]; life, healing, and the Bible—a Christian challenge [§ 40-1703]; and adventure with Nicodemus—an exercise in hermeneutics [§ 43-1041]. Moloney, professor of NT at the Catholic University of America, is the author of *The Gospel of John* (1998) in the Sacra Pagina series.

V. MORA, *La symbolique de Matthieu.* Vol. 2, *Les groupes,* Lectio Divina 187 (Paris: Cerf, 2001, paper 240 F) 394 pp., fig. Bibliography. ISBN: 2-204-06596-X.

The first volume in this project was entitled *La symbolique de la création dans l'évangile de Matthieu* [*NTA* 35, pp. 384-385]. This volume discusses the identity and significance of three major groups that are around Jesus in Matthew's Gospel: those who believe in him (the Twelve and the disciples, men and women, and their relationships to Jesus), those who reject him (people of power and of knowledge—politicians, theologians, teachers, priests, and those who direct them), and the crowds (representing Israel to whom Jesus was sent, with particular attention to their responsibility for the death of Jesus). Finally it explores who Jesus is for the various groups by raising the question: Who is this man? Mora, a Benedictine who has resided at the Dormition Abbey in Jerusalem for many years and is also the author of *Le refus d'Israël. Matthieu 27, 25* (1986), observes that, for Matthew, Jesus is the Son of God.

S. MOTYER, *Your Father the Devil? A New Approach to John and 'the Jews,'* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 1997, paper £19.99) xiii and 260 pp. Bibliography. Indexed. ISBN: 0-85364-832-8.

Based on a doctoral dissertation directed by G. Stanton and submitted in 1992 to London University, this volume argues that the charge in Jn 8:44 that the Jews are "of your father the devil" was part of a strategy rooted in the conditions of late 1st-century Judaism that was designed to appeal to Jews to see Jesus as the Messiah and was motivated by a deep commitment to the good of Israel. After a seven-page introduction, it considers arguments about method in interpreting the Fourth Gospel, the search for "points of sensitivity" in the Fourth Gospel, the world outside the text—Jews and Judaism after the destruction of the Temple, and further methodological issues. Then it considers the literary and rhetorical structures of Jn 5:1–12:50; 7:1–8:59; and 8:31-59, respectively. Motyer concludes that the polemic of Jn 8 serves not merely to denounce but more particularly to warn, to persuade, in fact to prompt its own negation.

T. Nagel, *Die Rezeption des Johannesevangeliums im 2. Jahrhundert. Studien zur vorirenäischen Aneignung und Auslegung des vierten Evangeliums in christlicher und christlich-gnostischer Literatur,* Arbeiten zur Bibel und ihrer Geschichte 2 (Leipzig: Evangelische Verlagsanstalt, 2000, DM 97.80) 549 pp. Bibliography. Indexed. ISBN: 3-374-01821-1.

The slightly revised and expanded version of a doctoral dissertation directed by U. Schnelle and accepted in 1999 by the theological faculty at the Martin-Luther-Universität in Halle-Wittenberg, this investigation of the reception of John's Gospel in the 2nd century A.D. gives particular attention to three problem areas: the authenticity or apostolic authorship of the Fourth Gospel, the attestation of this Gospel in 2nd-century Christian literature, and the relationship of this Gospel to gnosticism. After a 38-page introduction to previous research and to methodology, it surveys the reception of John's Gospel in Christian and Christian-gnostic literature of the 2nd century A.D.: the Apologists; early Christian revelation literature, poetry, and apocryphal Gospels; the Apostolic Fathers; *Acts of John;* Christian-gnostic literature according to reports and excerpts from Church Fathers; and Christian-gnostic literature from the Nag Hammadi library (with BG 8502). It concludes with general observations on the results of the survey with reference to the three problem areas.

J. Navone, *Lead, Radiant Spirit. Our Gospel Quest* (Collegeville, MN: Liturgical Press, 2001, paper $11.95) vii and 128 pp. LCN: 00-052041. ISBN: 0-8146-2594-0.

After a 22-page introduction to the tensional structure of human life and its biblical symbolism, this volume examines the relationship between our symbolic Gospel narratives and the tensional structure of Christian life in our Spirit-guided quest for the fullness of life in God's kingdom: Mark—transfigured or disfigured; Matthew—God's righteousness or self-righteousness; Luke—banquet joy or resentment; and John—God's glory or self-glorification. Navone, professor of theology at the Pontifical Gregorian University in Rome and Gonzaga University in Spokane, WA, concludes with reflections on the universal pilgrimage to the mountain of God.

J. Nelson-Pallmeyer, *Jesus Against Christianity. Reclaiming the Missing Jesus* (Harrisburg, PA: Trinity Press International, 2001, paper $20) xvi and 368 pp. Indexed. LCN: 01-027329. ISBN: 1-56338-362-4.

Nelson-Pallmeyer, assistant professor of justice and peace studies at the University of St. Thomas in St. Paul, MN, seeks to solve the mystery of Jesus' disappearance from Christianity and to find and welcome Jesus back to our faith and our lives. He first examines important Jewish traditions and key images and expectations of God found in the Hebrew Scriptures that were part of Jesus' inheritance and socialization as a faithful Jew. Then he focuses on when, why, and how Jesus affirms, reforms, or breaks with his tradition and what it would mean for Christians to let Jesus shape our faith, understanding of God, and life and actions in the world. The topics treated include troubling images of God from the NT; Jesus as Jewish and human; Jesus, violence, God, and history; violence, toll collectors, and tenants; abundant life, invitational judgment, and God's nonviolent power; and taking Jesus seriously.

M. A. Powell, *Chasing the Eastern Star. Adventures in Biblical Reader-Response Criticism* (Louisville, KY: Westminster John Knox, 2001, paper $24.95) vii and 249 pp. Indexed. ISBN: 0-664-22278-1.

After a ten-page introduction, Powell, professor of NT studies at Trinity Lutheran Seminary in Columbus, Ohio, first considers the topic of "meaning" in three chapters: polyvalence, two experiments, and expected and unexpected readings. Next he offers "reading Matthew" as a case study and deals with three questions: How are readers expected to read?

What are readers expected to know? and What are readers expected to believe? Then he treats Matthew's Magi in Mt 2:1-12 [see §§ 43-166; 44-1656; 45-932] as an extended case study with reference to the Magi as kings, the Magi as wise persons, Matthew's Magi in the history of interpretation, and the Magi and the Gospel. Finally he offers as "bonus tracks" a sermon entitled "Sequels to Elisha" (2 Kgs 5:1-14) and a reflection on "girl wise men."

A. Punton, *The World Jesus Knew* (Grand Rapids: Monarch, 2001, paper $12.99) 267 pp., 2 maps. Illustrated. Indexed. ISBN: 0-8254-6004-2.

First published in Britain in 1996, this volume seeks to inform readers about the Jewish and Middle Eastern background to the Scriptures and to portray Jesus in his own times and culture. After "a word about sources," it treats the following topics: the home Jesus entered, the education Jesus received, the clothes Jesus wore, the language Jesus spoke, the countryside Jesus crossed, agricultural methods Jesus observed, cultural ways Jesus followed, religious customs Jesus kept, festivals Jesus celebrated, the Temple Jesus loved, prayers Jesus prayed, the synagogue Jesus attended, the Scriptures Jesus read, the opposition Jesus faced, and groups Jesus knew. Punton lived and worked in the Holy Land for twelve years. The book is distributed in the USA by Kregel Publications, Grand Rapids.

A. Reinhartz, *Befriending the Beloved Disciple. A Jewish Reading of the Gospel of John* (New York—London: Continuum, 2001, $24.95) 206 pp. Bibliography. Indexed. LCN: 00-065762. ISBN: 0-8264-1319-6.

Describing her work as several readings of the Gospel of John attempted by one Jewish reader, Reinhartz, professor of NT and Second Temple Judaism at McMaster University in Hamilton, Ontario, and author of *The Word in the World. The Cosmological Tale in the Fourth Gospel* (1992), first discusses reading as relationship and the Gospel of the beloved disciple. Then she considers the beloved disciple as mentor (a compliant reading of the Fourth Gospel), as opponent (a resistant reading), as colleague (a sympathetic reading), and as other (an engaged reading). She concludes that she is not convinced that any of these readings, even the engaged reading, ultimately permits friendship with the beloved disciple in the sense of a relationship of equals in which differences are accepted.

J. Riches, W. R. Telford, and C. M. Tuckett, *The Synoptic Gospels* (Sheffield, UK: Sheffield Academic Press, 2001, paper £16.95 or $24.95) 359 pp. Bibliographies. Indexed. ISBN: 1-84127-210-8.

This volume combines three short volumes published in 1995 and 1996 in the series entitled New Testament Guides: Riches, *Matthew* [*NTA* 40, p. 526]; Telford, *Mark* [*NTA* 40, p. 528]; and Tuckett, *Luke* [*NTA* 40, p. 528]. It also includes a new 32-page "invitation to the Synoptic Gospels" in which S. McKnight places these studies in the context of the history of Synoptic scholarship and suggests some strategies for reading the Gospel texts.

T. Roh, *Die* familia dei *in den synoptischen Evangelien. Eine redaktions- und sozialgeschichtliche Untersuchung zu einem urchristlichen Bildfeld,* Novum Testamentum et Orbis Antiquus 37 (Fribourg: Universitätsverlag, 2001, 90 SFr; Göttingen: Vandenhoeck & Ruprecht) xi and 309 pp. Bibliography. Indexed. ISBN: 3-7278-1156-0 (U), 3-525-53937-1 (V&R).

The revision of a doctoral dissertation directed by G. Theissen and accepted in 1997 by the theological faculty at the University of Heidelberg, this volume investigates the theme of the family of God in the Synoptic Gospels, with particular attention to the contexts in which the various family metaphors (father, mother, child, son, daughter, brother, sister) appear. After a 38-page introduction, it deals with the concepts of the family of God in Q (God as father and as mother), in Mark's Gospel (Mk 3:31-35; 10:28-31), in Matthew's Gospel (texts from Q and Mk, and those in Matthean special material and those created by Matthew), in Luke's Gospel (from Q and Mk, and those in Lukan special material and those created by Luke), respectively. The final chapter traces the development of the concept from the historical Jesus, through the oldest sources (Q and Mk) to the great Synoptic Gospels (Mt and Lk). Roh correlates these developments with the movements from itinerant radicalism to local communities and from a mission to Israel to a mission to all the nations.

A. SCHWEITZER, *The Quest of the Historical Jesus. First Complete Edition,* ed. J. Bowden (Minneapolis, MN: Fortress, 2001, paper $33) xlv and 562 pp., frontispiece. Indexed. ISBN: 0-8006-3288-5.

The U.S. edition of the English translation [*NTA* 45, p. 168] of the revised and expanded version of Schweitzer's classic survey of the quest of the historical Jesus through the early 20th century contains a photograph of Schweitzer and a three-page appreciation of him by M. J. Borg.

W. E. SPROSTON NORTH, *The Lazarus Story within the Johannine Tradition,* JSNT Supplement Series 212 (Sheffield, UK: Sheffield Academic Press, 2001, £37 or $59) 184 pp. Bibliography. Indexed. ISBN: 1-84127-195-0.

Based on a doctoral dissertation directed by M. Wilcox and presented in 1997 to the University of Wales in Bangor, this volume proposes and explores an alternative view to R. E. Brown's case for the direct dependence of 1 John on John's Gospel. After arguing that the Johannine Gospel and epistle relate to one another indirectly by virtue of their common reliance on the Johannine Christian tradition, Sproston North contends that 1 John can provide a secure and effective means of isolating tradition in the Evangelist's text and thus can improve our chance of understanding the creative processes that went into the making of the Fourth Gospel. Then she puts this claim to the test in the case of John's account of the raising of Lazarus in John 11:1-44 with reference to three aspects of the narrative: Jesus' love for Lazarus, from death to life, and Jesus' prayer. Finally she describes the making of the Lazarus story in its entirety by combining the findings of the three studies and using 1 John with what can be deduced by comparison with other resources of a narrative type in the Synoptics and elsewhere in John's Gospel.

R. H. STEIN, *Studying the Synoptic Gospels. Origin and Interpretation* (2nd ed.; Grand Rapids: Baker, 2001, paper $24.99) 302 pp., 8 figs., 11 tables. Indexed. LCN: 01-018499. ISBN: 0-8010-2258-4.

The revised, expanded, and updated edition of a work published in 1987 under the title *The Synoptic Problem. An Introduction* [*NTA* 32, p. 111], this volume deals with the literary relationship of the Synoptic Gospels, the preliterary history of the Gospel traditions, and the inscripturation of the Gospel traditions. Stein is professor of NT interpretation at the Southern Baptist Theological Seminary.

J. W. SWEELEY, *Jesus in the Gospels. Man, Myth, or God* (rev. ed.; Lanham, MD—New York—Oxford: University Press of America, 2000, cloth $49, paper $29.50) xxiii and 208 pp., 28 figs. Bibliography. Indexed. LCN: 00-039289. ISBN: 1-7618-1733-6 (cloth), -1734-4 (paper).

This revised and expanded edition of the work described in *NTA* 44, p. 391 features an additional chapter on the resurrection of Jesus—myth, magic, or miracle? The other chapters treat Jesus—Messiah to triune God; Jesus and the Gospel tradition; God's plan for Jesus—the message of his public ministry; the passion of the Lord—the will of God or conspiracy to commit murder?; the Last Supper—Passover meal or mistaken identity?; and the death of Jesus. Sweeley is a clergyman in the Catholic Apostolic Church of the Antioch-Malabar Rite and a staff member at Sophia Divinity School.

J. SYS (ED.), *Prologue de Jean,* Graphè 10 (Lille: Centre de Recherches de l'Université Charles-de-Gaulle - Lille 3, 2001, paper 90 F or € 13.72) 229 pp. ISBN: 2-9514827-1-X. ISSN: 1241-5286.

Of the eleven articles on the Prologue to John's Gospel included in this fascicle [see *NTA*

44, p. 609], those most pertinent to NT study are by C.-B. Amphoux on the textual variants in the Greek tradition of Jn 1:1-18 and their significance, M. A. Hubaut on the redaction and reception of the Prologue, Y.-M. Blanchard on the notion of the Logos in 1st-century Judaism and its Christian reinterpretation in the Prologue, J. Bernard on readings of Jn 1:9-13, M. Dulaey on Jn 1:16-17 in patristic interpretation, and A. Jasper on "the Word but lately could not speak"—antitheological reflections on John's Prologue.

D. G. K. TAYLOR (ED.), *Studies in the Early Text of the Gospels and Acts. The Papers of the First Birmingham Colloquium on the Textual Criticism of the New Testament,* SBL Text-Critical Studies 1 (Atlanta: Society of Biblical Literature, 1999, $55) xvi and 283 pp., 31 figs., 19 tables. Indexed. LCN: 99-049530. ISBN: 0-88414-007-5.

This collection of papers prepared for a conference held in 1997 at the University of Birmingham first presents five "studies" by J. L. North on the Oxford debate on the textual criticism of the NT held at New College in 1897 as an end and not a beginning for the Textus Receptus, L. W. Hurtado on beyond the interlude—developments and directions in NT textual criticism, J. W. Childers on the Syriac evidence for the "pre-Johannine text" of the Gospel—a study in method, K. D. Clarke and K. Bales on the construction of biblical certainty—textual optimism and the United Bible Societies' *Greek New Testament,* and G. Farthing on using probability theory as a key to unlock textual history. Then under "text" it provides six essays: S. R. Pickering on the significance of noncontinuous NT textual materials in papyri; E. Güting on the relevance of literary criticism for the text of the NT—a study of Mark's traditions on John the Baptist; T. Baarda on the beatitudes of "the mourning" and "the weeping" in Mt 5:4 and Lk 6:21b; D. C. Parker, Taylor, and M. S. Goodacre on the Dura-Europos Gospel harmony; J. Read-Heimerdinger on where Emmaus is—clues in the text of Lk 24 in Codex Bezae; and J. Rius-Camps on the use of the book of Joel (2:28-32a LXX) in Peter's speech in Acts 2:14-21. The book is copublished by the University of Birmingham Press and the SBL.

G. THEISSEN, *Gospel Writing and Church Politics. A Socio-rhetorical Approach,* Chuen King Lecture Series 3 (Hong Kong: Theology Division, Chung Chi College, Chinese University of Hong Kong, 2001, paper $15 or £10) xi and 193 pp. Bibliography. Indexed. ISBN: 962-7137-29-4.

Based on the Chuen King Memorial lectures at Chung Chi College in the Chinese University of Hong Kong in 2000, this volume aims to demonstrate the social function of the Gospels in their historical context and so contribute to understanding the Gospels' pastoral function in our times. After a seven-page introduction to the sociorhetorical interpretation of the Gospels, it treats church politics in the Gospels of Mark, Matthew, Luke-Acts, and John, respectively. In each case it deals with five tasks involved in "church politics": building consensus, guiding external relationships, forging an identity separate from the religion of origin, guiding the internal relationships of the community, and shaping the structure of authority. Also included are responses to the first three chapters by P. Sun, S. S. C. Chow, and K. H. Y. Wong, respectively, as well as a sermon on love and rebirth according to Jn 3:1-16. Theissen is also the author of *The Gospels in Context. Social and Political History in the Synoptic Tradition* (1992).

C. P. THIEDE, *Wer bist du, Jesus? Schlaglichter auf den Mann, der in kein Schema passt* (Basel—Giessen: Brunnen, 2000, paper DM 19.80) 136 pp. ISBN: 3-7655-1216-8.

This volume explores the answers to five important questions posed by various figures in the NT: Jesus in Mt 16:13, 15 ("Who do people say that I am? Who do you say that I am?"); John the Baptist in Lk 7:19 ("Are you the one who is to come, or are we to wait for another?"); Caiaphas in Mk 14:61 ("Are you the Messiah, the Son of the Blessed One?"); Pilate in Jn 18:33 ("Are you the King of the Jews?"); and Saul in Acts 9:5 ("Who are you, Lord?"). Thiede is the author of *Ein Fisch für den römischen Kaiser* (1998).

M. F. Trainor, *The Quest for Home. The Household in Mark's Community* (Collegeville, MN: Liturgical Press, 2001, paper $19.95) vi and 201 pp., 10 figs. Bibliography. Indexed. LCN: 00-062423. ISBN: 0-8146-5087-2.

Trainor, who teaches NT at the Adelaide College of Divinity, Flinders University, South Australia, contends that the home as the primary living arrangement of the first Christians and the original audience provides the architectural and theological context for reading Mark's Gospel. After reflecting on the quest for home, he considers the "house" in the ancient world with reference to the Greek and Roman house and to Mark's setting and concept of "house." Then he presents a reading of Mark's Gospel under the following headings: the homeless wilderness (1:1-15), the gathering of the new household (1:16–3:35), strengthening the household (4:1–6:6), the missionary household (6:7–8:26), the suffering household (8:27–10:52), the household and the Temple (11:1–13:37), and homelessness (14:1–16:8). He concludes with suggestions about ways in which the theme of Jesus' household might encourage Christian communities today.

A. van Aarde, *Fatherless in Galilee. Jesus as Child of God* (Harrisburg, PA: Trinity Press International, 2001, paper $28) viii and 246 pp. Bibliography. Indexed. LCN: 00-052785. ISBN: 1-56338-345-4.

Taking as his starting point the suppositions that Joseph played a minimal role in Jesus' life and that Jesus grew up without a father, van Aarde, professor of NT at the University of Pretoria, explores the stories of Jesus, who lacking a father, called upon God to act in this paternal role, and destroyed conventional patriarchal values by caring for fatherless children within the Palestinian society of his time. After a forty-page introduction ("my journey"), he describes the itinerary of other Jesus researchers and suggests that the quest for the historical Jesus can be moved back to the cradle. Next after showing that Joseph should be regarded as a legendary figure, he discusses the ideal-typical situation of someone who bore the stigma of being fatherless but trusted in God as father, and examines the myth of the absent father and the motif of abandoned children. Then he considers the idea of Jesus as "child of God" and his followers as "children of God," focuses on the origins of the church and the dogma of the "two natures" of Jesus as human and divine, and concludes with reflections on the continued importance of Jesus.

G. Vermes, *Jesus the Jew. A Historian's Reading of the Gospels,* SCM Classics (London: SCM, 2001, paper £12.95) xix and 283 pp. Indexed. ISBN: 0-334-02839-6.

Originally published in 1973 [*NTA* 19, p. 114], this work first places Jesus in his historical setting with chapters on Jesus the Jew, Jesus and Galilee, and Jesus and charismatic Judaism. Then it treats the titles of Jesus: Prophet (with an excursus on prophetic celibacy), Lord (with an excursus on "lord" and Markan style), Messiah (with excursuses on Jesus the Son of David and on the metaphorical use of "anoint"), the Son of Man (with excursuses on the cloud as a means of heavenly transport and on the debate about the circumlocutional use of "son of man"), and Son of God (with an excursus on Son of God and virgin birth). This edition contains a six-page preface by S. C. Reif and a four-page preface by Vermes.

K. Wengst, *Das Johannesevangelium.* 1. Teilband, *Kapitel 1-10,* Theologischer Kommentar zum Neuen Testament 4/1 (Stuttgart—Berlin—Cologne: Kohlhammer, 2000, paper DM 59.85) 399 pp. Bibliography. ISBN: 3-17-016696-4.

After a sixteen-page introduction to John's Gospel with particular attention to its origin in a Jewish and Jewish-Christian controversy, the first volume in this commentary deals with the Prologue (Jn 1:1-18) and considers how the activity of Jesus as the one sent by God finds believers and unbelievers: the first week (1:19–2:12), his first activity in Jerusalem and Judea (2:13–3:36), the journey through Samaria and his activity in Galilee (4:1-54), his second period of activity in Jerusalem—the healing of a sick man at the Pool of Bethesda (5:1-47), his last activity by the Sea of Galilee—withdrawal and confession regarding Jesus as the bread of life (6:1-71), and his third period of activity in Jerusalem—from Sukkot to Hanukkah (7:1–10:42). There is an excursus on whether the textual order in Jn 5–7 has been disturbed. Wengst is the author of *Bedrängte Gemeinde und verherrlichter Christus. Ein Versuch über das Johannesevangelium* (4th ed., 1992).

E. J. WOODS, *The 'Finger of God' and Pneumatology in Luke-Acts,* JSNT Supplement Series 205 (Sheffield, UK: Sheffield Academic Press, 2001, £53.50 or $84) 305 pp., 7 figs., 3 charts. Bibliography. Indexed. ISBN: 1-84127-175-6.

Based on a doctoral dissertation directed by I. J. du Plessis and presented to the University of South Africa, this volume investigates Luke's expression "the finger of God" in Lk 11:20 not only as shedding light on the Beelzebub pericope in Lk 11:14-26 but also as providing an important interpretative key to understanding the role of the Godhead and other important issues in Luke-Acts. After a three-page introduction, it discusses the broad context in the central section of Luke's Gospel (9:51–19:28), considers the background of "the finger of God," provides an exegetical examination of Lk 11:14-26, and offers supporting exegetical arguments (Acts 4:23-31; Lk 8:26-39; Acts 13:6-12). Woods concludes that "the finger of God" suggests that the God who is at work in and through Jesus is none other than the God of the ancient exodus. In a seven-page appendix Woods enters into conversation with the views of M. M. B. Turner and R. P. Menzies.

S. I. WRIGHT, *The Voice of Jesus. Studies in the Interpretation of Six Gospel Parables,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2000, paper £19.99) xiv and 280 pp. Bibliography. Indexed. ISBN: 0-85364-975-8.

Through a detailed discussion of significant periods of parable interpretation with reference to six narrative parables peculiar to Luke's Gospel, this exploration of what it means to seek the "voice" of Jesus in his parables demonstrates the continued necessity of a creative response to an intention when confronted with figures of speech. After discussing the voice and figures of Jesus, it considers parables and proclamation—Luke's interpretation of the parables, the age of divine meaning—parable interpretation from the Fathers to the Reformers, the age of historical quest—the parable interpretation of A. Jülicher, the age of the reader—the parable interpretation of B. B. Scott, parables and persuasion—the voice of Jesus in his contemporary context, and parables and precursors—the voice of Jesus and the voices of Scripture. Wright, director of the College of Preachers in London, concludes that while Jesus' voice was in profound continuity with Israel's tradition, it also sounded a different note in important respects. J. D. G. Dunn has provided a two-page foreword.

W. ZAGER, *Jesus und die frühchristliche Verkündigung. Historische Rückfragen nach den Anfängen* (Neukirchen-Vluyn: Neukirchener, 1999, paper DM 34) xi and 143 pp. Bibliography. Indexed. ISBN: 3-7887-1738-6.

In this volume Zager, the author of *Begriff und Wertung der Apokalyptik in der neutestamentlichen Forschung* (1989) and *Gottesherrschaft und Endgericht in der Verkündigung Jesu* (1996), deals with four topics that are central in research on early Christianity and in theological debate today: Jesus of Nazareth (the theological necessity of the quest for the historical Jesus and our exegetical possibilities to respond to it), the theological problem of the atoning death of Jesus (exegetical and dogmatic perspectives), the resurrection of Jesus in historical-critical and psychological perspectives, and the Holy Spirit—Spirit of God—Spirit of Jesus (experiences of the Spirit in early Christianity).

EPISTLES—REVELATION

N. BAUMERT, *Studien zu den Paulusbriefen,* Stuttgarter biblische Aufsatzbände 32 (Stuttgart: Katholisches Bibelwerk, 2001, paper DM 79 or € 36.35) 320 pp. Indexed. ISBN: 3-460-06321-1.

This collection of twenty essays on Paul's letters (plus one on Revelation) is divided into three major sections: exegesis of passages from individual letters (ten—one on Romans, three on 1 Corinthians, one on Galatians, three on Philippians, and one each on 1 Thessalonians and Philemon), thematic contributions (ten—two on syntax, four on Christology and soteriology, three on charisms, and one on biblical hermeneutics), and the book of Revelation (one). The topics include the translation of Rom 15:8-9 [§ 45-1115], κοινωνία τοῦ αἵματος τοῦ Χριστοῦ—1 Cor 10:14-22 (1996), the paraenesis of Gal 5:25–6:10 (1994), the translation of Phil 4:10 [§ 14-613], ὁμειρόμενοι in 1 Thess 2:8 [§ 32-777], whether Philemon is a friendly letter to a slave owner, εἰς τό with the infinitive [§ 44-805], redemption through Christ (1996), charism and office according to Paul (1986), and the structure and message of John's Revelation (1991). Baumert, professor of NT at the Philosophisch-theologische Hochschule Sankt Georgen in Frankfurt am Main, is the author of *Charisma — Taufe — Geisttaufe* (2 vols., 2001).

S. BØE, *Gog and Magog. Ezekiel 38–39 as Pre-text for Revelation 19,17-21 and 20,7-10,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 135 (Tübingen: Mohr Siebeck, 2001, paper DM 128) xvi and 449 pp., 3 maps. Bibliography. Indexed. ISBN: 3-16-147520-8.

The revised version of a doctoral dissertation directed by E. Baasland and H. Kvalbein and presented in 1999 to the Norwegian Lutheran School of Theology, this volume investigates the intertextual relationships between Gog and Magog traditions on the one hand and Rev 19:17-21 and 20:7-10 on the other hand. After a 44-page introduction, it treats Gog and Magog in the OT outside of Ezekiel, Gog from Magog in Ezekiel 38–39, Gog and Magog in other literature, and John's use of the Gog and Magog traditions. Bøe concludes that John used Ezekiel 38–39 extensively and especially in Rev 19:17-21 and 20:7-10, that John expected at least some of his readers/listeners to consider Ezekiel's oracles in this context, and that John was the first writer known to us who departs from the ethnic and national understanding of Gog and Magog as particular enemies of Israel and refers to them as universal categories. A response to Bøe's thesis by R. Hvalvik was abstracted in § 45-1214.

D. J.-S. CHAE, *Paul as Apostle to the Gentiles. His Apostolic Self-Awareness and its Influence on the Soteriological Argument in Romans,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 1997, paper £24.99) xiv and 378 pp. Bibliography. Indexed. ISBN: 0-85364-829-8.

The revision of a doctoral dissertation directed by M. Turner at London Bible College and accepted in 1995 by Brunel University, this volume argues that the equality of Jew and Gentile is the main subject of Paul's soteriological argument in his letter to the Romans. After a seventeen-page introduction, it considers Rom 15:14-21 as a possible interpretative key for the letter. Then it deals with the theme of the equality of Jew and Gentile in sinfulness (1:18–3:20), in justification (3:21–4:25), in the new status (5:1–8:39), and in the plan of God (9:1–11:36), respectively. Chae concludes that Paul as the apostle to the Gentiles presented the theological argument in favor of the Gentiles in his attempt to affirm the legitimacy of Gentile salvation by establishing the equality of Jew and Gentile in Christ. An appendix treats Paul's apostolic self-awareness and his references to "my gospel."

J. CÔTÉ, *Cent mots-clés de la théologie de Paul* (Paris: Cerf, 2000, 196 F; Montreal: Novalis) 503 pp. Bibliographies. Indexed. ISBN: 2-204-06446-7 (C), 2-89507-089-X (N).

The one-hundred keywords in Paul's theology that are treated in this volume are taken from his seven uncontested epistles. They are treated in alphabetical order from "abolir" to "zèle." Each entry (e.g. "péché = ἁμαρτία") consists of a list of the most important Pauline texts (Rom 2:12; 3:7, 9, 20, 23, 25; 4:7, 8; etc.), a general inventory of the term and its uses in the Bible, a discussion of the most important aspects of the topic in Paul's letters (the reign of sin, sin and the Law in Romans 7, Christ the Lord and his superabundant and inexhaustible love, the new existence based in Jesus Christ according to Romans 6, other terms), a list of cross-references to related terms, and a bibliography. Also included are an index of complementary terms and of associated words and ideas, as well as a Greek-French index.

P. B. Duff, *Who Rides the Beast? Prophetic Rivalry and the Rhetoric of Crisis in the Churches of the Apocalypse* (Oxford—New York: Oxford University Press, 2001, $45) xiii and 189 pp., 7 figs., 7 tables. Bibliography. Indexed. LCN: 00-025179. ISBN: 0-19-513835-X.

Duff, associate professor of religion at George Washington University, contends that the book of Revelation does not reflect any persecution or harassment of Christians by Rome but rather is a rhetorically sophisticated response to an internal leadership crisis within the churches. After introducing the question about a crisis behind Revelation, he deals with the following topics: setting the stage—urban Christianity in Western Asia Minor; the issues—evidence from the letters to the seven churches; the actors—people and parties behind the book; wealth, commerce, and the merchant class; the rhetoric of innuendo—opposition, equivalence, and indirect accusation; the women of Revelation—binding "Jezebel" to "Babylon"; the out-of-control female—John's use of gender stereotypes; true and false prophets—binding "Jezebel" to the beast from the earth; and the rhetoric of exclusion.

D. H. Edgar, *Has God Not Chosen the Poor? The Social Setting of the Epistle of James,* JSNT Supplement Series 206 (Sheffield, UK: Sheffield Academic Press, 2001, £40 or $64) 261 pp., table. Bibliography. Indexed. ISBN: 1-84127-182-9.

The revision of a doctoral dissertation directed by S. Freyne and accepted in 1996 by the University of Dublin, this volume examines the disputed question of the setting of the epistle of James within the social world of emergent Christianity through a sociohistorical investigation of its context. After a review of the principal scholarly approaches to this letter, it considers how the relationship between the participants in the communicative exchange is encoded in the text with reference to the self-presentation of the author and to the presentation of the addressees. Then it tests the findings of these analyses through an investigation of the major parts of the letter: Jas 1:2-18; 1:19–3:18; and 4:1–5:20, respectively. Edgar concludes that the letter is best understood as a pseudepigraphical composition drawing on the authority of James the Lord's brother, and that it was written between the death of James in Jerusalem (A.D. 62) and the outbreak of the Jewish War (A.D. 66).

J. H. Elliott, *1 Peter. A New Translation with Introduction and Commentary,* Anchor Bible 37B (New York—London: Doubleday, 2000, $60) xxiii and 956 pp., 3 maps. Bibliography. Indexed. LCN: 00-021940. ISBN: 0-385-41363-7.

In his 152-page introduction to 1 Peter, Elliott, professor of theology at the University of San Francisco and author of *The Elect and the Holy* (1966) and *A Home for the Homeless* (1981), deals with genre and integrity; sources and affinities; vocabulary, style, and compositional devices and patterns; literary structure and outline; the addressees and their situation; aim, strategy, and theological concepts; authorship; place of composition; and so forth. Then after a 150-page bibliography, he presents his translation, notes, and commentary for each pericope in 1 Peter according to the following general outline: epistolary prescript (1:1-2); by God's mercy believers are reborn an elect and holy people (1:3–2:10); as aliens and strangers, maintain honorable conduct among the Gentiles to the glory of God (2:11-12); honorable subordinate conduct in civil and domestic realms (2:13–3:12); doing what is right in the face of hostility (3:13–4:6); maintaining the solidarity of the household of God to the glory of God (4:7-11); honor and joy in suffering, communal unity, and trust in God (4:12–5:11); and epistolary postscript (5:12-14). Elliott views 1 Peter as illustrating the situation of the Jesus movement at an early sectarian stage of its development: its predicament of social alienation and its strategy for survival and growth.

M. O. Fape, *Paul's Concept of Baptism and Its Present Implications for Believers. Walking in the Newness of Life,* Toronto Studies in Theology 78 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1999, $89.95) xvi and 242 pp. Bibliography. Indexed. LCN: 99-14401. ISBN: 0-7734-8040-4.

The revised version of a doctoral dissertation directed by I. H. Marshall and presented in

1996 to the University of Aberdeen, this volume argues that Paul's use of baptismal language is a call to believers to demonstrate the reality of their new life in the Christian faith by manifesting a corresponding new lifestyle. After setting forth the context of the discussion, it considers Paul's Jewish and Hellenistic background and conversion experience as the basis for the development of his distinctive view of baptism. Next it examines Paul's use of baptismal language in Rom 6:1-14; 1 Cor 12:12-13; and Gal 3:27-29, respectively. Then it offers a synthesis of Paul's baptismal language with reference to believers' confession of faith, ecclesiology, ethics, and early Christian thought. Fape concludes that in his baptismal language Paul talks about how to cope on a daily basis with all the issues that threaten the new life of believers.

D. E. GARLAND, *2 Corinthians,* New American Commentary 29 (Nashville, TN: Broadman & Holman, 1999, $29.99) 587 pp., map. Bibliography. Indexed. LCN: 99-045166. ISBN: 0-8054-0129-6.

In his 25-page introduction to 2 Corinthians, Garland, professor of Christian Scriptures at Truett Theological Seminary, Baylor University, Waco, Texas, treats the political history of Corinth, Paul's mission in Corinth, the chronology of events, the Corinthians' displeasure with Paul and the letter's purpose, and the unity of 2 Corinthians. Then he presents his exposition of Paul's letter according to the following general outline: greeting and blessing (1:1-7), the painful visit and tearful letter—Paul's defense of his exceptional candor (1:8–7:16), instructions for the collection for the saints (8:1–9:15), warnings in preparation for Paul's next visit (10:1–13:10), and benediction (13:11-14). Garland contends that tensions in 2 Corinthians do not require some kind of partition theory to account for them but can be explained by assuming the letter's unity.

The Gospel to the Nations. Perspectives on Paul's Mission. In honour of Peter T. O'Brien, ed. P. Bolt and M. Thompson (Downers Grove, IL: InterVarsity, 2000, paper $27.99; Leicester, UK: Apollos) xiii and 429 pp., frontispiece. Bibliography. Indexed. ISBN: 0-8308-1557-0 (IV), 0-85111-468-7 (A).

After P. F. Jensen's personal appreciation of Professor O'Brien, this volume presents twenty-three essays on the theme of Paul and mission: G. Goldsworthy on biblical theology and the shape of Paul's mission; W. J. Dumbrell on Abraham and the Abrahamic covenant in Gal 3:1-14; A. G. Shead on the new covenant and Pauline hermeneutics; M. D. Silva on the truth of the gospel—Paul's mission according to Galatians; R. P. Martin on theology and mission in 2 Corinthians; D. Wenham on from Jesus to Paul via Luke; I. H. Marshall on Luke's portrait of the Pauline mission; D. Seccombe on the story of Jesus and the missionary strategy of Paul; S. Hafemann on "because of weakness" (Gal 4:13)—the role of suffering in the mission of Paul; R. N. Longenecker on "what does it matter?"—priorities and the adiaphora in Paul's dealing with opponents; D. Robinson on not boasting over the natural branches—Gentile circumspection in the divine economy; D. A. Carson on Paul's mission and prayer; D. G. Peterson on maturity—the goal of mission; C. G. Kruse on ministry in the wake of Paul's mission; A. J. Köstenberger on women in the Pauline mission; M. Hill on theology and ethics in the letter to the Romans; P. W. Barnett on Jewish mission in the era of the NT and Paul; B. W. Winter on dangers and difficulties for the Pauline missions; E. A. Judge on the impact of Paul's gospel on ancient society; R. J. Gibson on Paul and the evangelization of the Stoics; Bolt on the philosopher in the hands of an angry God; R. C. Doyle on the uniqueness of Christ, "Chalcedon," and mission; and Thompson on the missionary apostle and modern systematic affirmation.

P. GRELOT, *L'épître de saint Paul aux Romains. Une lecture pour aujourd'hui* (Versailles: Saint-Paul, 2001, paper 120 F or € 18.30) 227 pp. Indexed. ISBN: 2-85049-863-7.

This reading of Paul's letter to the Romans focuses on the "actuality" of the message that Paul conveyed to the Roman Christians. After discussing Paul and the Christians of Rome (1:1-17), it treats the sinful world under God's wrath (1:18–3:20), God's justice and the salvation of believers (3:21–4:25), Christ the giver of salvation (5:1-21), the passage from death to life (6:1-23), the drama of the conscience (7:1-25), life according to the Spirit (8:1-39), Israel before the gospel (9:1–11:36), Christian life (12:1-21), Christians in the world (13:1-14), the question of the weak and the strong (14:1–15:13), and the endings of the epistle (15:14–16:27). It concludes with comments on the obedience of faith, the life of the new person, life in the church, and the fulfillment of the Scriptures. Grelot is the author of *Corps et sang du Christ en gloire* (1999).

B. G. HJORT, *The Irreversible Sequence. Paul's Ethics: Their Foundation and Present Relevance,* trans. E. Broadbridge (Frankfurt—New York: Lang, 2000, paper $34.95) 216 pp. Bibliography. ISBN: 3-631-37026-1.

This attempt at establishing a dialogue between NT exegesis and systematic theology analyzes the foundations of Christian ethics according to Paul and discusses their present relevance with reference to the writings of the theologian E. Brunner (1889-1966). After introductory material, Hjort presents exegetical analyses of three key Pauline passages: walking in newness of life (Rom 6:1-14), the consequences of God's mercy (Rom 12:1-2), and the freedom and slavery of love (Gal 5:13-26). Then she provides an analysis of Brunner's foundation of ethics, and concludes with reflections on a consecutive ethic of gratitude and on the application of Pauline ethics to the present. She observes that Paul operated with a theologically irreversible sequence which consists of "theology first" and "ethics next," but that the imperative is so closely bound to the indicative that they are integrated in the gospel of mercy.

M. A. JACKSON-MCCABE, *Logos and Law in the Letter of James. The Law of Nature, the Law of Moses, and the Law of Freedom,* Supplements to Novum Testamentum 100 (Leiden—Boston—Cologne: Brill, 2001, 178.50 gld. or $100) xv and 281 pp. Bibliography. Indexed. LCN: 00-050733. ISBN: 90-04-11994-9.

The revised version of a doctoral dissertation submitted to the department of NT and early Christian literature at the University of Chicago in 1998, this investigation of the association of the "implanted *logos*" and the "perfect law of freedom" in the letter of James argues that James understands the Torah to be a written expression of the divine law that the Stoics correlated with human reason. After discussing the implanted *logos* in the interpretation of James, it considers law as implanted *logos*—Cicero and the Stoics on natural law; the Law of Moses, the teaching of Jesus, and natural law; the implanted *logos* and the law of freedom; and *logos* and desire. Jackson-McCabe concludes that the letter of James provides evidence for a form of the Christian movement where soteriology centered not on rebirth through "the gospel" but on observance of the Torah.

C. JANSSEN, L. SCHOTTROFF, AND B. WEHN (EDS.), *Paulus. Umstrittene Traditionen — lebendige Theologie. Eine feministische Lektüre* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 2001, paper DM 39.80) 208 pp. Bibliographies. Indexed. ISBN: 3-579-05318-3.

The eleven essays in this volume are by L. Sutter Rehmann on German-language feminist exegesis of the Pauline letters [§ 45-1092]; M. Crüsemann on irredeemably hostile to women—anti-Jewish elements in the exegesis of the dispute about women's right to speak in 1 Cor 14:34-35 [§ 45-1132]; Schottroff on the songs and cries of believers—justification according to Paul [§ 45-1088]; Sutter Rehmann on the end of jealousy—the case of the "suspected wife" in Rom 7:1-6 [§ 45-1107]; Janssen on bodily resurrection according to 1 Corinthians 15—the discussion of the resurrection in K. Barth, R. Bultmann, D. Sölle, and contemporary feminist theology [§ 45-1133]; K. Butting on Pauline variations on Gen 2:24—speaking of the body of Christ in the context of the discussion of lifestyles [§ 45-1072]; S. Bieberstein on disrupting the normal reality of slavery—a feminist reading of the letter to Philemon [§ 45-1172]; B. Kahl on "no longer male"—masculinity struggles behind Gal 3:28 [§ 45-1146]; A. Merz on why the pure bride of Christ (2 Cor 11:2) became a wedded wife (Eph 5:22-33)—the intertextual transformation of an ecclesiological metaphor

[§ 45-1154]; A. Standhartinger on the origin and intention of the household code in the letter to the Colossians [§ 45-1157]; and Wehn on "blessed are the bodies of virgins"—the image of Paul in *Acts of Thecla* [§ 45-1496]. All but the article by Schottroff appeared in English in *Journal for the Study of the New Testament* 79 (2000).

R. KIEFFER, *Filemonbrevet, Judasbrevet och Andra Petrusbrevet,* Kommentar till Nya Testamentet 18 (Stockholm: EFS-förlaget, 2001, 280 SKr) 168 pp. Bibliography. Indexed. ISBN: 91-7085-115-8.

This volume presents for each pericope in Paul's letter to Philemon, the letter of Jude, and 2 Peter, respectively, a Swedish translation, notes on points of detail (text, philology, translation, etc.), a literary analysis, and an exposition. Also included are six excursuses on various general topics encountered in the letters and a concluding essay on each letter that treats it as a whole (composition, background, style, theological significance, etc.). Kieffer, professor of NT at the University of Uppsala, is the author of the two volumes on John's Gospel (1988-89) in the series.

C. R. KOESTER, *Revelation and the End of All Things* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $16) xiv and 209 pp., 11 figs., map. Bibliography. Indexed. LCN: 00-069199. ISBN: 0-8028-4660-2.

After a forty-page introduction to various attempts at interpreting the mystery of the book of Revelation, Koester, professor of NT at Luther Seminary in St. Paul, MN, and author of *Symbolism in the Fourth Gospel* (1995), presents a reading of the book as a whole according to the following outline: Christ and the churches (chaps. 1–3), the scroll unsealed (4–7), trumpets of terror and hope (8–11), the beast and the Lamb (12–15), the harlot and the bride (15–19), and the end (19–22). His goal is to present the message of Revelation in a manner that is accessible, engaging, and meaningful to modern readers, while taking account of the best in recent scholarship.

J. LAMBRECHT, *Collected Studies on Pauline Literature and on The Book of Revelation,* Analecta Biblica 147 (Rome: Editrice Pontificio Istituto Biblico, 2001, paper 50,000 L or $27) xv and 435 pp. Indexed. ISBN: 88-7653-147-5.

The thirty essays collected in this volume concern Paul's logic in Rom 3:29-30 [§ 45-345]; the implied exhortation in Rom 8:5-8 [§ 45-1109]; the caesura between Rom 9:30-33 and 10:1-4 [§ 43-1816]; the syntax and logic of Rom 15:8-9a [§ 45-353]; the power of God and the connection between 1 Cor 1:17 and 18; Paul as example according to 1 Cor 4:6-21 (1996); universalism in 1 Cor 8:1–11:1 [§ 41-370]; 1 Corinthians 15; Paul's reasoning in 1 Cor 15:12-20 [§ 44-1818]; Paul's boasting about the Corinthians according to 2 Cor 8:24–9:5 [§ 43-1134]; dangerous boasting—Paul's self-commendation in 2 Corinthians 10–13 (1996); Paul's appeal and the obedience of Christ—the line of thought in 2 Cor 10:1-6 [§ 41-1696]; strength in weaknesss according to 2 Cor 11:23b-33 [§ 41-1697]; Paul's reasoning in Gal 2:11-21 (1996); like a mother in the pain of childbirth again according to Gal 4:12-20 (1996); Abraham and his offspring—a comparison of Gal 5:1 with 3:13 [§ 44-1092]; whether Gal 5:11b is a parenthesis [§ 41-388]; the right things you want to do according to Gal 5:17d [§ 44-371]; Paul's coherent admonition in Gal 6:1-6—mutual help and individual attentiveness [§ 42-397]; the Law in Galatians; 1 Thess 2:13 as conjunction or disjunction within 1:2–3:13; a structural analysis of 1 Thessalonians 4–5 (2000); Christ and the church, husband and wife in Eph 5:21-33 [§ 42-1150]; loving God and steadfastly awaiting Christ according to 1 Thess 3:5 [§ 45-1164]; Christian freedom in 1 Pet 2:16; Jewish slander according to Rev 2:9-10 [§ 44-1157]; synagogues of Satan (see Rev 2:9 and 3:9) and anti-Judaism in Revelation (2000); the opening of the seals in Rev 6:1–8:6 [§ 43-1198]; the people of God in the book of Revelation (2001); and final judgments and ultimate blessings—the climactic visions of Rev 20:11–21:8 [§ 45-1216]. Lambrecht, professor emeritus of NT and biblical Greek at the Catholic University of Leuven, wrote most of these essays while he served as visiting professor at the Pontifical Biblical Institute in Rome from 1996 to 2001.

P. Lee, *The New Jerusalem in the Book of Revelation. A Study of Revelation 21–22 in the Light of its Background in Jewish Tradition,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 129 (Tübingen: Mohr Siebeck, 2001, paper DM 118) xvi and 342 pp., 10 tables. Bibliography. Indexed. ISBN: 3-16-147477-5.

The revised version of a doctoral dissertation directed by R. Bauckham and accepted in 1999 by the University of St. Andrews, this volume investigates the New Jerusalem in Revelation, centering around chapters 21–22, in the light of its background in the Jewish tradition. After considering the Jerusalem/temple idea in the OT (with particular attention to texts in the books of Ezekiel, Isaiah, and Jeremiah), it deals with the Jerusalem/temple idea in early Jewish literature (*1 Enoch, 2 Enoch,* Tobit, Qumran sectarian works, *4 Ezra,* Baruch, *2 Baruch, 3 Baruch, Apocalypse of Abraham,* ps.-Philo's *Biblical Antiquities, Sibylline Oracles* 5, and the Yavnean movement—rabbinic response to the Temple's destruction) and in the NT. Then it focuses on the portrayal of the New Jerusalem in the book of Revelation, and concludes that the New Jerusalem in Revelation is not the descent of the heavenly temple itself as a place but rather the descent of God's people with the complete number who are regarded as being placed in the heavenly temple.

J. Muddiman, *A Commentary on the Epistle to the Ephesians,* Black's New Testament Commentaries (London—New York: Continuum, 2001, cloth £50 or $79.95, paper £16.99 or $29.95) xvi and 338 pp., map. Bibliography. Indexed. ISBN: 0-8264-5202-7 (cloth), -5203-5 (paper).

Muddiman, fellow in NT studies at Mansfield College, Oxford, regards Ephesians as the expansion of a genuine Pauline letter; that is, an authentic letter by Paul (perhaps to the Laodiceans) has been edited and expanded with the aim of adjusting the Pauline tradition to the situation prevailing at its time (late 1st century A.D.) and place (Asia Minor) of composition. In his 54-page introduction, he deals with the question of authenticity, Paul to the Laodiceans, ps.-Paul to the Ephesians, pseudepigraphy and the rhetorical situation, and contributions to theology (on church, Christian unity, marriage, and the spirit world). Then he presents his exposition according to the following general outline: introductory greeting and thanksgiving (1:1-23), Jews and Gentiles (2:1–3:13), prayer and praise (3:14-21), Christian integrity (4:1-16), Christian conduct (4:17–5:20), Christian obedience (5:21–6:9), Christian warfare (6:10-20), and concluding message and grace (6:21-24). The appendixes provide (1) a translation of the apocryphal *Epistle to the Laodiceans* and (2) Muddiman's reconstruction of Paul's letter to the Laodiceans.

Paulinische Christologie. Exegetische Beiträge. Hans Hübner zum 70. Geburtstag, ed. U. Schnelle and T. Söding with M. Labahn (Göttingen: Vandenhoeck & Ruprecht, 2000, paper DM 98) 272 pp. Indexed. ISBN: 3-525-53521-X.

Prepared as a *Festschrift* to honor Professor Hübner on his 70th birthday, the thirteen essays in this volume are by K. Backhaus on the gospel as a milieu for living—Christology and ethics according to Paul; J. D. G. Dunn on the Jew Paul and his meaning for Israel; O. Hofius on Christ as mediator of creation and of redemption—the confession in 1 Cor 8:6 in the context of Pauline theology; F. W. Horn on Κύριος and πνεῦμα according to Paul; B. Kollmann on Paul as a miracle worker; A. Labahn and M. Labahn on Jesus as the Son of God according to Paul—a basic soteriological constant of Pauline Christology; M. Müller on Christ as the key to Paul's biblical hermeneutics; J. Riches on righteousness, the Law, and Christ; D. Sänger on the crucified Christ as God's power and wisdom (1 Cor 1:23-24); Schnelle on the presence of salvation—christological titles according to Paul; K. Scholtissek on "born from a woman, born under the Law" (Gal 4:4)—the christological-soteriological significance of the earthly Jesus according to Paul; Söding on Christology and the doctrine of justification—on the hermeneutic of Pauline soteriology; and N. Walter on OT references in Paul's christological fulfillments.

X. Pikaza Ibarrondo (ed.), *El libro del Apocalipsis,* Reseña Biblica 27 (Estella [Navarra]: Verbo Divino, 2000, paper 1,200 Ptas or $10) 72 pp. Illustrated. Bibliography. ISSN: 1134-5233.

This fascicle contains essays by J. Vázquez Allegue on the content and structure of Revelation, P. Richard on Revelation and the reconstruction of hope, M. Navarro Puerto on "Jezebel" (Rev 2:18-29) as referring to an ecclesial conflict, I. Gómez Acebo on a woman-mother as the beginning of salvation (Revelation 12), D. Ruiz López on "the great prostitute" (Rev 17:1–19:10), M. Anxo Pena on the Hispano-medieval reading of Revelation—the portico of glory, and J. C. García Domene on Revelation according to Picasso.

R. K. Rapa, *The Meaning of* "*Works of the Law*" *in Galatians and Romans,* Studies in Biblical Literature 31 (New York—Bern: Lang, 2001, $63.95) xiv and 317 pp. Bibliography. Indexed. LCN: 00-041260. ISBN: 0-8204-5119-3.

Based on a doctoral dissertation directed by E. A. C. Pretorius and presented to the University of South Africa in 1994, this volume contends that rightly apprehending Paul's perspective on "work," his use of rhetorical and epistolographical communication mechanisms, and his concept of the place of the Law in the redemptive program of God leads to a coherent and consistent understanding of Paul's polemical argumentation and his approach to the Law of Moses. As a way of "sharpening the focus" it first considers the problem of ἔργα νόμου, the issues in the debate surrounding Paul and the Law, and terms and expressions related to ἔργα νόμου. Then it discusses the uses of ἔργα νόμου in Paul's letters to the Galatians and to the Romans, respectively, under the following headings: the historical setting, epistolary and rhetorical considerations, and exegesis of the ἔργα νόμου texts. Rapa concludes that Paul used ἔργα νόμου to refer to nomistic observances related to the Jewish Law and viewed them as an intolerable threat to the redemptive security of his converts.

M. G. Reddish, *Revelation,* Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2001, $50) xxiv and 472 pp., CD-ROM. Illustrated. Bibliography. Indexed. LCN: 01-020092. ISBN: 1-57312-087-1.

In his thirty-page introduction to the book of Revelation, Reddish, professor of Christian studies and chair of the department of religious studies at Stetson University in DeLand, Florida, deals with the book's literary genre, its provenance and social setting, emperor worship and persecution, date, authorship, literary structure, theological themes and emphases, and interpretation. Then for each chapter he provides a "commentary" on the text (on language, history, literary forms, and theological issues) and "connections" (potential applications in teaching and preaching): prologue and the commissioning of John (1:1-20), the messages to the first four churches (2:1-29), the messages to the other three churches (3:1-22), the throne of God (4:1-11), the Lamb and the scroll (5:1-14), the first six seals (6:1-17), and so forth. Also included are an accompanying CD-ROM featuring searching and research tools, hyperlinks that connect special interest boxes printed in color, and Internet support for related information.

D. Rensberger, *The Epistles of John,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 2001, paper $15.95) viii and 130 pp. Bibliography. ISBN: 0-664-25801-8.

Rensberger, professor of NT at the Interdenominational Theological Center in Atlanta and author of *1 John, 2 John, 3 John* (1997), shows how the Johannine letters spoke to the concerns of an early Christianity that cherished John's Gospel, and how the Elder emphasized that love of God must be made concrete in love shown toward other Christians. After a seven-page general introduction, he provides for each letter a brief introduction and an exposition of the various parts of the letter. He gives particular attention to the controversy behind and the structure of 1 John, as well as the themes of resisting the antichrist in 2 John and of hospitality and authority in 3 John.

V. (S.-Y.) Rhee, *Faith in Hebrews. Analysis within the Context of Christology, Eschatology, and Ethics,* Studies in Biblical Literature 19 (New York—Bern: Lang, 2001, $59.95) xvi and 280 pp., fig. Bibliography. Indexed. LCN: 99-14688. ISBN: 0-8204-4531-2.

Based on a doctoral dissertation directed by B. M. Fanning and presented to the department of NT at Dallas Theological Seminary in 1996, this volume first discusses the background of faith in Hebrews and presents a survey of different views of faith (ethical, eschatological, christological) in Hebrews. Then it explores the relationship among Christology, eschatology, and ethics in Hebrews under the following headings: Christ's divinity and the exhortation not to drift away (1:1-14 and 2:1-4), Christ's humanity and the exhortation to enter God's rest (2:5-18 and 3:1–4:16), a merciful high priest and the exhortation not to fall away (5:1-10 and 5:11–6:20), superior high priest and the warning not to live in sin (7:1–10:18 and 10:19-39), and enduring faith and the danger of rejecting God's word (11:1-40 and 12:1-29). Rhee concludes that faith in Hebrews is both christologically and eschatologically oriented.

J. R. W. Stott, *The Message of 1 Timothy & Titus. Guard the Truth,* The Bible Speaks Today (Leicester, UK—Downers Grove, IL: Inter-Varsity, 2001, paper $12.99) 232 pp. Bibliography. LCN: 01-024035. ISBN: 0-85111-172-6 (UK), 0-8308-1247-4 (USA).

The paperback edition of a work first published in 1997 under the title *Guard the Truth. The Message of 1 Timothy & Titus* and described in *NTA* 41, p. 561.

J. R. W. Stott, *The Message of Romans. God's good news for the world,* The Bible Speaks Today (Leicester, UK—Downers Grove, IL: Inter-Varsity, 2001, paper $14.99) 432 pp. Bibliography. LCN: 01-024034. ISBN: 0-85111-143-2 (UK), 0-8308-1246-6 (USA).

The paperback edition of a work first published in 1994 under the title *Romans. God's Good News for the World* and described in *NTA* 39, p. 522.

M. Tellbe, *Paul between Synagogue and State. Christians, Jews, and Civic Authorities in 1 Thessalonians, Romans, and Philippians,* Coniectanea Biblica, New Testament Series 34 (Stockholm: Almqvist & Wiksell, 2001, paper 270 SKr) xii and 340 pp., 3 figs. Bibliography. Indexed. ISBN: 91-22-01908-1.

Prepared as a doctoral dissertation under the direction of B. Olsson and presented to Lund University in 2001, this volume attempts to reconstruct the interactions among Christians, Jews, and civic authorities in Thessalonica, Rome, and Philippi in the middle of the 1st century A.D., and investigates how interactions in this tripartite relationship shaped the self-understanding and identity of the Christian movements addressed by Paul in his letters. After a 23-page introduction, it sets the stage by examining the legal status of Diaspora Judaism under Roman rule and early Jewish-Christian tensions in the Roman empire. Then it provides a historical, social, and political analysis of the local interactions among Christians, Jews, and civic authorities in Thessalonica, Rome, and Philippi, respectively, from a Pauline perspective. Tellbe concludes that Paul's responses and theology fomented the process of the "parting of the ways" between Christians and Jews, and that in some cases early Christians claimed Jewish social and political rights for themselves.

J. E. M. Terra (ed.), *Cartas de São Paulo,* Revista de Cultura Bíblica, vol. 23, nos. 95–96 (São Paulo: Edições Loyola, 2000, paper) 159 pp., 2 tables.

After a brief introduction to the Pauline epistles, Terra discusses Paul's life and work, the epistles to the Thessalonians, the great epistles, the captivity epistles, the Pastorals, and the epistle to the Hebrews. For each epistle he deals with such issues as the circumstances of composition, content, authenticity and integrity, and theological themes. Also included is a nineteen-page essay by G. Bellinato on the importance of Paul's letter to the Romans.

G. TOMLIN, *The Power of the Cross. Theology and the Death of Christ in Paul, Luther and Pascal,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 1999, paper £24.99) xiv and 343 pp. Bibliography. Indexed. ISBN: 0-85364-984-7.

Based on a doctoral dissertation directed by D. Catchpole and A. Logan and presented to the University of Exeter, this volume explores the theology of the cross as developed by Paul, Martin Luther, and Blaise Pascal, respectively, to combat the abuse of power within the church. After an eight-page preface, it treats Paul and the cross in the church at Corinth with reference to the Corinthian divisions, the Apollos factor, the philosophical background to Corinthian theology, and Paul's theology of the cross in the Corinthian church. Then it examines Luther's theology of the cross and the late medieval church, and Pascal's theology of the cross. Tomlin concludes that the theology of the cross can be realized only in community, within the power relations of the social networks operative between members of churches, their leaders, preachers, and people. A. E. McGrath has provided a two-page foreword.

W. UEBELE, "*Viele Verführer sind in die Welt ausgegangen.*" *Die Gegner in den Briefen des Ignatius von Antiochien und in den Johannesbriefen,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 151 (Stuttgart—Berlin—Cologne: Kohlhammer, 2001, paper DM 75.30) 195 pp. Bibliography. Indexed. ISBN: 3-17-016725-1.

The slightly revised version of a doctoral dissertation directed by W. Pratscher and accepted in 1999 by the Evangelical theological faculty at the University of Vienna, this volume investigates the theological profile of the opponents in the letters of Ignatius and in the Johannine epistles as well as their relationship to one another and their place in the theological spectrum at the beginning of the 2nd century A.D. After examining the recent debates about the authenticity and dating of the Ignatian letters, it considers their language and imagery, and discusses the position of the opponents in the letters to the *Ephesians, Magnesians, Trallians, Philadelphians, Smyrneans,* and *Polycarp,* respectively. Next it treats the opponents in the Johannine epistles with reference to "antidocetism" in John's Gospel, "antidocetism" in the Johannine epistles, and the anthropology, soteriology, and ethics of the opponents within the Johannine community. Then it compares the two groups of opponents on four issues: (monophysite-docetic) Christology, disregard of the soteriological significance of the incarnation and the cross event, rejection of the Eucharist as the flesh and blood of Jesus Christ, and lack of active love. Uebele concludes that the two sets of opponents belonged to the common spiritual milieu of docetism in Syria and Asia Minor, and stood in a genealogical relationship to one another.

C. VOM BROCKE, *Thessaloniki — Stadt des Kassander und Gemeinde des Paulus. Eine frühe christliche Gemeinde in ihrer heidnischen Umwelt,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 125 (Tübingen: Mohr Siebeck, 2001, paper DM 118) xv and 310 pp. Bibliography. Indexed. ISBN: 3-16-147345-0.

The revised version of a doctoral dissertation directed by P. Pilhofer and accepted in 1999 by the Evangelical theological faculty of the Ernst-Moritz-Arndt-Universität in Greifswald, this volume first discusses various aspects of Thessalonica in the 1st century A.D.: its history from its founding to the 1st century A.D., its buildings from the Hellenistic and Roman periods, economy, and society and population. Next it seeks to illuminate passages in 1 Thessalonians with reference to this information: the metropolis and its influence outward (1 Thess 1:8), idols and images of idols (1:9), sophists and magicians (2:3-6, 13), the sufferings of the community (2:14), and "peace and security" (5:3). Then it approaches elements in Acts 17 from the same perspective: the Via Egnatia and Thessalonica (Acts 17:1, 10), the Jews and their synagogue (17:1b), prosopography from the early Christian community at Thessalonica (Jason, Aristarchus, Secundus), the treatment of Jason (17:5b-9), and the departure by night (17:10).

H. H. D. WILLIAMS, *The Wisdom of the Wise. The Presence and Function of Scripture within 1 Cor. 1:18-3:23,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 49 (Leiden—Boston—Cologne: Brill, 2001, 220.37 gld. or $123) xix and 409 pp. Bibliography. Indexed. LCN: 00-048576. ISBN: 90-04-11974-4.

Based on a doctoral dissertation directed by B. Rosner and presented to Aberdeen University, this volume examines the presence and function of Scripture in the form of six citations, two allusions, and seven echoes in 1 Cor 1:18–3:23. After chapters on 1 Cor 1:18–3:23 and the presence of Scripture and on Paul's identity and the purpose and function of Scripture, it deals with the specific OT texts under the following headings: wiser than the cross?; boasting in the plan of God; preaching in a vision; no eye has seen, no ear has heard of divine wisdom; who has known the mind of Christ?; the Corinthian vineyard; the master builder, builders, and the temple; and be foolish in Christ, not wise. Williams concludes that Paul's use of Scripture in this passage agrees with its original context and stands in line with a majority of early Jewish tradition, and that Paul's use of Scripture helps to chart a way through a difficult section of his letter.

J. R. WISDOM, *Blessing for the Nations and the Curse of the Law. Paul's Citation of Genesis and Deuteronomy in Gal 3.8-10,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 133 (Tübingen: Mohr Siebeck, 2001, paper DM 98) xv and 272 pp. Bibliography. Indexed. ISBN: 3-16-147533-X.

The revised version of a doctoral dissertation directed by J. D. G. Dunn and accepted by the University of Durham in 1998, this volume examines Paul's uses of Gen 12:3/18:18 and Deut 27:26 in Gal 3:8 and 3:10, respectively, against the backdrop of the Jewish Scriptures and within the context of the literature of Second Temple Judaism. After a twenty-page introduction, it considers the blessing for the nations in Genesis and elsewhere in the OT, and the curse of the covenant in Deuteronomy and elsewhere in the OT. Then it discusses the blessing for the nations and the curse of the covenant in the literature of postbiblical Judaism (Apocrypha, Pseudpigrapha, Qumran, Philo, Josephus). Finally it deals with the blessing for the nations and the gospel of Jesus Christ—Paul's uses of Gen 12:3/18:18 in Gal 3:8, the curse of the Law and the Deuteronomistic framework of Paul's polemic—Paul's uses of Deut 27:26 in Gal 3:10, the curse of the Law and Abraham's blessing for the nations in Gal 3:13-14, and the Deuteronomistic pattern as it relates to the gospel of Jesus Christ elsewhere in Galatians. Wisdom concludes that for Paul the heart of the covenant is the promise to Abraham to bless the nations through his descendants, and that ὅσοι ἐξ ἔργων νόμου are under the curse of the Law because they have violated this central obligation through their demand that the Gentiles accept circumcision and other aspects of the Law that separate Jew from Gentile.

BIBLICAL THEOLOGY

J. ANSALDI, *Le combat de la prière. De l'infantilisme à l'esprit d'enfance* (Poliez-le-Grand: Editions du Moulin, 2001, paper) 91 pp. ISBN: 2-88469-008-5. Distributed by Desclée de Brouwer, Paris.

After reflecting on the question "Why pray?," Ansaldi, professor of systematic theology at the Institut Protestant de Théologie at Montpellier, considers "the combat of prayer" in four chapters: what petition for what fulfillment? (from infant to adult, the promises of Jesus, in the Psalms some "brothers," interceding for others); how praise also fashions us (the canticle of Mary, the letter to the Colossians); the God to whom we pray (the God revealed by Jesus Christ, a Father present in weakness, proclaiming his saving activity); and the gift of community worship.

F. AVEMARIE AND H. LICHTENBERGER (EDS.), *Auferstehung — Resurrection. The Fourth Durham-Tübingen Research Symposium. Resurrection, Transfiguration and Exaltation in Old Testament, Ancient Judaism and Early Christianity (Tübingen, September, 1999),* Wissenschaftliche Untersuchungen zum Neuen Testament 135 (Tübingen: Mohr Siebeck, 2001, DM 198) xii and 401 pp. Indexed. ISBN: 3-16-147534-8.

The first three essays in this volume concern resurrection in the OT and early Judaism: B. Janowski on the dead do not praise YHWH—Psalm 88 and the OT understanding of death; A. Chester on resurrection and transformation; and Lichtenberger on resurrection in the Qumran discoveries. Next there are four treatments of resurrection in the NT: A. M. Schwemer on the risen one and the Emmaus disciples; M. Hengel on the burial of Jesus according to Paul and the bodily resurrection from the grave; O. Hofius on "the firstborn of all creation" and "the firstborn of the dead"—the structure and message of the Christ hymn in Col 1:15-20; and G. S. Oegema on resurrection in Revelation—the history of the reception of the concept of two resurrections. Then there are two studies of the transfiguration in the NT: S. C. Barton on the transfiguration of Christ according to Mark and Matthew—Christology and anthropology; and C. H. T. Fletcher-Louis on the revelation of the sacral Son of Man—the genre, history-of-religions context, and meaning of the transfiguration. Finally there are articles by J. D. G. Dunn on the ascension of Jesus as a test-case for hermeneutics; A. W. Zwiep on rapture and heavenly exaltation in early Judaism and Luke-Acts; and P. Stuhlmacher on Jesus Christ as the one who died, was raised, is at God's right hand, and represents us (with a response by Dunn).

N. BAUMERT, *Charisma — Taufe — Geisttaufe.* Band 1, *Entflechtung einer semantischen Verwirrung;* Band 2, *Normativität und persönliche Berufung* (Würzburg: Echter, 2001, paper DM 78) 320 pp., 399 pp. Bibliographies. Indexed. ISBN: 3-429-02318-1 (vol. 1), -02319-X (vol. 2), -02317-3 (set).

In the first volume Baumert, professor of NT theology at the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt am Main, treats the term χάρισμα in the NT (in the Pauline corpus [with W. K. Delaney] and in Rom 12:3-8 and 1 Pet 4:7-11), the history of the word χάρισμα in theology (in the early Fathers, the Greek language milieu, and in Western theology), and the charisms of God and the Holy Spirit (as a keyword in a spiritual dynamic, life in the Spirit in the Pauline perspective, and the charisms in church life). In the second volume he enters into dialogue with the views of G. Montague and K. McDonnell, and deals with the following topics: our speaking about the Holy Spirit, baptism—the development of the concept, whether Spirit-baptism appears in the Bible, whether Spirit-baptism appears in the Church Fathers, systematic clarification, and conversation with other authors.

J. F. BAYES, *The Weakness of the Law. God's law and the Christian in New Testament perspective,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2000, paper £19.99) xi and 243 pp. Bibliography. Indexed. ISBN: 0-85364-957-X.

Prepared as a doctoral dissertation under the direction of J. M. M. Francis and presented to the University of Sunderland, this volume argues that the NT references to the weakness of the Law when read in their respective contexts support the view of those who advocate the "third use of the Law" as the pattern of life for the believer in the debate with doctrinal antinomianism. After a historical survey of the debate in Reformed theology from John Calvin to today, it examines the pertinent texts in their contexts: Acts 13:39; Rom 8:3-4; Gal 3:21 and 4:9; and Heb 7:18-19. Bayes concludes that the third use of the Law is wholly in tune with the teaching of Acts, Romans, Galatians, and Hebrews. Francis has provided a two-page foreword.

J. BEUTLER (ED.), *Der neue Mensch in Christus. Hellenistische Anthropologie und Ethik im Neuen Testament,* Quaestiones Disputatae 190 (Freiburg—Basel—Vienna: Herder, 2001, paper DM 48 or € 24.54) 202 pp., 4 photos. ISBN: 3-451-02190-0.

After a four-page introduction by Beutler, this volume presents essays by W. Speyer on

Hellenistic-Roman presuppositions for the spread of Christianity; H. D. Betz on the human being in the antagonisms of life according to Paul [see § 45-1071]; G. Dautzenberg on freedom in the Hellenistic context; D. Zeller on concrete ethics in the Hellenistic context; M. Ebner on whether "wisdom teacher" is a proper category for Jesus—a search for clues in the book of Sirach; T. Schmeller on NT group ethos; L. Oberlinner on opening to the world or betrayal of faith—Hellenism in the Pastorals; R. Hoppe on the letter of James as an epistolary witness to religiosity influenced by Hellenism and Hellenistic Judaism; and G. Daltrop on the ethos of the loser—thoughts on the Laocoon group.

E. Bueno de la Fuente, *10 palabras clave en cristología* (Estella [Navarra]: Verbo Divino, 2000, paper 2,308 Ptas) 392 pp. Bibliographies. ISBN: 84-8169-392-8.

After an eight-page introduction, this volume considers ten key topics in Christology: the debate (how to confront the end of the "ecclesiastical monopoly"), Jesus in history (how to recover the Jesus of history), the kingdom of God (What was the newness of Jesus?), self-consciousness (Who did Jesus consider himself to be?), redemptive death (Why and for what reason did Jesus die?), Passover (resurrection or Passover), confession and dogma (Why was Jesus made the object of dogma?), the divinity of Jesus Christ (What does it mean that Jesus is God?), universal mediation (Is Jesus the only savior?), and parousia (Is Jesus yet to come again?). Bueno de la Fuente is the author of *Los rostros de Cristo en la teología contemporánea* (1997).

R. J. Cassidy, *Christians and Roman Rule in the New Testament. New Perspectives,* Companions to the New Testament (New York: Crossroad, 2001, paper $25.95) xiv and 145 pp., 2 maps. Bibliography. Indexed. ISBN: 0-8245-1903-5.

After an overview regarding Christians and Roman rule and a discussion about characteristic features of Roman imperial rule during the NT era, this volume considers Jesus and Roman rule in the Synoptic Gospels, John's Gospel and Roman power, Acts and Roman rule, the perspective of Paul in Romans and the perspective of 1 Peter, the perspective of Paul in chains, and Revelation and the destruction of Roman power. Cassidy, professor of NT at Christ the King Seminary in New York and author of *John's Gospel in New Perspective* (1992), concludes with a summary of the results and a reflection on how this study can contribute to the discipleship of Christians in the third millennium.

G. Cavalcoli, *La gloria di Cristo,* Sacra Doctrina Monografie (Bologna: Edizioni Studio Domenicano, 2001, paper 25,000 L or € 12.91) 186 pp. ISBN: 88-7094-422-0.

With particular attention to pertinent NT texts, this volume, which appears as *Sacra Doctrina* 46 (1, '01), deals with the theme of the glory of Christ with reference to the resurrection (the burial of Christ, its theological significance, the Shroud of Turin), the descent of Jesus *ad inferos* (the truth of faith, the nature of the place, Jesus' work there, the question of limbo), the resurrection of Christ (general concept of resurrection, the biblical concept, Catholic doctrine, errors, the miraculous aspect, the risen Jesus as the mystery of faith), the ascension of Christ to heaven (OT precedents, the historical fact, other ways of expressing the ascension, Christ seated at the Father's right hand), Pentecost (the day, the episode, God's language and human languages, Jerusalem), and the eschatological actions of Christ (the parousia, the final victory over the power of evil, the "end of the world," the revivification of the dead, the universal judgment, Jesus delivering the kingdom to God the Father).

M. L. Y. Chan, *Christology From Within and Ahead. Hermeneutics, Contingency and the Quest for Transcontextual Criteria in Christology,* Biblical Interpretation 49 (Leiden—Boston—Cologne: Brill, 2001, 229.49 gld. or $129) xii and 353 pp. Bibliography. Indexed. LCN: 00-037924. ISBN: 90-04-11844-6.

Based on a doctoral dissertation directed by A. C. Thiselton and presented to the University of Nottingham, this volume develops a hermeneutical Christology that takes account of the historical contingency of knowledge, and seeks a Christology beyond the objectivism of timeless truth and the relativism of absolutized contextuality. After reflecting on historical contingency and the question of truth in Christology, it develops a Christology "from within" with reference to tradition (the hermeneutical rehabilitation of tradition, the dynamics of a traditionary Christology) and to experience (toward a Christology of the heart). Next it considers a Christology "from ahead": eschatological prolepsis and Christology as universal truth. Then it deals with Christology "from within and ahead" by treating tradition, experience, and eschatology in Paul's hermeneutical Christology: the impact of the Damascus Christophany, and Paul's hermeneutical development of Christology. Chan concludes that Paul developed his Christology from within tradition and in the process found the constitution of that tradition christologically transformed or transvalued.

P. DEBERGÉ, *La justice dans le Nouveau Testament,* Cahiers Evangile 115 (Paris: Cerf, 2001, paper 38 F) 68 pp. Bibliography. ISSN: 0222-9714.

After a five-page introduction to the theme of justice in the NT, this fascicle traces the theme in the epistles of Paul ("justified by his grace as a gift," Rom 3:24), Matthew's Gospel ("seek first the kingdom and justice of God," Mt 6:33), the letter of James ("a person is justified by works and not by faith alone," Jas 2:24), and other writings (Peter, John, Timothy, etc.). Debergé, professor of NT and dean on the theological faculty of the Institut Catholique de Toulouse, concludes with reflections on the different NT approaches to justice under the heading "the multiform wisdom of God" (Eph 3:10).

J. DELOBEL ET AL. (EDS.), *Vroegchristelijke gemeenten tussen werkelijkheid en ideaal. Opstellen van leden van de Studiosorum Novi Testamenti Conventus* (Kampen: Kok, 2001, paper) 223 pp. Bibliographies. ISBN: 90-435-0380-0.

After a seven-page introduction by the editors (Delobel, H. J. de Jonge, M. Menken, and H. van de Sandt), this volume presents fourteen essays on early Christian communities: B. J. Lietaert Peerbolte on waiting for Jesus—the Thessalonian community, J. Vos on charismatic and established authority in the community—an area of tension in Paul's letter to the Galatians, H. Hollander on a divided community—the Christian community in Corinth according to 1 Corinthians, R. Bieringer on a self-confident community—the Christian community in Corinth according to 2 Corinthians, J. Verheyden on the Christian community in Corinth according to *1 Clement,* de Jonge on the Markan community, W. Weren on the history and social situation of the Matthean community, A. Denaux and Delobel on the original life-setting of Luke-Acts and the question of the Lukan community, Menken on messengers sent by God—the Johannine communities, P. Schmidt on the situation of the church behind the Pastorals, J. Lambrecht on the people of God in Revelation, van de Sandt on a community in search of its identity—the community of the *Didache,* J. W. van Henten on the community in Antioch, and G. Luttikhuizen on assumptions about earliest Christianity in Alexandria.

J. B. DE YOUNG, *Homosexuality. Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law* (Grand Rapids: Kregel, 2000, paper $16.99) 383 pp., 3 tables. Bibliography. Indexed. LCN: 00-035730. ISBN: 0-8254-2492-5.

After observing that same-gender sexual activity violates the ethical norm of obedience, humility, and submission to God, De Young, professor of NT language and literature at Western Seminary in Portland, Oregon, discusses the witness to homosexuality in the OT and ancient Judaism, the OT Apocrypha and Pseudepigrapha, and the Septuagint, respectively. Then he considers the idea that homosexuality is against nature according to Romans 1, the meaning and origin of the term ἀρσενοκοῖται in 1 Corinthians and 1 Timothy, and implicit references to homosexuality as found in Jesus and the NT. Finally he discusses legislative precedents about homosexuality from the ancient world, and provides answers to the twenty most important questions about homosexuality. De Young contends that a homosexual union is rebellion against the image of God and so against God as the definer of the image. Four excursuses are included.

C. D. DREW, *The Ancient Love Song. Finding Christ in the Old Testament* (Phillipsburg, NJ: P&R, 2000, paper $10.99) xii and 203 pp. LCN: 00-036702. ISBN: 0-87552-175-4.

After reflecting on the benefits of knowing the OT well, Drew, associate pastor at Redeemer Presbyterian Church in Manhattan, NY, traces the unfolding of the promise in Gen 3:15 from Genesis to Revelation, and considers how Christ resolves the OT problem of God's closeness. Next he explores how Christ is sought or revealed in OT characters in general and Joseph in particular and in the OT wisdom literature and Psalms. Then he discusses Christ as prophet, priest, and king, and concludes with observations on Christ's destruction of death. E. P. Clowney has provided a two-page foreword.

P. FREDRIKSEN, *From Jesus to Christ. The Origins of the New Testament Images of Jesus* (2nd ed.; New Haven—London: Yale University Press, Yale Nota Bene, 2000, paper $14.95) xxviii and 256 pp. Bibliography. Indexed. LCN: 00-025505. ISBN: 0-300-08457-9.

The paperback edition of a work first published in 1988 [*NTA* 33, p. 121], this volume treats the world of the NT (the nature of the documents, the legacy of Alexander, images of Jesus in the Gospels and Paul, Hellenism and Christianity), the world of Judaism (the idea of Israel, toward a historical image of Jesus, Jesus of Nazareth), and the Christs of the churches (responses to the resurrection, between the resurrection and the parousia, Jesus of Nazareth in Christian tradition). Also included is a new sixteen-page introduction in which the author presents her current thoughts on the topic. Fredriksen, professor of Scripture in the department of religion at Boston University, is also the author of *Jesus of Nazareth, King of the Jews* (1999).

R. W. GEHRING, *Hausgemeinde und Mission. Die Bedeutung antiker Häuser und Hausgemeinschaften – von Jesus bis Paulus,* TVG Bibelwissenschaftliche Monografien 9 (Giessen—Basel: Brunnen, 2000, paper DM 74) 582 pp., 8 figs. Bibliography. ISBN: 3-7655-9438-5.

The revised version of a doctoral dissertation directed by P. Stuhlmacher and presented in 1998 to the Evangelical theological faculty at the Eberhard-Karls-Universität in Tübingen, this volume explores the significance of the ancient household (οἶκος) for understanding the structures and mission of the early church. After a 38-page introduction, it treats the pre-Easter use of houses by Jesus and his disciples, the post-Easter use of houses in primitive Christianity (from Jerusalem outwards), the use of houses in the Pauline mission, the further development of the οἶκος-structures in the Pauline Antilegomena (Colossians, Ephesians, Pastorals), and the ecclesial and missionary function and significance of the house churches (in the NT and today). Gehring concludes that, as in ancient society in general, so in early Christianity the οἶκος represented a fundamental unit in community life and had decisive socioeconomic and ecclesiological implications.

P. J. GRÄBE, *Der neue Bund in der frühchristlichen Literatur. Unter Berücksichtigung der alttestamentlich-jüdischen Voraussetzungen,* Forschung zur Bibel 96 (Würzburg: Echter, 2001, paper DM 39) x and 246 pp. Bibliography. Indexed. ISBN: 3-429-02247-9.

After treating the OT presuppositions for understanding the concept of the covenant in the NT, this volume considers the (new) covenant in early Jewish writings, the (new) covenant in the Jesus tradition, καινὴ διαθήκη ("new covenant") in Pauline literature, the new covenant in Hebrews, reflection on the idea of the new covenant in the Johannine writings, the new covenant in the 2nd century, and the new covenant in the Syriac tradition (Aphrahat). Then it discusses the new covenant, Christian identity, and Christian-Jewish relations, and reflects on the reception of the concept of a (new) covenant in the history of theology. Gräbe, who teaches NT at the University of South Africa in Pretoria, concludes with "starting points" for a theology of the new covenant: eschatological, christocentric, theocentric, pneumatological, universal, and internal. He is also the author of *The Power of God in Paul's Letters* (2000).

M. J. HARRIS, *Slave of Christ. A New Testament Metaphor for Total Devotion to Christ,* New Studies in Biblical Theology 8 (Downers Grove, IL: InterVarsity, 2001, paper $19.99; Leicester, UK: Apollos) 224 pp. Bibliography. Indexed. ISBN: 0-8308-2608-4 (IV), 0-85111-517-9 (A).

First published in the United Kingdom in 1999, this study of the theme "slave of Christ" in the NT investigates the metaphorical use of slavery as one picture of the Christian's relationship of total devotion to Christ or God. After introducing the pertinent terms ("slaves[s] of God," "slave[s] of Christ") and discussing slavery in the Roman empire in the 1st century A.D., it deals with the NT attitude toward physical slavery, slavery and freedom, slavery and lordship, slavery and ownership, slavery and privilege, the significance of "slave of Christ" in the NT, and four NT examples of "slave of Christ" (Dorcas, Onesiphorus, Priscilla and Aquila). The three appendixes concern the use of δοῦλος in the Septuagint, NT terms denoting slavery, and the translation of δοῦλος in English versions of the NT. Harris, professor emeritus of NT exegesis and theology at Trinity Evangelical Divinity School in Deerfield, IL, observes that Christians are set free from slavery to sin precisely in order to be free to choose slavery to Christ, a slavery of perfect freedom.

C. S. KEENER, *Gift & Giver. The Holy Spirit for Today* (Grand Rapids: Baker, 2001, paper $16.99) 274 pp. LCN: 00-050768. ISBN: 0-8010-2266-5.

Keener, professor of NT at Eastern Baptist Theological Seminary and author of *3 Crucial Questions about the Holy Spirit* (1996), seeks to help Christians better understand how the Spirit empowers us to live. After a six-page introduction, he treats the following topics: recognizing the Spirit's voice, listening to hear God's heart by the Spirit, the Spirit empowers us for evangelism, the Spirit and how we live, whether spiritual gifts are for today, a closer look at some spiritual gifts, the Spirit and salvation, when are we baptized in the Spirit, tongues and the Spirit, and why discern the Spirit. An appendix reflects on what Bible stories can teach us.

A. J. KÖSTENBERGER AND P. T. O'BRIEN, *Salvation to the ends of the earth. A Biblical Theology of Mission,* New Studies in Biblical Theology 11 (Downers Grove, IL: InterVarsity, 2001, paper $24.99; Leicester, UK: Apollos) 351 pp. Bibliography. Indexed. ISBN: 0-8308-2611-4 (IV), 0-85111-519-5 (A).

After a five-page introduction, this volume considers the theme of mission in the OT and in Second Temple Judaism. Next it treats mission in the various parts of the NT: Mark, Matthew, Luke-Acts, Paul, John, and the general epistles and Revelation. An appendix deals with Paul's use of εὐαγγέλιον. The authors conclude that God's saving plan is the overarching message of the Bible, that Jesus' mission is the fundamental mission in the Scriptures, that Jesus sends his witnesses to continue his mission, that God is sovereign in the mission, and that the advance of the gospel leads to the founding of settled Christian communities. Köstenberger is assistant professor of NT at Southeastern Baptist Seminary in North Carolina, and O'Brien is senior research fellow in NT and vice-principal at Moore Theological College in Sydney, Australia.

W. H. LAZARETH (ED.), *Reading the Bible in Faith. Theological Voices from the Pastorate* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $15) xvii and 206 pp. LCN: 00-069196. ISBN: 0-8028-4877-X.

The fruit of a project based at the Center for Theological Inquiry at Princeton, NJ, this book seeks to call church leaders back to a profound engagement with Scripture and church tradition. The goal is to help pastors to see ordained ministry anew as a theological vocation, and to anticipate church renewal through scripturally grounded preaching, teaching, pastoral care, and church administration. The volume presents thirty-two short essays written by pastor-theologians on various topics related to "Holy Scripture" and "Holy Church." They appear under the following headings: hermeneutical challenges (six), the passion of Christ according to Mt 26–27 (six), the binding of Isaac according to Genesis 22 (five), trinitarian doctrine (five), divine worship (five), and Christian proclamation (five). Lazareth is program coordinator for the Center of Theological Inquiry.

C. D. Marshall, *Beyond Retribution. A New Testament Vision for Justice, Crime, and Punishment,* Studies in Peace and Scripture (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $24; Auckland—Sydney: Lime Grove House) xx and 342 pp. Bibliography. Indexed. LCN: 01-023015. ISBN: 0-8028-4797-8 (E), 1-876798-30-0 (LGH).

Marshall, professor of NT at the Tyndale Graduate School of Theology in Auckland, and author of *Faith as a Theme in Mark's Narrative* (1989), contends that the first Christians experienced in Christ and lived out in their faith communities an understanding of justice as a power that heals, restores, and reconciles rather than hurts, punishes, and kills, and that this reality ought to shape and direct a Christian contribution to the criminal justice debate today. After a 33-page introduction to gaining a perspective on the topic, he deals with the arena of saving justice—the justice of God in Paul and Jesus, punishment that fits—the purpose and ethics of punishment, vengeance is mine—divine and human punishment in the NT, justice that kills—whether there is a place for capital punishment, and forgiveness as the consummation of justice. He concludes that the NT deals with the world of persons in relation to one another and to God, and offers a vision of restorative justice.

R. Pesch, *Die biblischen Grundlagen des Primats,* Quaestiones disputatae 187 (Freiburg—Basel—Vienna: Herder, 2001, paper DM 29.80 or € 15.24) 112 pp. Bibliography. ISBN: 3-451-02187-9.

Written in response to Pope John Paul II's encyclical *Ut unum sint,* this volume explores the NT foundations for the primacy of Peter and its continuation. It treats the canon and the question about the primacy of Peter and its continuation, consensus and dissent (J. Roloff and U. Luz), the picture of the "primacy" of Peter in the NT, Simon Peter and the exercise of "primacy," the foundations of the primacy and its continuation, Peter as type, the continuation of Peter's authority in the postapostolic period, Jerusalem and Rome—Peter and Paul, Peter's authority and the NT portrait of Peter, the sacramental structure of Peter's primacy, the historical-critical quest for Peter, demands on those who carry on the primacy, and primacy and collegiality—apostolic succession and apostolic life. Pesch, formerly professor of NT at the Universities of Frankfurt and Freiburg im Breisgau, now lives in Jerusalem.

S. E. Porter, M. A. Hayes, and D. Tombs (eds.), *Faith in the Millennium,* Roehampton Papers 7 (Sheffield, UK: Sheffield Academic Press, 2001, £56 or $88) 493 pp., 11 figs. Indexed. ISBN: 1-84127-092-X.

The twenty-five essays in this volume explore various aspects of faith at the close of one millennium and the start of a new millennium. They appear under three headings: theological and philosophical perspectives (twelve), historical and sociological perspectives (five), and arts and literary perspectives (eight). The articles most pertinent to the NT field are by S. E. Porter on whether early Christianity was a millenarian movement; and A. R. Cross on the Bible, the Trinity, and history—apocalypticism and millenniums in the theology of Joachim of Fiore.

G. J. Riley, *The River of God. A New History of Christian Origins* (San Francisco: HarperSanFrancisco, 2001, paper $24) iii and 252 pp. Indexed. ISBN: 0-06-066979-9.

This investigation of the genealogy of Christianity explores the origins of Christianity beyond the Hebrew Bible and Judaism with reference to elements of Greek philosophy and science, Zoroastrianism, and the religions of ancient Mesopotamia and Egypt. After an introduction to "the river of God," it looks at five major subject areas that make up the core of the Christian faith and constitute the main content of the river of God: the rise of monotheism, the subsequent development of Christian trinitarianism, the arrival of the devil and ideas about eschatology, the development and consequences of the concept of body and soul for humans, and the advent of Jesus as Savior. Riley, professor of NT and early Christianity at the Claremont School of Theology in California and author of *One Jesus, Many Christs* (1997), concludes with reflections on the river of God in the 21st century.

A. Sacchi, *Fede di Israele e messaggio cristiano. Alle radici del cristianesimo,* Interpretare la Bibbia oggi 2/7 (Brescia: Queriniana, 2001, paper 25,000 L or € 12.91) 190 pp. Bibliography. ISBN: 88-399-2466-3.

In this concise synthesis, Sacchi, author of *Un vangelo per i lontani. Come leggere Marco* (1999) and *Lettera ai Romani* (2000), seeks to show how early Christian beliefs were born from a dialectical relationship among the OT, Judaism, the preaching of Jesus, and the experience of the first Christian communities. From this perspective, he explores eight basic biblical-theological themes: salvation, sin, punishment and forgiveness, the risen crucified one, the enthroned Messiah, the church, Christian life, and the God of the Christians. So in treating Christian life he includes sections on the love commandment (the experience of Israel, Jesus and his disciples), the Decalogue (in the Mosaic Law, in the teaching of Jesus and of the disciples), concrete directives, biblical morality (the indissolubility of marriage, homosexuality, the defense of life, war and nonviolence), and conclusion.

T. R. Schreiner and A. B. Caneday, *The Race Set Before Us. A Biblical Theology of Perseverance & Assurance* (Downers Grove, IL—Leicester, UK: InterVarsity, 2001, paper $19.99) 344 pp., 8 figs. Indexed. LCN: 00-054444. ISBN: 0-8308-1555-4 (USA), 0-85111-551-9 (UK).

After a nine-page introduction, this volume explores the biblical themes of perseverance and assurance under eight headings: the race set before us (What is there to win or lose?), the prize to be won (our present and future salvation), the race to be run (the necessity of obedient faith), running to win the prize (heeding God's admonitions and warnings), reflecting on fallen runners (Who are those who have fallen out of the race?), drawing on God's grace (going the distance by God's power), running with confidence (being assured that we shall win the prize), and running by divine appointment (Who are those who run to the end and win?). An appendix responds to an essay by W. L. Craig. Schreiner is professor of NT at Southern Baptist Theological Seminary in Louisville, and Caneday is associate professor of Bible at Northwestern College in St. Paul, MN.

C. M. Tuckett, *Christology and the New Testament. Jesus and His Earliest Followers* (Louisville, KY: Westminster John Knox, 2001, paper $24.95) ix and 246 pp. Bibliography. Indexed. LCN: 00-065851. ISBN: 0-664-22431-8.

After a 37-page introduction to NT Christology and the background of the NT christological titles (Messiah, Lord, Son of God, etc.), this volume considers the approaches taken to Christology in the NT Epistles (Paul, the Deuteropauline letters, Hebrews), the Synoptic Gospels (Mark, Matthew, Luke-Acts), and the Johannine literature (John's Gospel, the Johannine epistles, Revelation), respectively. Then it seeks to go behind the Gospels with reference to the Sayings Source Q and Jesus' self-understanding. Tuckett, lecturer in NT studies at the University of Oxford and author of *Q and the History of Early Christianity* (1996), concludes that Christology must stand in continuity with the historical figure of Jesus and at the same time must be subservient to theology (as it was for Jesus).

J. R. Wilson, *God So Loved the World. A Christology for Disciples* (Grand Rapids: Baker, 2001, paper $16.99) 213 pp. Indexed. LCN: 00-068006. ISBN: 0-8010-2277-0.

Taking its starting point from Jn 3:16, this work of Christology first considers how God's love is revealed in the biblical stories that find their center in Jesus Christ: the story of the kingdom, the story of the Messiah, and Whose story is it? Then it examines three images (or families of images) that serve as lenses through which we look to understand further the meaning of the stories of God's love: Christ as victor, Christ as sacrifice, and Christ as example. Finally it considers how the stories and images of God's love in Jesus Christ continue in our lives today through the practices in which we engage in the kingdom, the world, and the church. Wilson is professor of religious studies at Westmont College in Santa Barbara, CA.

P. YANCEY, *The Bible Jesus Read* (Grand Rapids: Zondervan, 1999, $19.99) 221 pp. LCN: 99-30791. ISBN: 0-310-22834-4.

Yancey, editor-at-large for *Christianity Today,* explores how the OT deals with issues that trouble us most and that the NT often only skirts. After explaining why the OT is worth the effort, he treats Job (seeing in the dark), Deuteronomy (a taste of bittersweet), Psalms (spirituality in every key), Ecclesiastes (the end of wisdom), and the Prophets (God talks back). He concludes with reflections on three central questions that the OT faces: Do I matter? Does God care? and Why doesn't God act?

A. YARBRO COLLINS, *Cosmology and Eschatology in Jewish and Christian Apocalypticism,* Brill's Scholars' List (Leiden—Boston—Cologne: Brill, 2000, paper 66 gld. or $/€ 29.90) xii and 261 pp. Indexed. ISBN: 90-04-11927-2.

The paperback edition of the work described in *NTA* 41, p. 568, this volume contains essays on meaning and significance in apocalyptic texts, the seven heavens in Jewish and Christian apocalypses, numerical symbolism in Jewish and early Christian apocalyptic literature, the origin of the designation of Jesus as "Son of Man," the "Son of Man" tradition and the book of Revelation, the political perspective of the Revelation to John, and the origin of Christian baptism. Yarbro Collins is professor of NT at Yale University Divinity School.

THE WORLD OF THE NEW TESTAMENT

J. AERTHAYIL, *The Spiritual Heritage of the St. Thomas Christians* (Bangalore: Dharmaram Publications, 2001, paper Rs 150 or $9) ix and 237 pp. Bibliography. ISBN: 81-86861-29-7.

The reprint of a work first published in 1982, this volume first treats some specific characteristics of the St. Thomas Christian community in India: the apostolic gift (with a section on the apostolic origin of the Thomas Christian community), the law of Thomas, and the legacy of Hinduism. Then it deals with the essentials of Thomas Christian spirituality: the divine liturgy as a gold-mine of Christian experience, an asceticism centered around the liturgy, and morality and mission-mindedness. Aerthayil has been professor of theology at Dharmaram Vidya Kshetram in Bangalore since 1976.

F. AMSLER, *Acta Philippi. Commentarius,* Corpus Christianorum, Series Apocryphorum 12 (Turnhout: Brepols, 1999, cloth € 273, paper € 260) xxxvi and 699 pp., 2 figs., map. ISBN: 2-503-41121-5 (cloth), -41122-3 (paper).

The first volume in this project on *Acts of Philip* contained an introduction, a critical edition of the texts, and a translation [*NTA* 43, p. 616]. This volume, which is based on Amsler's doctoral dissertation directed by F. Bovon and accepted in 1994 by the Protestant theological faculty at the University of Geneva, first provides a twenty-page bibliography and a 24-page introduction that treats the manuscript tradition, the NT witnesses regarding Philip, patristic evidence about Philip, and the history of research on *Acts of Philip.* Then for each of the acts (I-IX, XI-XV) it discusses general topics such as the manuscript tradition, structure, relation to other acts, and sources, as well as features that are proper to the individual acts. Amsler concludes with observations on *Acts of Philip* as an Encratite collection, the formation of the collection, biblical and other sources, and elements for determining the date and place of the work's composition (perhaps at Hierapolis in Asia Minor in the late-4th or early-5th century A.D.). Also included are three excursuses on ancient witnesses to Philip, Asiatic Encratism of the 4th and 5th centuries, and Hierapolis of Phrygia. The indexes (biblical texts, names, texts and ancient authors, themes, manuscripts, Greek words) appear on pp. 547-682. A third volume in the series will present an edition of *Martyrdom of Philip* and a commentary on it.

M. AVI-YONAH (ED.), *A History of Israel and the Holy Land* (rev. ed.; New York—London: Continuum, 2001, $35) 375 pp. Illustrated. Indexed. ISBN: 0-8264-1322-6.

The expanded millennium edition of this work takes the story into the 21st-century with a survey of the history of the State of Israel from its establishment to the present. It contains chapters by E. Anati on the prehistory of the Holy Land (until 3200 B.C.); H. Reviv on the Canaanite and Israelite periods (3200-332 B.C.); Avi-Yonah on the Second Temple (332 B.C. to A.D. 70) and Jews, Romans, and Byzantines (A.D. 70-663); M. Sharon on the history of Palestine from the Arab conquest until the Crusades (633-1099); E. Sivan on Palestine during the Crusades (1099-1291); Sharon on Palestine under the Mameluks and the Ottoman empire (1291-1918); A. Lourie on Palestine under the British Mandate (1918-48); and F. Skolnik on the State of Israel (1948-2000). S. Peres has provided a one-page foreword.

C. A. BARTON, *Roman Honor. The Fire in the Bones* (Berkeley—Los Angeles—London: University of California Press, 2001, $47.50) xiii and 326 pp. Bibliography. Indexed. LCN: 00-037409. ISBN: 0-520-22525-2.

Barton, professor of history at the University of Massachusetts at Amherst and author of *The Sorrows of the Ancient Romans* (1993), contends that Roman honor, especially that of the republic, was built on fluid notions of balancing, on reciprocities and compensations, and that Romans of honor, as portrayed by the Romans themselves, were silly, witty, tricky, fiery, volatile, petulant, and dangerous, even when socially skilled. After an introduction and "a sort of prelude" ("the Tao of the Romans"), she treats the moment of truth in ancient Rome—honor and embodiment in a contest culture (light and fire, stone and ice—remedies of dishonor), confession and the Roman soul (the spirit speaking, confession and the remedies of defeat), and on the wire—the experience of shame in ancient Rome (the poise of shame, the poison of shame and its antidotes, choosing life, the sentiment and the symbol).

P. BERRY, *Correspondence Between Paul and Seneca, A.D. 61-65,* Ancient Near Eastern Texts and Studies 12 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1999, $69.95) xxvi and 134 pp., 15 plates, 13 figs. Bibliography. Indexed. LCN: 98-53717. ISBN: 0-7734-8166-4.

Berry contends that the correspondence between Paul and Seneca (which he regards as authentic) bears witness to Paul's recognition of the need for him to write in Latin for further progress in his mission of spreading the gospel. Of the fourteen letters which are dated between A.D. 61 and 65, eight are by Seneca and six by Paul. The correspondence appears in two bindings (nos. 969 and 751) preserved in the archives of the State Library at Vienna. After a fourteen-page introduction to the letters and their language (Latin), this volume presents for each letter a facsimile and a transcription on facing pages, a translation, an exposition of the content, and information about the historical context.

D. BÖRNER-KLEIN AND E. HOLLENDER, *Rabbinische Kommentare zum Buch Ester.* Band 1, *Der Traktat Megilla;* Band 2, *Die Midraschim zu Ester* (Leiden—Boston—Cologne: Brill, 2000, 192 and 238 gld. or $101 and $126) 332 pp., 526 pp. Bibliographies. ISBN: 90-04-11988-4 (Band 1), -11989-2 (Band 2), -11990-6 (set).

The first volume in this project contains a 37-page introduction to tractate *Megilla* and translations of the biblical book of Esther as well as tractate *Megilla* in the Mishnah, Tosefta, and Babylonian Talmud, respectively. After a nine-page introduction to the midrashim on Esther, the second volume presents translations of the relevant midrashic texts: exegetical midrashim (including *Esther Rabbah* I and II), narrative midrashim (*Pirqe deRabbi Eliezer* 49–50, *Sefer Josippon* 9), allegorical midrashim (midrash on Psalm 22), and midrash-compilations. The notes at the foot of the pages concern textual variants, rabbinic parallels, and related matters. Börner-Klein is professor of Jewish studies with a concentration in rabbinic literature and Hollender is a *wissenschaftliche Mitarbeiterin* at the Gerhard Mercator University in Duisberg.

A. Brenner and J. W. van Henten (eds.), *Recycling Biblical Figures. Papers Read at a NOSTER Colloquium in Amsterdam, 12-13 May 1997,* Studies in Theology and Religion 1 (Leiden: Deo, 1999, 148 gld. or $69.95) xv and 336 pp. Indexed. ISBN: 90-5854-004-9.

After a five-page introduction by the editors, this volume presents three papers on gender in the Hebrew Bible: J. Barr on one man or all humanity (with a response by J. C. de Moor), H. Marsman on women in ancient Israel, and C. Meyers on mother to muse—an archaeo-musicological study of women's performance in ancient Israel. Next there are three examples of "reinterpretation": R. Pirson on what Joseph is supposed to be—on the interpretation of *naʿar* in Gen 37:2, R. Abma on H-hour for the kingdom of Israel—Hos 1:1 in the light of two paradigms of interpretation; and A. O. Mellink on Ignatius' road to Rome—from failure to success or in the footsteps of Paul. Then under "retrieval, recycling, reception" there are studies by H. A. McKay on Eve's sisters recycled—the literary *Nachleben* of OT women (with a response by C. Vander Stichele); C. R. Fontaine on the strange face of Wisdom in the NT—on the reuse of Wisdom characters from the Hebrew Bible (with a response by P. Beentjes); R. S. Kraemer on recycling Aseneth (with a response by J. Tromp); B. Rapp-de Lange on the love of Torah—Solomon projected into the world of Rabbi Aqiba in *Song of Songs Rabbah;* and G. H. Van Kooten on Enoch, the "Watchers," Seth's descendants, and Abraham as astronomers.

L. Bricault (ed.), *De Memphis à Rome. Actes du Ier Colloque international sur les études isiaques, Poitiers—Futuroscope, 8-10 avril 1999,* Religions in the Graeco-Roman World 140 (Leiden—Boston—Cologne: Brill, 2000, 169.69 gld. or $90) xxv and 216 pp. Illustrated. Indexed. LCN: 00-045462. ISBN: 90-04-11736-9.

After J. Leclant's survey of forty years of Isis studies, this volume presents essays by M. Malaise on the problem of the Hellenization of Isis; C. G. Schwentzel on the ringlets of Isis; G. Sfameni Gasparro on the Isis cults in Sicily; E. J. Walters on the predominance of women in the cult of Isis in Roman Athens—funerary monuments from the Agora excavations and Athens; P. Ballet on Isis terracottas from Hellenistic and Roman Egypt; M. J. Versluys and P. G. P. Meyboom on so-called Nilotic scenes and the Isis cults; Y. Le Bohec on Isis, Sarapis, and the Roman army in the imperial period; C. Aubaude on the romantic Isis—the grandeur of the mystery; J.-M. Humbert on the new mysteries of Isis, or the avatars for a myth from the 16th to the 20th century; and Bricault on perspectives in Isis studies.

G. J. Brooke (ed.), *The Society for Old Testament Study Book List 2001,* JSOT 94 (Sheffield, UK: Sheffield Academic Press, 2001, paper £14.95 or $24.50) vi and 190 pp. Indexed. ISBN: 1-84127-206-X. ISSN: 0309-0892.

Published as the fifth issue of the *Journal for the Study of the Old Testament* for the year 2001 and also available separately, this book list [see *NTA* 45, p. 199] presents descriptions and evaluations of recent books on the OT and related fields under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar.

L. Casson, *Libraries in the Ancient World* (New Haven—London: Yale University Press, 2001, $22.95) xii and 177 pp., 3 maps. Illustrated. Indexed. LCN: 00-011668. ISBN: 0-300-08809-4.

This first full-scale study of libraries in the ancient world presents whatever is known about them from their debut in the ancient Near East in the third millennium B.C. down to the early Byzantine period. It treats their beginnings in the ancient Near East and in Greece, the library of Alexandria, the growth of libraries, their beginnings at Rome and the libraries of the Roman empire both in the city of Rome and outside of it, the transition from roll to codex, and developments toward the Middle Ages. It recounts the development of ancient library buildings, systems, holdings, and patrons. Casson is professor emeritus of classics at New York University and the author of *Everyday Life in Ancient Rome* (1998).

F. CHAPOT AND B. LAUROT, *Corpus de prières grecques et romaines,* Recherches sur les Rhétoriques Religieuses 2 (Turnhout: Brepols, 2001, paper € 67) 446 pp., table. Bibliographies. Indexed. ISBN: 2-503-50953-3.

The companion to *Bibliographie analytique de la prière grecque et romaine* [*NTA* 45, p. 429], this volume presents texts, translations, commentaries, and bibliographies for 101 Greek and 89 Latin ancient pagan prayers. The goal of the corpus of prayers is to reflect the diversity of these speech acts to the gods. They include formulaic prayers of ritual, literary prayers in verse and prose, private writings, mystical and magical texts, and so forth. An appendix provides the texts of critical and methodological observations about prayer in ancient literature: typologies (two in Latin, one in Greek), and philosophical and moral texts (six in Greek, seven in Latin). Chapot and Laurot are specialists in ancient languages and literatures at Université Marc Bloch in Strasbourg.

J. H. CHARLESWORTH (ED.), *The Hebrew Bible and Qumran,* The Bible and the Dead Sea Scrolls 1 (N. Richland Hills, TX: BIBAL, 2000, $39.95) xxxvi and 359 pp., 18 figs., 2 maps, 4 tables. Bibliographies. LCN: 98-40247. ISBN: 0-941037-56-8.

After Charlesworth's essay on fifty years of discovery and controversy regarding the Dead Sea scrolls, this volume presents papers by J. A. Sanders on the impact of the Judean Desert scrolls on biblical studies—Scripture in the 1st century; K. T. Knox, R. L. Easton, and R. H. Johnston on digital miracles—revealing invisible scripts; G. Boccaccini on Qumran and the Enoch groups; F. M. Cross on the biblical scrolls from Qumran and the canonical text; E. Ulrich on the Dead Sea scrolls and the Hebrew scriptural texts; L. T. Stuckenbruck on the book of Daniel and the Dead Sea scrolls—the making and remaking of the biblical tradition; S. White Crawford on the rewritten Bible at Qumran; R. S. Hendel on Qumran and a new edition of the Hebrew Bible; D. W. Parry on the challenge of $4QSam^a$ and the canon; H. Bengtsson on three sobriquets, their meaning and function—the Wicked Priest, Synagogue of Satan, and the Woman Jezebel; P. R. Davies on the biblical and Qumranic concept of war; and P. W. Flint on Psalms and psalters in the Dead Sea scrolls.

K. CHRIST, *Die Römische Kaiserzeit. Von Augustus bis Diokletian,* Wissen 2155 (Munich: Beck, 2001, paper DM 14.80 or € 7.50) 128 pp., 7 figs., 3 maps, table. Bibliography. Indexed. ISBN: 3-406-47052-1.

After a four-page introduction, Christ, professor emeritus of ancient history at the Philipps-Universität in Marburg and author of *Geschichte der römischen Kaiserzeit. Von Augustus bis zu Konstantin* (3rd ed., 1995), presents a synthesis of Roman history from the emperor Augustus to the rise of Diocletian and the beginning of late antiquity with reference to the following topics: the origin and development of the principate; the ideology of the principate; power structure, administration, and jurisdiction; social structure (slaves, freedmen, provincials, Romans citizens, women, etc.); civil rights policies and urbanization; economy; culture and learning; religion; the boundaries and scope of the Roman empire; and the epoch of the soldier-emperors.

L. CIRILLO (ED.), *Concordanze del "Codex Manichaicus Coloniensis,"* Pubblicazioni dell'Istituto di Scienze Religiose in Trento, series maior 7 (Bologna: Dehoniane, 2001, 45,000 L or € 23.24) 241 pp. ISBN: 88-10-40397-5.

The *Mani Codex,* which is conserved in the collection of papyri at the University of Köln (P. Colon. 4780), can be dated to the late 4th or early 5th century A.D. It contains a biography of Mani, the founder of Manichaeism. Based on the critical edition of the text established by L. Koenen and C. Römer in *Der Kölner Mani-Kodex. Über das Werden seines*

Lebens (1988), this concordance presents each Greek word in alphabetical order from ἀβάπτιστος to ὥστε. Each entry provides the Greek word (e.g. καιρός) and an Italian translation (*tempo, periodo*) plus references to its uses in the work (4,11; 17,8; 33,6, 8; 36,8; etc.) and several words of context. Cirillo is professor ordinarius of the history of Christianity at the Istituto universitario orientale di Napoli.

J. R. CLARKE, *Looking at Lovemaking. Constructions of Sexuality in Roman Art, 100 B.C.–A.D. 250* (Berkeley—Los Angeles—London: University of California Press, 2001, paper $24.95 or £16.50) xvii and 372 pp., 16 plates, 107 figs., map. Bibliography. Indexed. LCN: 96-40380. ISBN: 0-520-22904-5.

The paperback edition of a work described in *NTA* 43, p. 416, this volume investigates artistic representations of lovemaking from the Augustan and early Julio-Claudian periods (27 B.C. to A.D. 30), at Pompeii in the Neronian and Flavian periods (A.D. 54-79), and in Italy and the provinces from the 1st to the 3rd centuries. Clarke, professor of art history at the University of Texas in Austin, concludes that the ancient Romans enjoyed seeing sexual representations in art because they associated sex with pleasure rather than with sin.

M. CLAUSS, *The Roman Cult of Mithras. The God and his Mysteries,* trans. R. Gordon (New York: Routledge, 2001, cloth $65, paper $24.95) xxiv and 198 pp. Illustrated. Bibliography. Indexed. ISBN: 0-415-92977-6 (cloth), -92978-4 (paper).

The updated English version of *Mithras. Kult und Mysterien* [*NTA* 35, p. 402], this introduction to the Roman Mithras cult first treats its various "contexts": Mithra and Mithras, religious perspectives in the Roman empire, mystery religions, and the nature of the evidence. Then under the heading "the god and his mysteries" it deals with the growth of the cult, recruitment, the mithraeum, the sacred narrative, ritual, utensils, the priestly grades, Mithras as "swift to save," Mithras and the other gods, and Mithras and Christ. The evidence used in this book is essentially the archaeological remains found at some 420 sites: the Mithraic temples and their contents, the inscriptions, and reliefs whose iconographic conventions are those of Hellenistic and Roman tradition. Clauss is professor of ancient history at the Free University of Berlin.

J. J. COLLINS AND G. E. STERLING (EDS.), *Hellenism in the Land of Israel,* Christianity and Judaism in Antiquity 13 (Notre Dame, IN: University of Notre Dame Press, 2001, cloth $45, paper $18.95) ix and 343 pp., 6 charts. Indexed. LCN: 00-055988. ISBN: 0-268-03051-0 (cloth), -03052-9 (paper).

The twelve essays in this volume were prepared for a 1999 conference on Hellenism in the land of Israel that was cosponsored by the University of Chicago and the University of Notre Dame: M. Hengel on Judaism and Hellenism revisited; Collins on cult and culture—the limits of Hellenization in Judea; E. S. Gruen on Jewish perspectives on Greek culture and ethnicity; R. Doran on the high cost of a good education; J. W. van Henten on the honorary decree for Simon the Maccabee (1 Macc 14:25-49) in its Hellenistic context; E. Krentz on the honorary decree for Simon the Maccabee; P. W. van der Horst on Greek in Jewish Palestine in light of Jewish epigraphy; J. C. VanderKam on Greek at Qumran; S. Freyne on Galileans, Phoenicians, and Itureans—a study of regional contrasts in the Hellenistic age; S. J. D. Cohen on Hellenism in unexpected places; T. Rajak on Greeks and barbarians in Josephus; and Sterling on Judaism between Jerusalem and Alexandria. Also included are a five-page introduction by the editors and a four-page epilogue by M. Goodman.

F. CUMONT, *Astrologie et Religion chez les Grecs et les Romains,* ed. I. Tassignon, Études de philologie, d'archéologie et d'histoire anciennes 37 (Brussels—Rome: Institut Historique Belge de Rome, 2000, paper € 34.70) 175 pp. Indexed. ISBN: 90-74461-42-5. Distributed by Brepols, Turnhout.

In the autumn of 1911 Cumont (1868-1947) was invited to give a series of lectures at

American universities that were then published in English under the title *Astrology and Religion Among the Greeks and Romans* (1912). This volume makes available the original French text conserved in the Cumont archives at the Academia Belgica in Rome, and includes some previously unpublished material. It deals with the following topics: the Chaldeans; Babylonia and Greece; the propagation of astrology in the West; the astrological system of the world (previously unpublished); theology; astral mysticism, morality, and cult; and eschatology. Also included are a previously unpublished chapter devoted to conclusions. The editor has provided a twelve-page introduction that explains the historical setting of Cumont's work.

A.-M. DENIS ET AL., *Introduction à la littérature religieuse judéo-hellénistique* (2 vols.; Turnhout: Brepols, 2000, € 290) xxi and 1420 pp. Bibliography. Indexed. ISBN: 2-503-50981-9.

These two volumes present detailed introductions (information about manuscripts, historical setting, content, etc.) for thirty-eight works of Jewish-Hellenistic religious literature. The initial volume first treats Jewish-Hellenistic works parallel to the historical books of the Bible: *Life of Adam and Eve* and related writings, *1 Enoch, 2 Enoch, Testament of Abraham, Apocalypse of Abraham* and related works, *Testaments of the Twelve Patriarchs,* and so forth. Then it covers Jewish-Hellenistic writings parallel to the OT Prophets: *Lives of the Prophets, Apocalypse of Elijah* and related writings, *Martyrdom of Isaiah,* Prayer of Manasseh, and so forth. The second volume deals with Jewish Hellenistic works parallel to the biblical Writings: *Testament of Job, Letter of Aristeas, Sibylline Oracles, History and Maxims of Ahikar,* and so forth. Denis, author of *Introduction aux pseudépigraphes grecs d'Ancien Testament* (1970), prepared this work in collaboration with J. N. Birdsall, S. P. Brock, C. Burchard, J.-C. Haelewyck, J.-D. Kaestli, M. A. Knibb, J.-N. Pérès, P. Piovanelli, R. Rubinkiewicz, E. Turdeanu, and J. Verheyden.

H.-J. FABRY AND U. OFFERHAUS (EDS.), *Im Brennpunkt: Die Septuaginta. Studien zur Entstehung und Bedeutung der Griechischen Bibel,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 153 (Stuttgart—Berlin—Cologne: Kohlhammer, 2001, DM 75.70) 261 pp. Bibliographies. Indexed. ISBN: 3-17-016821-5.

Prepared in connection with the project to produce a German version of the Septuagint, the eleven papers in this volume are by H. Utzschneider on the scholarly status of a translation of the Septuagint into German, K. Haacker on a translation of a translation, C. Schröder on noteworthy neologisms in the Septuagint, N. Walter on the Greek translation of Israel's "writings" and the Christian "Septuagint" as an object of research and translation, W. Orth on Ptolemy II and the Septuagint translation, M. Görg on Egyptian influences on Judaism that are visible in the Septuagint, Fabry on the Greek manuscripts from the Dead Sea, J. Maier on the Jewish Law between Qumran and the Septuagint, M. Meiser on the OT in Luke-Acts, M. Rösel on the Septuagint version of Joshua, and Utzschneider on the Greek book of Micah. W. Kraus and M. Karrer have provided a three-page foreword.

D. K. FALK, F. GARCÍA MARTÍNEZ, AND E. M. SCHULLER (EDS.), *Sapiential, Liturgical and Poetical Texts from Qumran. Proceedings of the Third Meeting of the International Organization for Qumran Studies, Oslo 1998. Published in Memory of Maurice Baillet,* Studies on the Texts of the Desert of Judah 35 (Leiden—Boston—Cologne: Brill, 2000, 180.70 gld. or $96) xx and 279 pp., frontispiece, 6 tables. Bibliography. Indexed. LCN: 00-060817. ISBN: 90-04-11684-2.

After an eleven-page introduction by García Martínez, this volume presents four papers on sapiential texts from Qumran: T. Elgvin on wisdom with and without apocalyptic; A. Lange on the determination of fate by the oracle of the lot in the Dead Sea scrolls, the Hebrew Bible, and ancient Mesopotamian literature; D. D. Swanson on 4QcrypA *Words of the Maskil to All Sons of Dawn*—the path of the virtuous life; and E. J. C. Tigchelaar on the addressees of 4QInstruction. The next seven essays deal with liturgical and poetical texts: G. J. Brooke on body parts in *Barki Nafshi* and the qualifications for membership of the worshiping community; E. G. Chazon on liturgical communion with the angels at Qumran; Falk on Qumran prayer texts and the Temple; B. Nitzan on the idea of holiness in Qumran poetry and liturgy; D. W. Parry on 4QSam^a and the royal song of thanksgiving (2 Samuel 22/Psalm 18); É. Puech on the Davidic psalms of the ritual of exorcism (11Q11); and Schuller on the classification *Hodayot* and *Hodayot*-like—with particular attention to 4Q433, 4Q433a, and 4Q440. The final three studies concern Qumran wisdom and the NT: J. Frey on the notion of flesh in 4QInstruction and the background of Pauline usage; J. Kampen on aspects of wisdom in Matthew's Gospel in light of the new Qumran evidence; and H.-W. Kuhn on the wisdom passage in 1 Cor 2:6-16 between Qumran and proto-gnosticism. Also included are Puech's biographical sketch of Baillet (1923-98) and list of Baillet's publications.

M. FIEGER, K. SCHMID, AND P. SCHWAGMEIER (EDS.), *Qumran — Die Schriftrollen vom Toten Meer. Vorträge des St. Galler Qumran-Symposiums vom 2./3. Juli 1999,* Novum Testamentum et Orbis Antiquus 47 (Fribourg: Universitätsverlag, 2001, 68 SFr; Göttingen: Vandenhoeck & Ruprecht) viii and 226 pp. Indexed. ISBN: 3-7278-1329-6 (U), 3-525-53947-9 (V&R).

The five essays in this volume are by E. Tov on the publication of the Dead Sea scrolls, J. Maier on the state of Qumran research, A. Steudel on problems in reconstructing the Dead Sea scrolls, H.-J. Fabry on the scrolls found at Qumran and their significance for the text of the Hebrew Bible, and J. Frey on the significance of the Qumran discoveries for understanding the NT.

P. W. FLINT (ED.), *The Bible at Qumran. Text, Shape, and Interpretation,* Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $22) xv and 266 pp. Bibliographies. Indexed. LCN: 00-045613. ISBN: 0-8028-4630-0.

The first five essays in this volume concern the Scriptures, the canon, and the Qumran scrolls: J. A. Sanders on canon as dialogue; B. K. Waltke on how we got the Hebrew Bible—the text and canon of the OT; E. Ulrich on the Bible in the making—the Scriptures found at Qumran; C. A. Evans on the Dead Sea scrolls and the canon of Scripture in the time of Jesus; and Flint on noncanonical writings in the Dead Sea scrolls—Apocrypha, other previously known writings, and the Pseudepigrapha. The other six papers deal with biblical interpretation and the Dead Sea scrolls: J. C. VanderKam on the interpretation of Genesis in *1 Enoch;* Evans on Abraham in the Dead Sea scrolls—a man of faith and failure; J. E. Bowley on Moses in the Dead Sea scrolls—living in the shadow of God's anointed; J. M. Scott on Korah and Qumran; M. G. Abegg on 4QMMT, Paul, and "works of the Law"; and R. W. Wall on the intertextuality of Scripture—the example of Rahab (Jas 2:25). Flint edited the volume with the assistance of T. H. Kim.

D. FRANKFURTER, *Religion in Roman Egypt. Assimilation and Resistance* (Princeton, NJ: Princeton University Press, 2001, paper $16.95) xvi and 314 pp., map. Illustrated. Bibliography. Indexed. LCN: 97-49576. ISBN: 0-691-02685-8.

The paperback edition of the work described in *NTA* 43, p. 421, this investigation of Egyptian religions between ca. A.D. 100 and 600 deals with religion and temples; the local scope of religious belief; mutations of the Egyptian oracle; priest to magician—evolving modes of religious authority; the scriptorium as crucible of religious change; and idiom, ideology, and iconoclasm—a prolegomenon to the conversion of Egypt. Frankfurter is associate professor of history and religious studies at the University of New Hampshire.

A. FRASCHETTI (ED.), *Roman Women,* trans. L. Lappin (Chicago—London: University of Chicago Press, 2001, paper $20) vi and 249 pp. Bibliography. Indexed. LCN: 98-47278. ISBN: 0-226-26094-1.

The paperback edition of a work published in English in 1999, this volume contains essays on nine important Roman women who were active in politics, theater, cultural life, and religion from the 1st to the 4th centuries: J. Scheid on Claudia the vestal virgin, C. Petrocelli on Cornelia the matron, C. Virlouvet on Fulvia the woman of passion, G. Traina on Lycoris the mime, Fraschetti on Livia the politician, E. Prinzivalli on Perpetua the martyr, F. E. Consolino on Helena Augusta—from innkeeper to empress, S. Ronchey on Hypatia the intellectual, and A. Giardina on Melania the saint. Franchetti has provided a 21-page introduction. The work was originally published as *Roma al femminile* in 1994.

W.-P. FUNK (ED.), *Manichäische Handschriften der Staatlichen Museen zu Berlin.* Band 1, *Kephalaia I. Zweite Hälfte,* Lieferung 15/16 (Stuttgart—Berlin—Cologne: Kohlhammer, 2000, paper DM 152.55) 129 pp. ISBN: 3-17-016371-X.

The work known as the *Kephalaia* ranks among the most important of the Coptic Manichaean documents found at Medinet Madi in 1929. The first half of that work was published in 1940 (Lieferung 1-10) by H. J. Polotsky (Codex pp. 1-102) and A. Böhlig (pp. 103-244) with a contribution by H. Ibscher. Böhlig began the publication of the second half in 1966 in Lieferung 11-12 (pp. 244-291). Funk, who teaches at the Université Laval in Quebec, took up the project with the publication of Lieferung 13-14 (pp. 292-366) in 1999. In this fascicle (Lieferung 15-16) he presents on facing pages the Coptic texts and German translations (with notes below) for pp. 366-440. Lieferung 17-18 (now in preparation) will contain the texts and translations for pp. 441-500 as well as the remaining pages of MS P. 15996, an introduction, addenda and corrigenda, and an index of the Berlin *Kephalaia.*

A. GARRARD, *The Splendor of the Temple. A Pictorial Guide to Herod's Temple and its Ceremonies* (Grand Rapids: Kregel, 2000, $19.99) 96 pp. Illustrated. Indexed. ISBN: 0-8254-2697-9.

Garrard, a British lay preacher and farmer, has devoted many years to creating a 1:100 scale model of Herod's Temple. After a brief history of the Jerusalem Temple and an explanation of how we know what we know about the Temple, the volume discusses various features of the Temple: the stones, the outer gates, the courtyards, the royal portico, the inner courts, the inner gates, the court of the priests, the court of prayer, the sanctuary, the Antonia fortress, the chambers beneath the Temple, feasts and festivals, who ran it, and the location of the lost ark. The main text is accompanied by many photographs and plans.

D. GOODBLATT, A. PINNICK, AND D. R. SCHWARTZ (EDS.), *Historical Perspectives: From the Hasmoneans to Bar Kokhba in Light of the Dead Sea Scrolls. Proceedings of the Fourth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 27-31 January, 1999,* Studies on the Texts of the Desert of Judah 37 (Leiden—Boston—Cologne: Brill, 2001, 134.43 gld. or $75) x and 201 pp., fig., 2 tables. Bibliographies. Indexed. ISBN: 90-04-12007-6.

The first five essays in this volume concern the history of Jews and Judaism: Goodblatt on Judean nationalism in light of the Dead Sea scrolls, H. Eshel on the Kittim in *War Scroll* and in the Pesharim, Schwartz on Antiochus IV Epiphanes in Jerusalem, T. Ilan on Shelamzion in Qumran, and L. H. Schiffman on descriptions of the Jerusalem Temple in Josephus and *Temple Scroll.* The next four papers deal with community and covenant: B. Nitzan on the concept of the covenant in Qumran literature, A. Schremer on "[t]he[y] did not read in the sealed book"—Qumran halakic revolution and the emergence of Torah study in Second Temple Judaism, N. Hacham on communal fasts in the Judean Desert scrolls, and J. Taylor on the community of goods among the first Christians according to Acts and among the Essenes. The last three studies treat natural sciences and the scrolls: G. K. Bar-Gal, C. Greenblatt, S. R. Woodward, M. Broshi, and P. Smith on the genetic signature of the Dead Sea scrolls; A. Gorski on analysis of microscopic material and the stitching of the Dead Sea scrolls; and J. Gunneweg and M. Balla on how neutron activation analysis can assist research into the provenance of the pottery at Qumran.

L. L. GRABBE (ED.), *Did Moses Speak Attic? Jewish Historiography and Scripture in the Hellenistic Period,* JSOT Supplement Series 317, European Seminar in Historical Methodology 3 (Sheffield, UK: Sheffield Academic Press, 2001, £53.50 or $84) 352 pp. Indexed. ISBN: 1-84127-155-1.

After a twelve-page introduction by Grabbe, this volume presents articles by R. Albertz on why the OT cannot be a Hellenistic book; H. M. Barstad on Deuteronomists, Persians, Greeks, and the dating of the Israelite tradition; B. Becking on the Hellenistic period and ancient Israel; R. P. Carroll on the problematics of dating the origins of the Bible in relation to contemporary discussions of biblical historiography; P. R. Davies on Judeans in Egypt—Hebrew and Greek stories; Grabbe on Jewish historiography and Scripture in the Hellenistic period; Grabbe on who the first real historians were—the origins of critical historiography; D. M. Gunn on the myth of Israel—between present and past; N. P. Lemche on how one can date an expression of mental history—the OT and Hellenism; and K. Peltonen on a jigsaw without a model—the date of Chronicles. Also included are a response by T. L. Thompson on the Bible and Hellenism, an essay by Lemche on the OT as a Hellenistic book, and Grabbe's concluding reflections on the discussion. The articles were prepared for the 1998 and 1999 sessions of the European Seminar on Methodology in Israel's History.

C. HEZSER, *Jewish Literacy in Roman Palestine,* Texts and Studies in Ancient Judaism 81 (Tübingen: Mohr Siebeck, 2001, cloth DM 248, paper DM 148) ix and 557 pp. Bibliography. Indexed. ISBN: 3-16-147526-7 (cloth), -147546-1 (paper).

After a 36-page introduction to the study of Jewish literacy in Roman Palestine, this investigation of the topic in the light of literary, epigraphic, and papyrological evidence considers the following conditions for the development of literacy: education, the costs and distribution of texts, the socioeconomic functions of literacy, religion and literacy, and language usage. Then it treats the occurrences of writing: letters, documents, miscellaneous notes, inscriptions, literary writing, and magical writing. Finally it discusses participation in a literate society: the readers of texts, the writers of texts, and degrees and distribution of literacy. Hezser, professor of Jewish studies at Trinity College, Dublin, and the author of *The Social Structure of the Rabbinic Movement in Roman Palestine* (1997), concludes that the average Jewish literacy rate in the first centuries A.D. must be considered to have been lower than the average Roman rate.

C. E. HILL, *Regnum Caelorum. Patterns of Millennial Thought in Early Christianity* (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $30) xx and 324 pp., table. Bibliography. Indexed. LCN: 00-067688. ISBN: 0-8028-4634-3.

The first edition of this investigation of early Christian attitudes toward chiliasm or millennialism was published by Oxford University Press in 1992 [*NTA* 37, p. 146]. In this revised and expanded edition, many portions of the original text have been broadened, updated, or clarified, and several whole sections have been added. There is new material on the eschatological saying of the grandsons of Jude recorded by Hegisippus and preserved by Eusebius, two early accounts of martyrdom (*Martyrdom of Justin* and *Acts of the Scillitan Martyrs*), the Christian apologist Athenagoras, the heterodox teachers Cerinthus and Marcion, and the early Montanists. On the NT side, there are new sections on the doctrine of paradise in the book of Revelation. Hill is associate professor of NT at Reformed Theological Seminary in Orlando, FL.

N. J. HOFMANN, *Die Assumptio Mosis. Studien zur Rezeption massgültiger Überlieferung,* Supplements to the Journal for the Study of Judaism 67 (Leiden—Boston—Cologne: Brill, 2000, 260 gld. or $137) xii and 371 pp. Bibliography. Indexed. LCN: 00-060829. ISBN: 90-04-11938-8.

The slightly revised version of a doctoral dissertation directed by J. Sievers and presented in 1999 to the Pontifical Gregorian University in Rome, this volume seeks to situate *Assumption of Moses* tradition-historically in the context of Jewish literature from the 2nd century B.C to the 1st century A.D., with particular attention to how it received and modified biblical traditions. After surveying research on *Assumption of Moses,* it discusses the structure of the work and its reception of the following OT materials: Deuteronomy 31; the Song of Moses in Deut 32:1-43; Deuteronomy 33–Joshua 1; and the figure of Joshua (and the relationship between Moses and Joshua). Next it compares *Assumption of Moses* with other Jewish texts from the 2nd century B.C. to the 1st century A.D.: *1 Enoch, Testaments of the Twelve Patriarchs, Jubilees,* 1–4 Maccabees, *Psalms of Solomon,* Qumran texts, *4 Ezra, 2 Baruch,* and ps.-Philo's *Biblical Antiquities.* Then it considers the work's reception of biblical traditions against the background of the phenomenon of the rewritten Bible.

R. HOLLAND, *Nero. The Man Behind the Myth* (Stroud, UK: Sutton, 2000, £19.99 or $27.95) xiv and 274 pp., 8 plates, map, stemma. Bibliography. Indexed. ISBN: 0-7509-2447-0.

Holland, who worked as a journalist and a director of financial services companies for many years, contends that Nero's reputation deserves to be dug out from the mounds of "literary and ecclesiastical manure" under which it has been buried. After a twelve-page introduction to the birth of an empire, he traces Nero's biography under the following headings: prince and pauper, the assassins call, the dominant mother, the teenage emperor, the lover and the slave-girl, enter Poppaea, wreckage and renewal, the great battle of Britain, murderer most foul, ordeal by fire, saving Rome from the Christians, the plot that failed, the thirst for glory, and winner loses all. Also included are an epilogue on the beast of the Apocalypse, and appendixes on the chief literary sources and on whether Nero was a masochist.

M. S. JAFFEE, *Torah in the Mouth. Writing and Oral Tradition in Palestinian Judaism, 200 BCE–400 CE* (Oxford—New York: Oxford University Press, 2001, $45) xiii and 239 pp. Bibliography. Indexed. LCN: 00-028485. ISBN: 0-19-514067-2.

Jaffee, professor of international studies at the University of Washington and author of *Early Judaism. Religious Worlds of the First Judaic Millennium* (1997), first discusses oral tradition and Second Temple scribalism—the spoken word and ideologies of the book: social settings of literacy and scribal orality, performative reading and text interpretation at Qumran, and the media of Pharisaic text-interpretive tradition. Then he treats oral tradition and early rabbinism—the spoken word in an ideology of tradition: tannaitic tradition as an object of rabbinic reflection, the ideological construction of Torah in the mouth, composing the tannaitic oral-literary tradition, and Torah in the mouth in Galilean discipleship communities. Jaffee suggests that the emergence of convictions about the Sinaitic origins of Oral Torah was bound up with efforts to shore up and institutionalize characteristic forms of rabbinic discipleship in the Galilean rabbinic communities of the 3rd and 4th centuries A.D.

O. KAISER, *Die alttestamentlichen Apokryphen. Eine Einleitung in Grundzügen* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 2000, paper DM 34) 106 pp. Bibliographies. ISBN: 3-579-02661-5.

After a brief introduction to the deuterocanonical or apocryphal books of the OT as witnesses for Judaism in the Hellenistic age, this volume presents introductions to the deuterocanonical historical books (1 and 2 Maccabees, 1 Esdras), narratives (Tobit, Judith, Additions to Esther and to Daniel), prophetical books (Baruch and Letter of Jeremiah, with an appendix on apocalyptic books), psalms (Psalms 151-155 and Prayer of Manasseh, *Psalms of Solomon*), and wisdom books (Sirach, Wisdom of Solomon). Kaiser is the author of *Der Gott des Alten Testaments* (2 vols., 1993, 1998).

D. KRAEMER (ED.), *Exploring Judaism. The Collected Essays of David Kraemer,* South Florida Studies in the History of Judaism 210 (Atlanta: Scholars Press, 1999, $99.95) ix and 320 pp. Bibliography. LCN: 99-055951. ISBN: 0-7885-0623-4. Distributed by University Press of America, Lanham, MD.

The twenty-four essays in this collection appear under four main headings: the question of method (two), studies in the history of Judaism (eight), literary studies (five), and applied scholarship (nine). Their topics include the reliability of attributions in the Babylonian Talmud, rabbinic sources for historical study, images of childhood and adolescence in talmudic literature, local conditions for a developing rabbinic tradition, scriptural interpretation in the Mishnah, the formation of the rabbinic canon—authority and boundaries, Judaic doctrines of evil and suffering, prozbul and rabbinic power, the beginnings of the preservation of argumentation in Amoraic Babylonia, Scripture commentary in the Babylonian Talmud—primary or secondary phenomenon, rhetoric of failed refutation in the Bavli, new meaning in ancient talmudic texts, composition and meaning in the Bavli, a developmental perspective on the laws of *niddâ,* the spirit of the rabbinic Sabbath, and Jewish death practices. Kraemer, professor of Talmud and rabbinics at the Jewish Theological Seminary of America in New York City, is the author of *The Meanings of Death in Rabbinic Judaism* (2000).

J. L. KUGEL (ED.), *Studies in Ancient Midrash* (Cambridge, MA: Harvard University Center for Jewish Studies, 2001, $31) vii and 177 pp. Indexed. LCN: 99-52740. ISBN: 0-674-00258-X. Distributed by Harvard University Press.

The eight essays in this volume are by Kugel on ancient biblical interpretation and the biblical sage; A. I. Baumgarten on literacy and the polemics surrounding biblical interpretation in the Second Temple period; M. Kister on "leave the dead to bury their own dead"; M. J. Bernstein on contours of Genesis interpretation at Qumran—contents, context, and nomenclature; M. Hirshman on Qohelet's reception and interpretation in early rabbinic literature; G. A. Anderson on the garments of skin in apocryphal narrative and biblical commentary; Kister on law, morality, and rhetoric in some sayings of Jesus; and Kugel on some instances of biblical interpretation in the hymns and wisdom writings of Qumran. The first six papers were presented at a conference on ancient biblical interpretation held at Harvard University.

E.-M. LAPERROUSAZ (ED.), *Qoumrân et les Manuscrits de la mer Morte. Un cinquantenaire* (rev. ed.; Paris: Cerf, 2000, paper 220 F) 446 pp., frontispiece, 6 plates, 4 figs., map. ISBN: 2-204-06406-8.

The corrected and augmented paperback edition of this review of fifty years of research on Qumran and the Dead Sea scrolls [see *NTA* 42, p. 195] includes four pages of *addenda* by Laperrousaz and three pages of material about and by M. Baillet.

A. LEHNARDT, *Besa—Ei,* Übersetzung des Talmud Yerushalmi 2/8 (Tübingen: Mohr Siebeck, 2001, DM 178) xxxv and 186 pp. Bibliography. Indexed. ISBN: 3-16-147551-8.

The tractate *Beṣah* ("Egg") takes its name from the first word in the Mishnah tractate. It deals with preparing and eating foods on Jewish festival days as well as some related topics. Lehnardt, the author of *Rosh ha-Shana. Neujahr* (2000) in the series, presents his new translation and commentary on the tractate as it appears in the Jerusalem Talmud on the basis of the Krotoszyn (K) edition (1865-66) and other pertinent manuscripts and materials. After twenty-six pages of bibliographical information and a three-page introduction to the tractate and this edition, he presents a translation of the Yerushalmi tractate of *Beṣah* along with extensive (generally half the page) explanatory notes below (treating philological and historical matters, rabbinic parallels, problems in translation, etc.).

F. H. LITTELL, *Historical Atlas of Christianity* (2nd ed.; New York—London: Continuum, 2001, $35) xv and 440 pp. Illustrated. Indexed. LCN: 01-018236. ISBN: 0-8264-1303-X.

The revised and expanded edition of a work published in 1976 under the title *The Macmillan Atlas History of Christianity,* this illustrated history of the Christian movement is divided into three main parts: early Christianity in its setting, the Christian Roman empire, and the age of personal decision. The first part deals with the world of the Jews, the world of the Greeks, and the Greco-Roman world. Particular attention is given throughout to the Christian movement's intellectual discipline (doctrine, dogma, theology, confessions of faith), moral and ethical discipline (church discipline, social teachings, "Christianization" of society, internal style of life, relations with "secular" structures such as government), and expansion to a global religion from beginnings in the Roman province of Palestine (missions and ecumenics). Littell is emeritus professor of religion at Temple University in Philadelphia and a longtime adjunct professor at Hebrew University.

D. Lührmann with E. Schlarb, *Fragmente apokryph gewordener Evangelien in griechischer und lateinischer Sprache,* Marburger theologische Studien 59 (Marburg: Elwert, 2000, paper DM 50) vii and 199 pp., 3 tables. Bibliographies. Indexed. ISBN: 3-7708-1144-5.

After a twenty-page introduction (new texts, new editions, the transmission of apocryphal texts, the canon of the four Gospels, etc.) and three tables, this volume presents on facing pages German translations and Greek texts (with introductions, bibliographies, textual apparatus, and notes) for fragments of apocryphal Gospel texts: *Gospel of the Egyptians* (from Clement of Alexandria), *Gospel of the Ebionites* (from Epiphanius of Salamis), *Gospel of the Hebrews* (from Clement of Alexandria, Origen, Didymus of Alexandria, and Jerome), Marcion's Gospel (a selection from A. von Harnack's reconstruction), *Gospel of Mary* (P. Oxy. 3525 and P. Ryl. 463), *Gospel of Peter* (P. Oxy. 4009, P. Vindob. G 2325, P. Cair. 10759 and P. Oxy. 2949, van Haelst ostracon no. 741), *Sophia of Jesus Christ* (P. Oxy. 1081), Tatian's *Diatessaron* (P. Dura 10), *Gospel of Thomas* (P. Oxy. 654 with Didymus of Alexandria, P. Oxy. 1, P. Oxy. 655, Hippolytus, Didymus, Marcarius/Simeon), and *2 Clement* (selections). Then it treats the following nonidentifiable fragments: *Matthias* according to Clement of Alexandria, P. Egerton 2 with P. Köln 255, P. Merton 51, P. Oxy. 210, P. Oxy. 840, P. Oxy. 1224, and PSI 1200 bis. An appendix deals with *Secret Gospel of Mark* in ps.-Clement.

B. J. Malina, *The New Testament World. Insights from Cultural Anthropology* (3rd ed.; Louisville, KY: Westminster John Knox, 2001, paper $24.95) xv and 256 pp., 4 figs., 4 tables. Bibliographies. Indexed. ISBN: 0-664-22295-1.

The first edition (1981) of this groundbreaking study of the NT world in light of cultural anthropology was described in *NTA* 26, p. 345. After a 26-page introduction to Bible study and cultural anthropology, this edition presents chapters on honor and shame as pivotal values of the 1st-century Mediterranean world; the 1st-century personality—the individual and the group; perception of limited good—maintaining one's social status; envy as the most grievous of all evils—envy and the evil-eye in the 1st-century Mediterranean world; kinship and marriage—fusing families together; clean and unclean—understanding rules of purity; and how Jesus groups evolved—understanding group development. Also included are a "theological conclusion" and study questions. Malina is professor in the department of theology at Creighton University in Omaha.

S. Mason, *Life of Josephus. Translation and Commentary.* Vol. 9 of *Flavius Josephus. Translation and Commentary,* ed. S. Mason (Leiden—Boston—Cologne: Brill, 2001, 295.30 gld. or $165) liv and 287 pp., 8 plates, 8 maps (folding). Bibliographies. Indexed. LCN: 00-022103. ISBN: 90-04-11793-8.

The first volume published in the Brill Josephus Project directed by Mason—L. H. Feldman's translation of and commentary on Josephus' *Antiquities* 1–4—was described in *NTA* 44, p. 618. In his 42-page introduction to Josephus' *Life,* Mason treats its relationship to *Antiquities,* date, and audience; structure and narrative devices; scholarship and issues; historical and literary contexts; purpose; and so forth. Then he presents a new literal translation of *Life* based mainly on B. Niese's edition (1890) and extensive notes (1782) below (philological issues, historical background, parallel texts, interpretation, etc.). Also included on pp. 177-225 are five appendixes: Galilean archaeology (by M. Aviam and P. Richardson), Josephus' itinerary in *Life,* parallel episodes in *Life* and *War,* hapax legomena in *Life,* and Photius' *Bibliotheca* 33 on Justus of Tiberias. Mason is the author of *Flavius Josephus on the Pharisees. A Composition-Critical Study* (1991) and *Josephus and the New Testament* (1992).

G. Mayer and G. Lisowsky, *Die Tosefta.* Band 1, *Seder Zeraim.* Teil 4, *Maaser scheni – Ḥalla – Bikkurim,* Rabbinische Texte, Erste Reihe (Stuttgart—Berlin—Cologne: Kohlhammer, 2001, DM 371.60) vii and 184 pp. Bibliography. Indexed. ISBN: 3-17-016816-9

This volume first (pp. 3-105) presents Lisowsky's two-page introduction to the Tosefta's version of the tractate *Maaser Sheni* ("Second Tithe") and his translation of it at the top of the pages along with extensive notes (textual and philological observations, parallel texts, explanations of problems, references to modern scholarship, etc.) below. Then following the same format, it provides Mayer's introductions, translations, and notes for the tractates *Ḥallah* (pp. 109-128) and *Bikkurim* (pp. 131-152). Various indexes are included on pp. 155-172. Mayer is editor of the project and coauthor with E. Lohse of a recently published fascicle [see *NTA* 44, p. 426].

G. E. Mendenhall, *Ancient Israel's Faith and History. An Introduction to the Bible in Context,* ed. G. A. Herion (Louisville, KY: Westminster John Knox, 2001, paper $29.95) xx and 284 pp., 28 figs., 7 maps, 7 tables. Bibliographies. Indexed. ISBN: 0-664-22313-3.

Based on lectures given to church groups and other audiences and edited for publication by Herion, this volume attempts to condense Mendenhall's sixty years of study into a clear and comprehensible overview of the biblical tradition, particularly as it pertains to ancient Israel's faith and history. After a seven-page introduction, it deals with the world from Abraham to Moses—prologue to the emergence of the biblical tradition, Moses and the exodus—the formative period of the biblical tradition, the twelve-tribe federation—the adaptive period in which Yahweh becomes king of Israel, King David and the transition to monarchy—the adaptive period and the abdication of Yahweh, the legacy of King Solomon—the traditional period and Yahwism versus Yahwisticism, Josiah reforms the imperial religion—the traditional period and the troubling legacy of the monarchy, destruction and exile—the creative reform of Yahwism, and Jesus and the NT reformation—the renewal of an old faith. Mendenhall, professor emeritus at the University of Michigan, concludes that the history of the biblical tradition is a history of constant adaptation and readaptation to the ever-changing circumstances of human life and history.

T. Muraoka and J. F. Elwolde (eds.), *Diggers at the Well. Proceedings of a Third International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira,* Studies on the Texts of the Desert of Judah 36 (Leiden—Boston—Cologne: Brill, 2000, 202.74 gld. or $107) x and 307 pp. Bibliography. Indexed. ISBN: 90-04-12002-5.

The twenty articles in this volume are by M. F. J. Baasten on existential clauses in Qumran Hebrew, M. Bar-Asher on Mishnaic Hebrew and Aramaic in Qumran Hebrew, J. Blau on a conservative view of the language of the Dead Sea scrolls, A. Borg on the *ywm hššy* syndrome in the Hebrew of the Dead Sea scrolls, C. Cohen on a philological reevaluation of some significant Dead Sea scrolls variants of the MT in Isaiah 1–5, H. Dihi on nonbiblical verbal usages in the book of Ben Sira, Elwolde on *rwqmh* in *Damascus Document* and Ps 139:15, M. Eskhult on verbal syntax in late biblical Hebrew, S. E. Fassberg on the syntax of the biblical documents from the Judean Desert as reflected in a comparison of multiple copies of biblical texts, A. Hurvitz on whether Qumran Hebrew was a spoken language, J. Joosten on the knowledge and use of Hebrew in the Hellenistic period—Qumran and the Septuagint, P. I. Kirtchuk on cognitive and typological semantic aspects of the language of 4QMMT, M. Kister on vocabulary and style in the Dead Sea scrolls, J. Kugel on biblical Apocrypha and Pseudepigrapha and the Hebrew of the Second Temple period, S. Morag on some concepts in the world of Qumran—polysemy and semantic development, Muraoka on an approach to the morphosyntax and syntax of Qumran Hebrew, W. T. van Peursen on conditional sentences with *ʾm* in the protasis in Qumran Hebrew, E. Qimron on the nature of Dead Sea scrolls Hebrew and its relation to biblical Hebrew and Mishnaic Hebrew, W. M. Schniedewind on linguistic ideology in Qumran Hebrew, and M. S. Smith on the infinitive absolute as predicative verb in Ben Sira and the Dead Sea scrolls.

J. MURPHY-O'CONNOR, *The Holy Land. An Oxford Archaeological Guide from Earliest Times to 1700,* Oxford Archaeological Guides (4th ed.; Oxford—New York: Oxford University Press, 1998, paper $18.95) xxiv and 489 pp., 3 maps. Illustrated. Bibliography. Indexed. LCN: 97-11120. ISBN: 0-19-288013-6.

The fourth edition of this well known guide to the historical sites of the Holy Land described in *NTA* 25, p. 320 and 31, p. 125 features six new entries (including one on Roman roads) and revisions of nearly fifty other entries in the light of more up-to-date information. Also included are seventy new "boxes" that provide a mini-anthology of ancient texts on which our historical knowledge is based. The guide is organized in two parts: the city of Jerusalem, and the Land (from Abu-Ghosh to Yehiam). Murphy-O'Connor, professor of NT at the École Biblique et Archéologique Française de Jérusalem, is the author of *Paul. A Critical Life* (1996).

G. S. NATHAN, *The Family in Late Antiquity. The rise of Christianity and the endurance of tradition* (London—New York: Routledge, 2000, $80) xv and 271 pp. Bibliography. Indexed. ISBN: 0-415-16665-9.

This analysis of the Roman family between A.D. 350 and 550 surveys how men and women of late antiquity conceived of the family and its role in relation to the larger social forces that affected it, and shows that the success of Christianity in actually altering behavior was remarkably limited. It first examines the classical concept of the Roman family (100 B.C. to A.D. 200) and the Christian notions of the family unit, and explores the extent of the confluence of the two traditions under Constantine. Then it treats marriage, alternatives to marriage, children, the extended family, and household slaves. Nathan, lecturer in Roman history at the University of California at Los Angeles, contends that while Christianity tended to place new moral and legal restrictions on the functioning of the family, it failed to create deep-seated changes in the structure and behavior of this unit. He suggests that though the classical Roman ideal of family metamorphosed into something somewhat different, classical practices and customs endured. A two-page appendix lists attested and possible divorces between A.D. 268 and 527.

A. NEGEV AND S. GIBSON (EDS.), *Archaeological Encyclopedia of the Holy Land* (rev. ed.; New York—London: Continuum, 2001, $39.95) 560 pp. Illustrated. LCN: 00-069409. ISBN: 0-8264-1316-1.

The thoroughly revised version of a project begun by Negev that was first published in 1972 and revised on several occasions, this volume aims to provide a concise but comprehensive archaeological encyclopedia of the Holy Land (Israel, Palestine, and Jordan) from prehistoric times to the Arab conquest and is based on data compiled by eminent scholars past and present. It includes more than eight-hundred entries arranged alphabetically (from "Abarim" to "Zuzim"), accompanied by many drawings, plans and photographs, and chronological charts. All the principal biblical sites are treated, and there are also entries on general subjects such as mosaics, seals, flint tools, pottery, and archaeological methods. A three-page glossary of archaeological terms is provided. For this edition, Gibson has enlisted the advice and experience of more than a hundred scholars (who also contributed many new entries), and he also has revised, expanded, and updated the original entries provided by Negev.

E. NETZER, *Hasmonean and Herodian Palaces at Jericho. Final Reports of the 1973–1987 Excavations.* Vol. 1, *Stratigraphy and Architecture* (Jerusalem: Israel Exploration Society—Institute of Archaeology, Hebrew University of Jerusalem, 2001, $96) xxvii and 354 pp. and 16 plates, 41 plans, 10 folding plans. Illustrated. Bibliography. ISBN: 965-221-044-7.

The first in a series of final reports on the archaeological excavations conducted between 1973 and 1987 in the western part of the Plain of Jericho is devoted to the stratigraphy and architecture of the Hasmonean palace complex and the Herodian winter palaces exposed at Tulul Abu al-ʿAlayiq. After a short history and chronology of the site, the volume discusses various aspects of the Hasmonean winter palace complex and Herod's second palace (Zone A): the main Hasmonean palace structures (Area AA), the small swimming pools (AC), the pools complex (AB), the moat (AA, AB, AC, and AE), the twin palaces (AE), the main wing of Herod's second palace (AG), the lower wing of Herod's second palace (AL), and Herodian structures (AK and AM). Then it treats Herod's third palace (Zone B): the northern wing, and the structures to the south of Wadi Qelt. Finally it offers synthetic treatments of the planning and reconstruction of the Hasmonean palaces, Herod's second palace, and Herod's third palace, respectively, as well as a discussion of the stratigraphy of the winter palaces at Tulul Abu al-ʿAlayiq. The second volume will include a survey of the water systems and the results of the excavations of the royal estate, the synagogue, and the industrial area as well as Cypros to the west of the site and the hippodrome at Tell es-Samarat. The third volume will deal with most of the ceramic finds exposed at Tulul Abu al-ʿAlayiq, and the final volumes will include the other finds.

J. NEUSNER, *The Halakhah. An Encyclopaedia of the Law of Judaism.* Vol. 1, *Between Israel and God: Part A;* vol. 2, *Between Israel and God: Part B. Transcendent Transactions: Where Heaven and Earth Intersect,* Brill Reference Library of Ancient Judaism 1/1-2 (Leiden—Boston—Cologne: Brill, 2000, 213.76 gld. or $119 each) liv and 593 pp., lv and 482 pp. Indexed. LCN: 00-039826. ISBN: 90-04-11611-7 (1/1), -11612-5 (1/2).

Neusner observes that the halakah sets forth the norms for a society worthy of God's presence, the laws of the sanctification of the social order that God revealed to Israel at Sinai in the Torah. The first volume in this encyclopedia of the law of Judaism begins the treatment of Israel's relationship to God in the halakah, and deals with the following topics as they are explored in various tractates of the Mishnah, Tosefta, and Babylonian and Jerusalem Talmuds: faith and thanksgiving (*Berakhot*), enlandisement (*Kilayim, Shebiit, Orlah*), possession and partnership (*Maaserot, Terumot, Ḥallah, Maaser Sheni, Bikkurim, Peah, Demai, Sheqalim, Arakin, Taanit*). The second volume concerns "transcendent transactions—where heaven and earth intersect" in the following tractates: *Zebaḥim, Menaḥot, Tamid* and *Yoma, Ḥagiga, Bekhorot, Meilah, Temurot, Megillah,* and *Rosh ha-Shanah.* At each point Neusner defines the category formation, summarizes the principal components of the halakah document by document, identifies the problematic of the halakah, and proposes a systematic statement that the halakah makes through that particular category formation. In presenting the halakah by topics he uses bold face type for the Mishnah, regular type for the Tosefta, italics for the Yerushalmi, and small caps for the Bavli.

J. NEUSNER, *The Halakhah. An Encyclopaedia of the Law of Judaism.* Vol. 3, *Within Israel's Social Order,* Brill Reference Library of Ancient Judaism 1/3 (Leiden—Boston—Cologne: Brill, 2000, 213.76 gld. or $119) lv and 371 pp. Indexed. LCN: 00-039826. ISBN: 90-04-11613-3.

Part of a five-volume project, this third volume explains how according to the rabbinic halakah of the Mishnah, Tosefta, and Talmuds holy Israel will restore and then maintain that society that comes into being when the Torah is realized by the kingdom of priests and the holy people. It deals first with civil society—repairing damage to and preserving the perfection of the social order with reference to texts in tractates *Baba Qamma, Baba Meṣia,* and *Baba Batra.* Then it considers various aspects of the theme of protecting the commonwealth with regard to idolaters, sinners, criminals, and the courts (tractates *Sanhedrin, Makkot,* and *Shebuot*); sinners and criminals (*Keritot*); the courts (*Horayot*); and idolaters (*Abodah Zarah*).

J. NEUSNER, *The Halakhah. An Encyclopaedia of the Law of Judaism.* Vol. 4, *Inside the Walls of the Israelite Household: Part A. At the Meeting of Time and Space;* vol. 5, *Inside the Walls of the Israelite Household: Part B. The Desacralization of the Household,* Brill Reference Library of Ancient Judaism 1/4-5 (Leiden—Boston—Cologne: Brill, 2000, 213.76 gld. or $119 each) liv and 599 pp., lvi and 525 pp. Indexed. LCN: 00-039826. ISBN: 90-04-11614-1 (1/4), -11616-8 (1/5).

The fourth and fifth volumes in this encyclopedia of the law of Judaism deal with the life of the Israelite household in the encounter with God. The fourth volume considers the following topics in the following tractates: at the meeting of time and space (*Shabbat, Erubin, Pesaḥim, Sukkah, Moed Qatan, Beṣah*), sanctification in the here and now—the table and the bed (*Ḥullin, Qiddushin, Ketubbot*), sanctification and the marital bond (*Nedarim, Nazir, Sotah*), and the desacralization of the household—the bed (*Gittin, Yebamot*). The fifth volume treats the following topics in the following tractates: the desacralization of the household: the table—foci of uncleanness (*Kelim, Uqṣin, Ohalot*); sources of uncleanness, and dissemination of uncleanness (*Toharot, Makhshirin*); animate sources of uncleanness (*Zabim, Niddah, Negaim, Tebul Yom, Yadayim*); and purification from the pollution of death (*Parah, Miqwaot*). The project as a whole moves from halakot regulating relationships between Israel and God (vols. 1-2), to halakot establishing stable and equitable relationships among Israelites (vol. 3), and finally to halakot nurturing in the household a realm of sanctification: Israel at home in space and time with God (vol. 4-5). The five volume set of *The Halakhah* is available for 923.35 gld. or $476 (90-04-11617-6).

J. NEUSNER, *Judaism's Story of Creation. Scripture, Halakhah, Aggadah,* Brill Reference Library of Ancient Judaism 3 (Leiden—Boston—Cologne: Brill, 2000, 213.76 gld. or $119) xix and 296 pp. Bibliography. Indexed. LCN: 00-039778. ISBN: 90-04-11899-3.

After a nineteen-page introduction and a chapter on the story of creation in rabbinic literature ("in the beginning"), this volume discusses three rabbinic halakic readings of creation under the following headings: work and rest; ownership and possession, Eden and the land; and ownership and possession in the household. Then it considers two haggadic readings of creation: the six days of creation, and Adam and Eve. Finally there is a chapter on Judaism's story of creation—the halakic and the haggadic reconfiguration of Scripture. Neusner concludes that within the framework of Scripture the haggadah and the halakah collaborate in transforming a story into a model, a case into an example, an instance into a rule for all instances.

J. NEUSNER, *The Native Category-Formations of the Aggadah.* Vol. 1, *The Later Midrash-Compilations;* vol. 2, *The Earlier Midrash-Compilations,* Studies in Ancient Judaism (Lanham, MD—New York—Oxford: University Press of America, 2000, $47.50 and $52.50) xxxii and 170 pp., xi and 317 pp. Bibliography. ISBN: 0-7618-1616-X (vol. 1), -1618-6 (vol. 2).

Neusner defines a category-formation as "a main component of the structure and a principal part of the operating system of that coherent account of the social order put forth by a set of cogent ideas in a corpus of authoritative writings that I have called 'a system.'" He discerns as indicative traits a paradigm generative of logic or rationality of coherence and proposition, activity, and consistency. After a six-page preface and a twenty-page introduction, the first volume treats the native category-formations of *Genesis Rabbah, Leviticus Rabbah, Sifra, Sifre to Numbers, Sifre to Deuteronomy,* and *Mekilta de Rabbi Ishmael.* The second volume continues the analysis with reference to *Pesiqta deRab Kahana, Esther Rabbah I, Ruth Rabbah, Lamentations Rabbati, Song of Songs Rabbah,* and *Fathers According to Rabbi Nathan.* A 93-page appendix provides the cited passages in *Pesiqta deRab Kahana* 2–28.

J. NEUSNER, *The Tosefta. Translated from the Hebrew. Second Division: Moed, The Order of Appointed Times,* South Florida Studies in the History of Judaism 214 (Atlanta: Scholars Press, 1999, paper $54.95) xx and 348 pp. Indexed. LCN: 99-054813. ISBN: 0-7885-0600-5. Distributed by University Press of America, Lanham, MD.

The reprint [see *NTA* 27, pp. 115-116] of Neusner's structured translations of the Tosefta's tractates in the Order of Appointed Times: *Shabbat, Erubin, Pisḥa* (*Pesaḥim*), *Sheqalim, Kippurim* (*Yoma*), *Sukkah, Yom Tob* (*Beṣah*), *Rosh ha-Shanah, Taaniyot* (*Taanit*), *Megillah, Moed* (*Moed Qatan*), and *Hagiga.*

J. Neusner, *The Tosefta. Translated from the Hebrew. Third Division: Nashim, The Order of Women,* South Florida Studies in the History of Judaism 215 (Atlanta: Scholars Press, 1999, paper $38.95) xxi and 279 pp. Indexed. LCN: 99-054813. ISBN: 0-7885-0601-3. Distributed by University Press of America, Lanham, MD.

The reprint [see *NTA* 24, p. 211] of Neusner's structured translations of the Tosefta's tractates in the Order of Women: *Yebamot, Ketubbot, Nedarim, Nazir, Sotah, Gittin,* and *Qiddushin.*

J. Neusner, *The Tosefta. Translated from the Hebrew. Fourth Division: Neziqin, The Order of Damages,* South Florida Studies in the History of Judaism 216 (Atlanta: Scholars Press, 1999, paper $64.95) xxv and 374 pp. Indexed. LCN: 99-054813. ISBN: 0-7885-0602-1. Distributed by University Press of America, Lanham, MD.

The reprint [see *NTA* 27, pp. 115-116] of Neusner's structured translations of the Tosefta's tractates in the Order of Damages: *Baba Qamma, Baba Meṣia, Baba Batra, Sanhedrin, Makkot, Shebuot, Eduyot, Abodah Zarah,* and *Horayot.*

I. Nielsen and H. Sigismund Nielsen (eds.), *Meals in a Social Context. Aspects of the Communal Meal in the Hellenistic and Roman World,* Aarhus Studies in Mediterranean Antiquity 1 (Aarhus: Aarhus University Press, 1998, $34.95) 245 pp. Illustrated. Bibliography. Indexed. ISBN: 87-7288-697-8.

After a four-page introduction by the editors, this volume presents essays by P. Ørsted on salt, fish, and the sea in the Roman empire; K. Bradley on the Roman family at dinner; Sigismund Nielsen on Roman children at mealtimes; H. Lindsay on eating with the dead—the Roman funerary banquet; K. Dunbabin on Greeks and Romans on the dining couch (*ut graeco more biberetur*); Nielsen on royal banquets—the development of royal banquets and banqueting halls from Alexander to the tetrarchs; D. Noy on the sixth hour as the mealtime for scholars—Jewish meals in the Roman world; P. Bilde on the common meal in the Qumran-Essene communities; G. Hallbäck on sacred meal and social meeting—Paul's argument in 1 Cor 11:17-34; and L. M. White on regulating fellowship in the communal meal—early Jewish and Christian evidence. The papers were originally prepared for a conference held in 1995 at Fuglsang Manor in Denmark.

R. M. Novak, *Christianity and the Roman Empire. Background Texts* (Harrisburg, PA: Trinity Press International, 2001, paper $28) x and 340 pp., table. Bibliography. Indexed. LCN: 00-046688. ISBN: 1-56338-347-0.

After a nine-page introduction to historical method, this anthology presents introductions to and translations of primary sources pertaining to the first four centuries of Christian history under the following headings: the eagle and the cross (1st century A.D.), a century of martyrs (2nd century), struggle and accommodation (3rd century), the cross triumphant (4th century), and the scouring of Alexandria (ca. A.D. 361-416). The five appendixes treat Rome's accommodation with Judaism, accusations of Christian immorality, the worship of the Roman emperor, the formulation of the Nicene Creed, and determining the dates of the life of Jesus. The book grew out of a course that Novak taught at St. Matthew's Episcopal Church in Austin, Texas.

A. Pasquier, *Eugnoste (NH III, 3 et V, 1). Lettre sur le Dieu transcendant. Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 26 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 2000, paper; Leuven: Peeters, 1,400 BFr) xiv and 131 pp. Bibliography. Indexed. ISBN: 2-87723-489-4 (PUL), 90-429-0851-3 (P).

The work known as *Eugnostos the Blessed* exists in two Coptic versions in Nag Hammadi Codices III and V, respectively, and is related to the work known as *Sophia of Jesus*

Christ. In her 32-page introduction Pasquier discusses the manuscripts of *Eugnostos,* the major tools (editions, translations, commentaries, concordances), the title *Eugnostos,* and the composition and literary genre of the work. Then she presents on facing pages the Coptic text (with a critical apparatus below) and a new French translation. Indexes (Greek-Coptic words, proper names, indigenous words, conjugations, pronouns) for each version are provided. Pasquier is also the author of *L'Évangile selon Marie (BG 1)* (1983) in the series.

A. PIÑERO (ED.), *En la frontera de lo imposible. Magos, médicos y taumaturgos en el Mediterráneo antiguo en tiempos del Nuevo Testamento,* En los origenes del cristianismo 13 (Córdoba: Ediciones El Almendro, 2001, paper 3,500 Ptas; Madrid: Universidad Complutense) 348 pp. Bibliographies. Indexed. ISBN: 84-8005-029-2 (EA).

This volume contains articles by J.-L. Cunchillos on medicine, miracle, and magical practices in the Canaanite world; Piñero on magic in the OT; R. North on medicine and therapies in the OT; L. Gil on medicine, religion, and magic in the Greek world; C. Padilla on divine men and thaumaturges in antiquity (Apollonius of Tyana); J. Peláez on the miracles of Jesus in the Synoptic Gospels (possibility and historicity); Gil on the miraculous cures of the NT in the light of popular medicine; H. C. Kee on whether there is magic in the NT; M. A. Navarro on magic, medicine, and miracle in postbiblical Judaism; and F. Bovon on miracle, magic, and healing in the apocryphal Acts of the apostles. Also included are an appendix by G. Bueno on medicine, magic, and miracle (concepts and mental structures) from the perspective of philosophy, as well as final reflections by Piñero on magic and miracle.

P. PULIKOTTIL, *Transmission of Biblical Texts in Qumran. The Case of the Large Isaiah Scroll 1QIsa^a,* JSP Supplement Series 34 (Sheffield, UK: Sheffield Academic Press, 2001, £50 or $80) 240 pp., 3 tables. Bibliography. Indexed. ISBN: 1-84127-140-3.

The revised version of a doctoral dissertation directed by P. R. Davies and accepted by the University of Sheffield, this volume seeks to address the large Isaiah scroll from Qumran (1QIsa^a) in a fresh way and to set a paradigm for the study of similar texts. It contends that the scribe of 1QIsa^a did not merely copy a *Vorlage* but rather continued the process of explication and interpretation by making editorial changes. After surveying scholarship on 1QIsa^a, it discusses the various kinds of scribal activity in it: harmonization, explication, modernization, and contextual changes. Next it deals with the *traditio* of the scroll with reference to the types of exegesis and the significant themes in it. Then it considers the milieu of the scroll in relation to the *Yaḥad* document. Pulikottil concludes that the large Isaiah scroll from Qumran is conceptually oriented toward the *Yaḥad* texts but there is not enough evidence to suggest that the *Yaḥad* texts have any substantial dependence upon it.

Qumran and the Dead Sea Scrolls, Near Eastern Archaeology 63/3 (Boston: American Schools of Oriental Research, 2000, paper) 64 pp. Illustrated. ISSN: 1094-2076.

This fascicle of *Near Eastern Archaeology* first presents six articles on various aspects of the Qumran discoveries: M. Bélis on the search for the Qumran library; F. García Martínez on the great battles over Qumran; F. Mébarki on J. T. Milik's memories of fieldwork; M. Broshi and H. Eshel on daily life at Qumran; P. Hidiroglou on aqueducts, basins, and cisterns—the water systems at Qumran; and J.-B. Humbert on interpreting the Qumran site. Then there are three articles on the Qumran manuscripts: Mébarki on the Qumran library; A. Steudel on the search for lost texts; and É. Puech and N. Lacoudre with Mébarki on the mysteries of the *Copper Scroll.* Finally six papers deal with various questions: L. H. Schiffman on the Dead Sea scrolls and the history of Judaism; Mébarki on Puech's convictions as a scholar; J. C. VanderKam on calendars in the Dead Sea scrolls; E. W. Larson on whether the Dead Sea scrolls are Christian; García Martínez on the "temple scrolls"; and J. Strugnell on Qumranology then and now.

T. Rajak, *The Jewish Dialogue with Greece and Rome. Studies in Cultural and Social Interaction,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 48 (Leiden—Boston—Cologne: Brill, 2001, 326 gld. or $182) xix and 579 pp. Bibliographies. Indexed. LCN: 00-048618. ISBN: 90-04-11285-5.

The twenty-seven essays in this collection concern Judaism and Hellenism revisited; the sense of history in Jewish intertestamental writing (1986); Hasmonean kingship and the invention of tradition (1996); the Hasmoneans and the uses of Hellenism (1990); the question of Roman intervention in a Seleucid siege of Jerusalem (1981); dying for the Law—the martyr's portrait in Jewish-Greek literature (1997); ethnic identities in Josephus; friends, Romans, subjects—Agrippa II's speech in Josephus' *Jewish War* (1991); Justus of Tiberias as a Jewish historian (1973); Josephus and Justus of Tiberias (1985); *Against Apion* and the continuities in Josephus' political thought (1988); Josephus and the Essenes (1994); Josephus and the "archaeology" of the Jews (1982); Moses in Ethiopia—legend and literature (1978); the Parthians in Josephus (1998); whether there was a Roman charter for the Jews (1984); the Jewish community and its boundaries (1992); Jews and Christians as groups in a pagan world (1985); benefactors in the Greco-Jewish Diaspora (1996); *archisynagogoi*—office, title, and social status in the Greco-Jewish synagogue [§ 38-1757, with D. Noy]; inscription and context—reading the Jewish catacombs of Rome (1994); Jews, pagans, and Christians in late antique Sardis—models of interaction; the synagogue in the Greco-Roman city (1999); the rabbinic dead and the Diaspora dead at Beth She'arim (1998); Jews, Semites, and their cultures in F. Millar's *Roman Near East* [§ 44-2049]; talking at Trypho—Christian apologetic as anti-Judaism in Justin's *Dialogue with Trypho the Jew* (1999); and Jews and Greeks—the invention and exploitation of polarities in the 19th century (1999). Rajak, reader in classics at the University of Reading, is the author of *Josephus. The Historian and His Society* (1984).

D. T. Runia with H. M. Keizer, *Philo of Alexandria. An Annotated Bibliography, 1987-1996, with Addenda for 1937-1986,* Supplements to Vigiliae Christianae 57 (Leiden—Boston—Cologne: Brill, 2000, 207 gld. or $110) xxii and 412 pp. Indexed. ISBN: 90-04-11682-6.

This bibliography of Philonic studies is the continuation of *Philo of Alexandria. An Annotated Bibliography 1937-1986* prepared by R. Radice and Runia and published in 1988 (2nd ed., 1992). It is based on the yearly bibliographies prepared by the International Philo Bibliography Project and published in the *Studia Philonica Annual.* This volume aims to list and give a brief summary of all items of scholarly literature on Philo published between 1987 and 1996, and to add items omitted from the previous bibliography (including book reviews), and to correct mistakes in the earlier volume. The presentation is divided into three parts: texts, translations, commentaries, etc. (75 items); critical studies (880 items); and works from 1937-86 (170 items). Seven indexes, including a detailed index of subjects, are included.

L. V. Rutgers, *The Jews in Late Ancient Rome. Evidence of Cultural Interaction in the Roman Diaspora,* Brill's Scholars' List (Leiden—Boston—Cologne: Brill, 2000, paper 66 gld. or $/€ 29.90) xx and 283 pp. Bibliography. Indexed. ISBN: 90-04-11928-0.

The paperback edition of a work described in *NTA* 40, pp. 185-186, this volume reviews research on the Jewish catacombs of Rome in historical and archaeological perspective, considers the archaeology of Jewish Rome as a case-study in the interaction between Jews and non-Jews in late antiquity, analyzes references to age at death in the Jewish funerary inscriptions from Rome, studies the onomasticon of the Jewish community of Rome (Jewish versus non-Jewish practices), deals with the linguistic features and content of the Jewish funerary inscriptions, and treats the literary production of the Jewish community of Rome in late antiquity. Rutgers teaches at the University of Utrecht.

A. J. SALDARINI, *Pharisees, Scribes and Sadducees in Palestinian Society. A Sociological Approach,* Biblical Resource (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $28; Livonia, MI: Dove) xxv and 325 pp. Indexed. LCN: 88-31060. ISBN: 0-8028-4358-1.

The paperback edition of a work first published in 1988 by Michael Glazier [*NTA* 33, p. 279], this analysis of the Pharisees, scribes, and Sadducees from a sociological perspective first explains the approach and categories, and places Palestinian society within its larger context in the Roman empire. Then it focuses on the material about the Pharisees, scribes, and Sadducees in the writings of Josephus, the NT, and rabbinic literature. Finally under the heading "interpretation and synthesis" it treats the social roles of scribes in Jewish society, the place of the Pharisees in Jewish society, and the Sadducees and Jewish leadership. A six-page glossary of sociological terms is included. For this edition J. C. VanderKam has provided a new fifteen-page foreword in which he discusses the significance of the book, surveys reactions to it, and sketches what has happened in the field since 1988. Saldarini, professor of theology at Boston College, is also the author of *Matthew's Christian-Jewish Community* (1994).

M. L. SATLOW, *Jewish Marriage in Antiquity* (Princeton, NJ—Oxford: Princeton University Press, 2001, $49.50) xxvi and 431 pp. Bibliography. Indexed. LCN: 00-045330. ISBN: 0-691-00255-X.

In this synthetic study of Jewish marriage from ca. 500 B.C. to A.D. 614, Satlow, associate professor in the department of religious studies and in the Jewish studies program at Indiana University in Bloomington, and author of *Tasting the Dish. Rabbinic Rhetorics of Sexuality* (1995), contends that various Jewish groups in antiquity had different understandings of marriage, that there was no "essence" of Jewish marriage, and that there was a gap between marital ideologies and their realities. Under the heading "thinking about marriage," he treats reasons for marrying, metaphor and myth, and marriage and law. Then under "marrying" he deals with shreds of real marriage, making a match, endogamy and exogamy, customs and rituals of marriage, and irregular unions. Finally under "staying married" he considers the economics of marriage and the ideal marriage.

P. SCHÄFER AND H.-J. BECKER (EDS.), *Synopse zum Talmud Yerushalmi.* Band 2/1-4, *Ordnung Moᶜed: Shabbat, ᶜEruvin, Pesaḥim und Yoma,* Texte und Studien zum Antiken Judentum 82 (Tübingen: Mohr Siebeck, 2001, DM 368) x and 218 pp. ISBN: 3-16-147555-0.

Following the format established in the other volumes in the project [see *NTA* 36, p. 452; 37, pp. 316, 474; 40, p. 186; 42, p. 623], this volume and the volume described in the next notice complete the comprehensive edition of the Jerusalem Talmud that began publication in 1991. It covers the following tractates in the Order of Festivals (*Moed*) in the Jerusalem Talmud: *Shabbat, Erubin, Pesaḥim,* and *Yoma.* It displays in vertical parallel columns the various texts according to their pertinent manuscripts (Venice, Leiden, etc.), editions, and other relevant sources. The volume was produced in collaboration with G. Reeg and with assistance from K. Jansen, M. Lehmann, G. Necker, and G. Wildensee.

P. SCHÄFER AND H.-J. BECKER (EDS.), *Synopse zum Talmud Yerushalmi.* Band 2/5-12, *Ordnung Moᶜed: Sheqalim, Sukka, Rosh ha-Shana, Beṣa, Taᶜanit, Megilla, Ḥagiga und Moᶜed Qaṭan,* Texte und Studien zum Antiken Judentum 83 (Tübingen: Mohr Siebeck, 2001, DM 398) v and 371 pp. ISBN: 3-16-147556-9.

The second volume in this comprehensive edition of Seder Moed in the Jerusalem Talmud [see the preceding notice] treats the following tractates: *Sheqalim, Sukkah, Rosh ha-Shanah, Beṣah, Taanit, Megilla, Ḥagiga,* and *Moed Qatan.* It displays in vertical columns the various texts according to their manuscripts (from Venice, Leiden, Oxford, Munich, etc.), editions, and other sources. This volume also was prepared in collaboration with G. Reeg and with assistance from K. Jansen, M. Lehmann, G. Necker, and G. Wildensee.

J. SCHAPER, *Priester und Leviten im achämenidischen Juda. Studien zur Kult- und Sozialgeschichte Israels in persischer Zeit,* Forschungen zum Alten Testament 31 (Tübingen: Mohr Siebeck, 2000, DM 178) x and 352 pp. Bibliography. Indexed. ISBN: 3-16-147409-0.

Accepted as a *Habilitationsschrift* in 1999 by the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this investigation of priests and Levites in Achaemenid Judah first reviews past research, offers methodological observations, and surveys the pertinent literary sources and archaeological evidence. Then it discusses the relationship between priests and Levites from the time of Josiah until the end of the exile, aspects of religious and economic politics in the Achaemenid empire, the new direction of the Jerusalem Temple hierarchy, priests and Levites under Nehemiah and Ezra, and priests and Levites in the late Achaemenid period. Schaper, author of *Eschatology in the Greek Psalter* (1995), concludes that the cultic order established in Judah during the last decades of Persian rule continued basically intact until the destruction of the Jerusalem Temple by the Romans in A.D. 70.

F. SIEGERT, H. SCHRECKENBERG, AND M. VOGEL, *Flavius Josephus. Aus meinem Leben* (Vita). *Kritische Ausgabe, Übersetzung und Kommentar* (Tübingen: Mohr Siebeck, 2001, DM 128) ix and 218 pp., map. Bibliography. Indexed. ISBN: 3-16-147407-4.

This new edition of Josephus' *Life* inaugurates a project of the Josephus-Arbeitskreis of the Institutum Judaicum Delitzschianum in Münster. The nineteen-page introduction to the work deals with its date and place of origin; its title, genre, and character; its literary relationship to Josephus' *War;* and so forth. The main part of the volume consists of the Greek text (with a critical apparatus below) and a German translation (with brief notes below): descent and youth (1-12), journey to Rome (13-16), atmosphere of war in Judea (17-29), Josephus' arrival in Galilee (30-45), and so forth. Also included are forty-one additional notes (pp. 162-186), a thirteen-page bibliography, and registers of personal and geographical names.

J. H. TAYLOR, *Death and the Afterlife in Ancient Egypt* (Chicago: University of Chicago Press, 2001, paper $27.50) 272 pp., map, table. Illustrated. Bibliography. Indexed. ISBN: 0-226-79164-5.

Drawing on the British Museum's collection of mummies and other funerary evidence, this volume seeks to provide an accessible account of ancient Egyptian beliefs in an afterlife and examines how Egyptian society responded materially to the challenges that these beliefs imposed. After discussing death and resurrection in ancient Egyptian society, it treats the eternal body—mummification; provisioning the dead; funerary figures—servants for the afterlife; the threshold of eternity—tombs, cemeteries, and mortuary cults; magic and ritual for the dead; the chest of life—coffins and sarcophagi; and the burial and mummification of animals. Taylor, assistant keeper in the Department of Egyptian Antiquities at the British Museum, is the author of *Unwrapping a Mummy. The Life, Death and Embalming of Horemkenesi* (1995).

Y. L. TOO, *The Idea of Ancient Literary Criticism* (Oxford: Oxford University Press, Clarendon Press, 1998, $80) ix and 326 pp. Bibliography. Indexed. LCN: 98-8001. ISBN: 0-19-815076-8.

This investigation of literary criticism from the archaic Greek period to late antiquity argues that when Greco-Roman authors discussed their work, they did so from the perspective of maintaining and identifying the political community. After a seventeen-page introduction, it treats the following topics: *krisis* and *agōn*—the etymology of criticism; criticism in Plato's *Republic*—writing the just city/just writing the city; discriminating pleasures—Aristotle's *Poetics* and the civic spectator; cataloguing texts—criticism in the Hellenistic library; from criticism to self-censorship, from republic to empire; dislocating states and the sublimity of criticism; Augustine on reinventing the discourse of community; and criticism in the present time. Too, assistant professor at Columbia University in New York, is the author of *The Rhetoric of Identity in Isocrates. Text, Power, Pedagogy* (1995).

R. TURCAN, *The Gods of Ancient Rome. Religion in Everyday Life from Archaic to Imperial Times,* trans. A. Nevill (New York: Routledge, 2000, $65) xii and 180 pp., 8 plates. Bibliography. Indexed. ISBN: 0-415-92973-3.

Turcan, associated professor of Roman history at the Sorbonne and author of *Cults of the Roman Empire* (1996), seeks to show the main characteristics of the part played by gods in the lives of Romans from day to day in the annual cycle throughout a lifetime or in the course of history. After a thirteen-page introduction to *pietas Romana,* he deals with religions of the family and the land (daily rituals; from the cradle to the grave; special rites, duties, and solemn occasions; gentilitial or "clan" cults), religions of the city (organization of the priesthood; periodic rituals; rituals for special occasions), religions of the empire (foreign cults; the imperial cult; the occult, necromancy, and strange devotions), and the impact of Christianity. J. E. Reeson has supplied a two-page guide to further reading. A paper edition ($22.95, 0-415-92974-1) was released in 2001.

R. VAN DEN BROEK AND C. VAN HEERTUM (EDS.), *From Poimandres to Jacob Böhme: Gnosis, Hermetism and the Christian Tradition,* PIMANDER, Texts and Studies published by the Bibliotheca Philosophica Hermetica 4 (Amsterdam: In de Pelikaan Bibliotheca Philosophica Hermetica, 2000, 90.35 gld. or $51) 432 pp., plate. Bibliographies. Indexed. ISBN: 90-71608-10-7. Distributed by Brill Academic Publishers, Leiden.

Of the fourteen major papers in this volume, those most pertinent to the NT world are by P. Kingsley on approaching ancient esoteric tradition in the *Hermetica* and on Poimandres—the etymology of the name and the origins of the *Hermetica;* van den Broek on religious practices in the Hermetic "lodge"—new light from Nag Hammadi, on the Hermetic apocalypse and other Greek predictions of the end of religion, and on Hermes and Christ—"pagan" witnesses to the truth of Christianity; G. Quispel on Hermes Trismegistus and the origins of gnosticism, on reincarnation and magic in *Asclepius,* on the original doctrine of Valentinus the gnostic, on transformation through vision in Jewish gnosticism and the Cologne *Mani Codex,* on Paul and gnosis, and on gnosis and alchemy—the *Tabula Smaragdina.* The other contributors are C. Gilly (two) and J.-P. Mahé.

J. W. VAN HENTEN AND A. BRENNER (EDS.), *Families and Family Relations as Represented in Early Judaisms and Early Christianities: Texts and Fictions. Papers Read at a NOSTER Colloquium in Amsterdam, June 9-11, 1998,* Studies in Theology and Religion 2 (Leiden: Deo, 2000, paper 75 gld. or $34.95) ix and 266 pp., table. Bibliography. Indexed. ISBN: 90-5854-014-6.

After a ten-page introduction by the editors, this volume presents papers by M. Satlow on the metaphor of marriage in early Judaism (with a response by J. Frishman); I. Kottsieper on "we have a little sister"—aspects of the brother-sister relationship in ancient Israel (with a response by A. van der Kooij); R. Hachlili on Hebrew names, personal names, family names, and nicknames of Jews in the Second Temple period (with a response by G. Mussies); M. Peskowitz on domesticity and the spindle (with a response by L. Teugels); P. Esler on "keeping it in the family"—culture, kinship, and identity in 1 Thessalonians and Galatians (with a response by van Henten); and S. van Tilborg on the women in John—on gender and gender bending (with a response by R. Bieringer).

J. T. A. G. M. VAN RUITEN, *Primaeval History Interpreted. The Rewriting of Genesis 1-11 in the book of Jubilees,* Supplements to the Journal for the Study of Judaism 66 (Leiden—Boston—Cologne: Brill, 2000, 264.45 gld. or $140) xiv and 408 pp. Bibliography. Indexed. ISBN: 90-04-11658-3.

Van Ruiten, associate professor of OT and early Jewish literature in the Qumran Institute at the Rijksuniversiteit in Groningen, provides a close comparison of Genesis 1–11 and *Jubilees* 2–10 in order to get a clearer picture of the specific way in which the biblical story was rewritten. Each chapter offers a comparison of the parallel pericopes with special attention to their structure: the creation story (Gen 1:1–2:4a; *Jub* 2:1-33), the garden of Eden

(Gen 2:4b–3:24; *Jub* 3:1-31), from the garden to the flood (Gen 4:1–5:32; *Jub* 3:32–4:33), the story of the flood (Gen 6:1–8:19; *Jub* 5:1-32), the aftermath of the flood (Gen 8:20–9:17; *Jub* 6:1-38), from the vineyard until the division of the earth (Gen 9:18–11:19; *Jub* 7:1–10:36), and the division of the earth (Gen 11:1-19; *Jub* 8:1–10:36). He concludes that the author of *Jubilees* was a careful reader of Genesis who tried to reproduce the biblical story of Genesis faithfully but without tensions and contradictions, and wove elements into the story that may have been derived from early Judaic sources.

J. VÁZQUEZ ALLEGUE, *Los hijos de la luz y los hijos de las tinieblas. El prólogo de la Regla de la Comunidad de Qumrán,* Biblioteca Midrásica 21 (Estella [Navarra]: Verbo Divino, 2000, paper 3,846 Ptas) v and 433 pp. Bibliography. Indexed. ISBN: 84-8169-415-0.

Prepared as a doctoral dissertation under the direction of J. M. Sánchez Caro and accepted in 1999 by the theological faculty at the Universidad Pontificia de Salamanca, this volume first discusses the religious life of the Qumran community and the place of *Rule of the Community* among the Qumran scrolls. Then it presents a paleographical analysis and an exegetical study of the prologue to *Rule of the Community* (1QS i 1-15). Finally it offers a theological study of 1QS i 1-15 with particular attention to four themes: the search for God, dualism, the calendar, and the community. Vázquez Allegue concludes that these four themes summarize the theological principles that directed the Qumran community.

J. WELLHAUSEN, *The Pharisees and the Sadducees. An Examination of Internal Jewish History,* trans. M. E. Biddle, Mercer Library of Biblical Studies (Macon, GA: Mercer University Press, 2001, $30) viii and 115 pp. LCN: 00-068121. ISBN: 0-86554-729-7.

The English version of *Die Pharisäer und die Sadducäer. Eine Untersuchung zur inneren jüdischen Geschichte* (1874; 2nd ed., 1924), this volume examines the ancient biblical and extrabiblical sources pertaining to the Pharisees, considers their place in Jewish society, investigates the sources pertaining to the Sadducees, surveys the disputed issues pending between the Pharisees and Sadducees according to the rabbinic tradition, discusses the origin and history of these two groups, uses *Psalms of Solomon* as a means toward summarizing the individual elements in a unified picture, and offers critical comments on the sources and their use. Wellhausen (1844-1918), a German biblical scholar best known for his study of the Pentateuch, concluded that, contrary to A. Geiger, the Pharisees were not patriots and democrats, nor were the Sadducees, even though priests, jealous of the holiness of their persons and the Temple.

M. WOJCIECHOWSKI, *Apokryfy z Biblii greckiej. 3 i 4 Księga Machabejska, 3 Księga Ezdrasza, oraz Psalm 151 i Modlitwa Manassesa,* Rozprawy i Studia Biblijne 8 (Warsaw: Oficyna Wydawnicza "Vocatio," 2001, paper) 328 pp. Bibliographies. ISBN: 83-7146-163-1.

This volume treats five Jewish works in Greek that were preserved in the Greek Bible (Septuagint) but not included in the Roman Catholic canon of Scripture: 3 Maccabees, 4 Maccabees, 3 Esdras (1 Esdras LXX), Psalm 151, and Prayer of Manasseh. For each writing there is an introduction (title, text, provenance, structure, etc.), a bibliography, and a Polish translation with notes on exegesis, historical background, parallels, and textual and philological details. A three-page English summary is included. Wojciechowski teaches biblical studies at Warsaw and Olsztyn in Poland.

M. WOOD, *In the Footsteps of Alexander the Great. A Journey from Greece to Asia* (Berkeley—Los Angeles: University of California Press, 2001, paper $18.95) 256 pp., frontispiece, 8 maps, table. Illustrated. Bibliography. Indexed. ISBN: 0-520-23192-9.

The paperback edition of a work noticed in *NTA* 42, p. 432, this volume describes the recreation of Alexander's 22,000 mile, ten-year expedition from Greece to India, by following as much as possible the actual route of his journey.

ADDITIONAL BOOKS RECEIVED

M. T. CLARK, *Augustine,* Outstanding Christian Thinkers (1994; London—New York: Continuum, 2000, paper $19.95) xxiv and 136 pp., 2 tables. Bibliography. Indexed. ISBN: 0-8264-5087-3.

R. C. HEARD, *Dynamics of Diselection. Ambiguity in Genesis 12–36 and Ethnic Boundaries in Post-Exilic Judah,* SBL Semeia Studies 39 (Atlanta: Society of Biblical Literature, 2001, paper $29.95) xii and 212 pp. Bibliography. LCN: 00-068774. ISBN: 1-58983-001-6.

Restoring the Image. Essays on Religion and Society in Honour of David Martin, ed. A. Walker and M. Percy (Sheffield, UK: Sheffield Academic Press, 2001, £28.50 or $45) 236 pp. Bibliographies. Indexed. ISBN: 1-84127-064-4.

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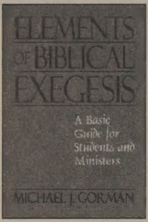
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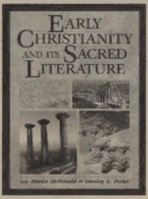
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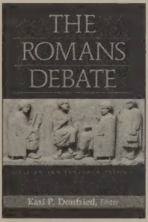

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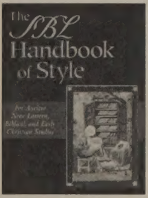

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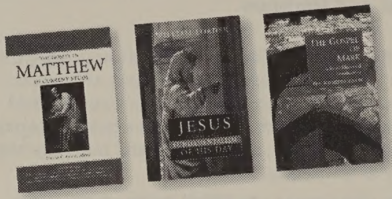

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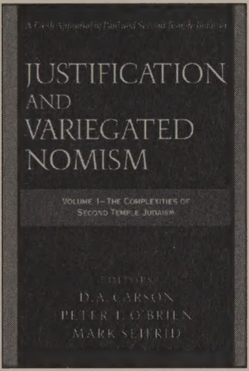
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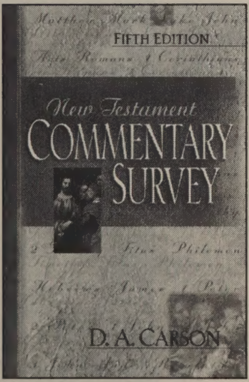
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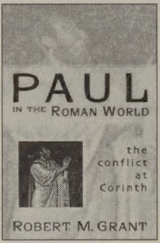

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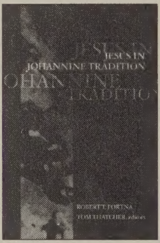

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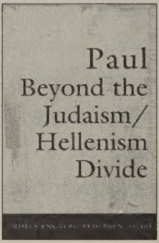

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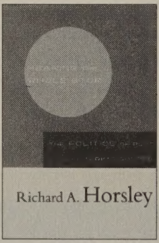

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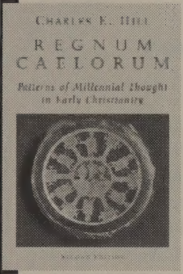

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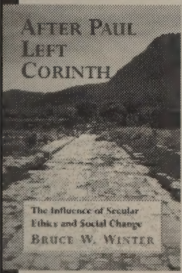

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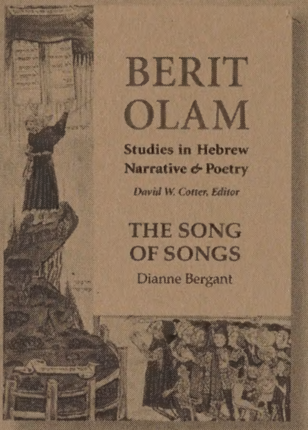

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